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LINGUISTIC SURVEY OF INDIA

VOL. VIII

PART I

INDO-ARYAN FAMILY

NORTH-WESTERN GROUP

SPECIMENS OF SINDHĪ AND LAHNDĀ



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VOL. VIII

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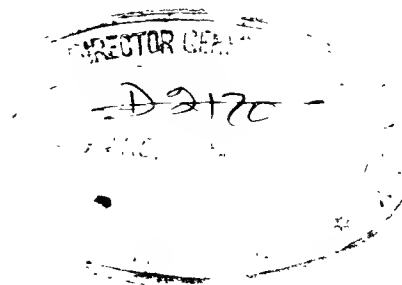
SPECIMENS OF SINDHĪ AND LAHNDĀ

COMPILED AND EDITED BY

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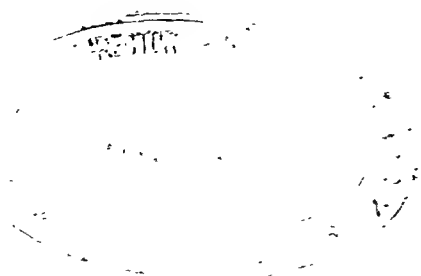
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- Vol. I. Introductory.
- „ II. Mōn-Khmēr and Tai families.
- „ III. Part I. Tibeto-Burman languages of Tibet and North Assam.
- „ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.
- „ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.
- „ IV. Munda and Dravidian languages.
- „ V. Indo-Aryan languages, Eastern group.
- „ Part I. Bengali and Assamese.
- „ „ II. Bihārī and Oṛiyā.
- „ VI. Indo-Aryan languages, Mediate group (Eastern Hindi).
- „ VII. Indo-Aryan languages, Southern group (Marāṭhī).
- „ VIII. Indo-Aryan languages, North-Western group.
- „ Part I. Sindhī and Lahndā.
- „ „ II. Dardic or Pisācha languages (including Kāshmirī).
- „ IX. Indo-Aryan languages, Central group.
- „ Part I. Western Hindī and Pañjābī.
- „ „ II. Rājasthānī and Gujarātī.
- „ „ III. Bhil languages, Khāndēśī, etc.
- „ „ IV. Pahārī languages.
- „ X. Eranian family.
- „ XI. “Gipsy” languages and supplement.



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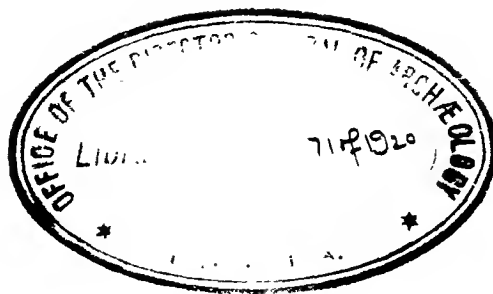
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 II. Map illustrating the dialects and sub-dialects of Lahndā or Western Panjābi To face page 233



LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgarī alphabet, and others related to it—

अ <i>a</i> , आ <i>ā</i> , इ <i>i</i> , ई <i>ī</i> , उ <i>u</i> , ऊ <i>ū</i> , ऋ <i>ṛi</i> , ए <i>e</i> , ऐ <i>ē</i> , औ <i>ai</i> , ओ <i>o</i> , औ <i>ō</i> , औ <i>au</i> .	
क <i>ka</i> ख <i>kha</i> ग <i>ga</i> घ <i>gha</i> ङ <i>ṅa</i> च <i>cha</i> छ <i>chha</i> ज <i>ja</i> झ <i>jha</i> ञ <i>ña</i>	
ट <i>ṭa</i> ठ <i>ṭha</i> ड <i>ḍa</i> ढ <i>ḍha</i> ण <i>ṇa</i> त <i>ta</i> थ <i>tha</i> द <i>da</i> ध <i>dha</i> न <i>na</i>	
प <i>pa</i> फ <i>pha</i> ब <i>ba</i> भ <i>bha</i> म <i>ma</i> य <i>ya</i> र <i>ra</i> ल <i>la</i> व <i>va</i> or <i>wa</i>	
श <i>śa</i> ष <i>ṣha</i> स <i>sa</i> ह <i>ha</i> ङ <i>ṅa</i> ढ <i>ḍha</i> ञ <i>ña</i> ल <i>la</i> व <i>va</i> or <i>wa</i>	

Visarga (:) is represented by *h*, thus क्रमशः *kramasah*. Anuswāra (◌̣) is represented by *m*, thus सिंह *simh*, वंश *vamś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus बंग *bangśa*. Anunāsika or Chandra-bindu is represented by the sign ~ over the letter nasalized, thus मे *mē*.

B.—For the Arabic alphabet, as adapted to Hindōstāni—

ا <i>a</i> , etc.	ح <i>j</i>	د <i>d</i>	ر <i>r</i>	س <i>s</i>	ع <i>'</i>
ب <i>b</i>	چ <i>ch</i>	ڌ <i>ḍ</i>	ڑ <i>r</i>	ش <i>sh</i>	غ <i>gh</i>
پ <i>p</i>	ه <i>h</i>	ز <i>z</i>	ر <i>z</i>	ص <i>s</i>	ف <i>f</i>
ت <i>t</i>	خ <i>kh</i>		ژ <i>zh</i>	ض <i>z</i>	ق <i>q</i>
ث <i>t</i>				ط <i>t</i>	ک <i>k</i>
ث <i>s</i>				ظ <i>z</i>	گ <i>g</i>
				ل <i>l</i>	
				م <i>m</i>	
				ن <i>n</i>	
				و <i>when representing anunāsika</i>	
				و <i>in Dēva-nāgarī, by ~ over</i>	
				و <i>nasalized vowel.</i>	
				و <i>w or v</i>	
				ه <i>h</i>	
				ي <i>y, etc.</i>	

Tanwīn is represented by *n*, thus فائز *fauzan*. Alif-e maqṣūra is represented by *ā*;—thus دعو *da'wā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندا *banda*. When pronounced, it is written,—thus گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus बन *lan*, not *banā*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dēkhatā*, pronounced *dēkhtā*; (Kāsh-mīrī) चह *ts'h*; कर् *kar*, pronounced *kor*; (Bihārī) देखथि *dēkhathī*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

- (a) The *ts* sound found in Marāṭhī (च), Paṣṭō (ڄ), Kāshmīrī (च्, च), Tibetan (ཚ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsʰ*.
- (b) The *dz* sound found in Marāṭhī (ज), Paṣṭō (ڄ), and Tibetan (ཚ) is represented by *dz*, and its aspirate by *dzʰ*.
- (c) Kāshmīrī च (च्) is represented by *ñ*.
- (d) Sindhī ڄ, Western Pañjābī (and elsewhere on the N.-W. Frontier) چ, and Paṣṭō ڄ or چ are represented by *n*.
- (e) The following are letters peculiar to Paṣṭō :—
 ڄ *t*; ڄ *ts* or *dz*, according to pronunciation; ڄ *d*; ڄ *r*; ڄ *zh* or *g*, according to pronunciation; ڄ *sh* or *kh*, according to pronunciation; ڄ or ڄ *n*.
- (f) The following are letters peculiar to Sindhī :—
 ڄ *bb*; ڄ *bh*; ڄ *th*; ڄ *t*; ڄ *th*; ڄ *ph*; ڄ *jj*; ڄ *jh*; ڄ *chh*;
 ڄ *ñ*; ڄ *dh*; ڄ *d*; ڄ *dd*; ڄ *dh*; ڄ *k*; ڄ *kh*; ڄ *gg*; ڄ *gh*;
 ڄ *n*; ڄ *n*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

<i>ā</i> ,	represents the sound of the <i>a</i> in <i>all</i> .
<i>ă</i> ,	„ „ „ <i>a</i> in <i>hat</i> .
<i>ě</i> ,	„ „ „ <i>e</i> in <i>met</i> .
<i>ô</i> ,	„ „ „ <i>o</i> in <i>hot</i> .
<i>e</i> ,	„ „ „ <i>é</i> in the French <i>était</i> .
<i>o</i> ,	„ „ „ <i>o</i> in the first <i>o</i> in <i>promote</i> .
<i>ö</i> ,	„ „ „ <i>ö</i> in the German <i>schön</i> .
<i>ü</i> ,	„ „ „ <i>ü</i> in the „ <i>mühe</i> .
<i>th</i> ,	„ „ „ <i>th</i> in <i>think</i> .
<i>dh</i> ,	„ „ „ <i>th</i> in <i>this</i> .

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ăssistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

I am personally responsible for the preparation of both parts of this volume. It has been built up by degrees, some of it having been prepared and put in type several years ago, while other portions have been completed quite lately. Hence, perhaps, the work will here and there appear to be unequally proportioned. I have done my best to avoid this, and, so far as the Dardic languages in this part are concerned, the disproportion is mainly due to the fact that we know so little about many of them. Some of the languages under this head are here dealt with for the first time, and what is written regarding them was collected with no little difficulty. The most striking example¹ of this is Wasĩ-veri, a language spoken in the heart of Kāfiristān. The materials are entirely based upon the speech of one illiterate Prēsun shepherd who was found after long search, and who knew no language but his own.

The volume concludes with a brief account of the Burushaski language of Hunza-Nagar. This is in no way related to the Dardic languages, or, in fact, to any other form of speech dealt with in this Survey. Its inclusion here is due to geographical considerations, and also to the fact that the ancestors of its speakers appear to have once occupied the whole tract of country in which Dardic languages are now spoken.

GEORGE A. GRIERSON.

CAMBRIDGE ;

March 20, 1915.

¹ See p. 59 of Part II of this volume.

THE NORTH-WESTERN GROUP.

The North-Western Group of Indo-Aryan Vernaculars comprises two languages,—
Sindhī and Lahndā. The number of speakers has been
Number of Speakers. estimated for the purposes of this Survey as follows:—

Sindhī	3,069,470
Lahndā	7,092,781
TOTAL	<u>10,162,251</u>

As its name implies, the languages of this group are spoken in the extreme North-
West of India,—in the Panjab, west of about the 74th
Where spoken. degree of east longitude, and, south of the Panjab, in Sindh
and Cutch. It is bounded on the west, in the Panjab, by Afghanistan, and in Sindh,
by Baluchistan; but, in the latter country, Sindhī has overstepped the political frontier
into Kachchhi Gandava and into Las Bela, both of which fall within the geographical
boundaries of Baluchistan.

In Afghanistan and in Baluchistan the languages are Eranian, and are quite dis-
tinct from both Lahndā and Sindhī. On the north, the
Linguistic Boundaries. North-Western languages are bounded by the Dardic¹ lan-
guages of the North-West Frontier, of which Kāshmīrī is the most important. These
are closely connected with the languages now under consideration. On the east, Lahndā
is bounded by Pañjābī, and Sindhī by Rājasthānī. On the south, Lahndā has Sindhī,
and Sindhī has Gujarātī.

The position of Lahndā in regard to Pañjābī is altogether peculiar, and is fully
described on pp. 234ff. It may here be briefly stated that
Position in regard to neighbour- the whole Panjab is the meeting ground of two entirely dis-
ing Indian Languages. tinct languages,—*viz.* the Dardic parent of Lahndā which
expanded from the Indus Valley eastwards, and the old Midland language, the parent of
the modern Western Hindī, which expanded from the Jamna Valley westwards. In the
Panjab they overlapped. In the Eastern Panjab, the wave of old Lahndā had nearly
exhausted itself, and old Western Hindī had the mastery, the resulting language being
Pañjābī. In the Western Panjab, the old Western Hindī wave had nearly exhausted
itself, and old Lahndā had the mastery, the resulting language being modern Lahndā.
The latter language is therefore in the main of Dardic origin, but bears traces of the old
Western Hindī. Such traces are much more numerous, and of much greater import-
ance in Pañjābī; Lahndā may be described as a Dardic language infected by Western
Hindī, while Pañjābī is a form of Western Hindī infected by Dardic.

Sindhī, on the contrary, shows a much more clear relationship to the Dardic lan-
guages, being protected from invasion from the east by the desert of Western Rajputana.
While modern Lahndā, from its origin, merges imperceptibly into Pañjābī, Sindhī does
not merge into Rājasthānī, but remains quite distinct from it. Such border dialects as
exist are mere mechanical mixtures, not stages in a gradual linguistic change.

¹ These are the languages which elsewhere in this Survey are called 'Piśācha' languages. For the reason for the
change of name, see p. 1 of Part II of this volume.

On the south, the case of Sindhī and Gujarāṭī is nearly the same ; but, as explained on p. 184, there is a certain amount of real change from one language to another in the border dialect of Kachchhī owing to the fact that Gujarāṭī, although now, like Rājasthānī, a member of the Central Group of Indo-Aryan Vernaculars, has at its base remnants of some north-western language.

The North-Western Group is a member of the Outer Circle of Indo-Aryan Vernaculars. The other members of this Outer Circle are the southern language Marāṭhī, and the eastern group of languages Oṛiyā, Bengali, Bihārī, and Assamese. The mutual connexion of all these languages, and their relationship to the Central and Mediate languages, Rājasthānī, Pahārī, Western Hindī, and Eastern Hindī, will be discussed in the Introductory Volume of this Survey. Of the latter, the only forms of speech that can show any close relationship to the languages of the North-Western Group, are the three Pahārī languages. These, as explained under the proper head (Vol. IX, Pt. iv, p. 14, etc.), have, like Sindhī, a basis connected with the Dardic languages.

The country in which the North-Western languages are spoken is described in the Mahābhārata as rude and barbarous, and as almost outside the pale of Aryan civilization (see Vol. IX, Pt. iv, p. 4). The Lahndā area at that time included the two kingdoms of Gandhāra (*i.e.* the country round the modern Peshawar) and Kēkaya (lower down the Indus, on its left bank), while the Sindhī area was inhabited by the Sindhus and Sauvīras. In spite of the evil character given to the inhabitants of the country in the Mahābhārata, it is certain that the capital of Gandhāra, Takshaśilā, was, as long ago as six centuries before Christ, the site of the greatest university in India.¹ Its ruins still exist in the Rawalpindi District. It was at Śalātura, close to this university, that Pāṇini, the greatest of Sanskrit Grammarians, was born in the 5th or 4th century A.D. In those early times the land of Kēkaya also was famous for its learning. We are told in the *Chhāndōgya Upanishad* (V. xi) how five great theologians came to a Brāhmaṇ with hard questions, which he could not answer for them. So he sent them to Aśvapati, the Kshatriya king of Kēkaya, who, like a second Solomon, solved all their difficulties.

Two persons famous in Indian legend came from the Lahndā area. From Gandhāra came Gāndhārī, the wife of Dhṛitarāshṭra, and mother of Duryōdhana and his 99 brothers, the Kuru protagonists in the great war of the Mahābhārata. From Kēkaya, came Kaikēyī, the wife of Daśaratha and step-mother of Rāma-chandra. It was through her intrigues that Rāma-chandra was sent into banishment as recorded in the other great Indian epic, the Rāmāyaṇa.

The Western Panjab has always been peculiarly exposed to conquerors from the north and from the west. It was through it that the Aryans entered India. The next recorded invasion was that of Darius I of Persia (B.C. 521-485) shortly after the time of the Buddha. According to Herodotus he conquered it and divided it between two satrapies, one of which included Gandhāra (Herodotus iii, 91), while the 'Indians,' *i.e.*

¹ Although the general opinion of scholars is quite different, I am personally inclined to believe that Pāli, the language of the Southern Buddhist scriptures, is a literary form of the ancient language spoken at Takshaśilā. This accounts for the striking points of resemblance between it and Paśāchī Prakrit.

the inhabitants of the Indus Valley, formed by themselves the 20th satrapy (iii, 94).¹ Beyond this, the authority of Darius did not extend (iii, 101). Herodotus adds (iii, 94) that these 'Indians are more numerous than any other nation with which we are acquainted, and paid a tribute exceeding that of any other people, to wit, 360 talents of gold dust.' Darius had such complete authority over this part of India, or rather over what was to him and to Herodotus 'India,' that he sent a fleet under Skylax down the Indus to the sea, whence they sailed homewards towards the West (iv, 44). The huge army that his successor Xerxes led (B.C. 480) against Greece contained men from Gandhāra and from the Western Panjab. The latter, according to Herodotus (vii, 65, 66), wore cotton dresses, and carried bows of cane and arrows also of cane, with iron tips.

The invasion of Alexander the Great (B.C. 327-325) was also confined to the Western Panjab and Sindh. One point of interest that has hitherto escaped notice is that many of the Indian names recorded by the Greek historians of this invasion, who necessarily gave them as pronounced by the people of the Western Panjab, show that the local form of speech at that time must have been some form of Paśāchī Prakrit, a language which, according to the present writer, was the main origin of the modern languages of the Western Panjab and Sindh, and also of the Dardic languages of the North-West Frontier. Such were Πευκελαίτις corresponding to the Indian Pukkhalāvatī, Σανδροφαγος for Chandrabhāga, and Σανδρακοττος for Chandragupta, in the first a medial *t* is preserved, in the second *bh* has become *ph*, and in the third a medial *g* has become *k*, exactly as is required by the rules of Paśāchī Prakrit.²

In B.C. 305 Seleucus Nicator invaded India, and after crossing the Indus made a treaty of peace with the Chandragupta already mentioned.

In the second century B.C. two Greek dynasties from Bactria founded kingdoms in the Western Panjab. One, that founded by Euthydemus, ended about B.C. 156, and the other, that of Eucratides, about B.C. 20.³ After them, at various times, other nationalities, Scythians, Parthians, Kushanas, and Huns, invaded India through the north-west, and finally, through the same portal, or through Sindh, came the many Musalmān invasions of India, such as those of Maḥmūd of Ghaznī or those of the Mughuls.

We have thus seen that from the earliest times the area in which the North-Western Group of Indo-Aryan vernaculars is spoken has been frequently subjected to foreign influence, and it is extraordinary how little the speech of the people has been affected by it, except that, under Musalmān domination, the vocabulary has become largely mixed with Persian (including Arabic) words. In the true Dardic languages

¹ See also Rawlinson's note in his translation of Herodotus, iii, 98.

² Other examples from the North-West of India, but not necessarily connected with Alexander, are:—

Sanskrit.	Greek.
Amitraghāta	Ἀμιτροχάτης (change of <i>gh</i> to <i>kh</i>)
Kaśyapapura	Κασσιπαπύρις (retention of medial <i>p</i>)
Kubhā	Κωφην (change of <i>bh</i> to <i>ph</i>)
Sindhu	Σινδός or (Latin) Sindus. (change of <i>dh</i> to <i>th</i>)
Subhagāsēna	Σωφάγασηνος (change of <i>bh</i> to <i>ph</i>)

Cf. the μαρτιχάρος of Ctesias, the name of a fabulous man-eating animal of North-Western India, corresponding to some word like the Persian *mard-khōr*.

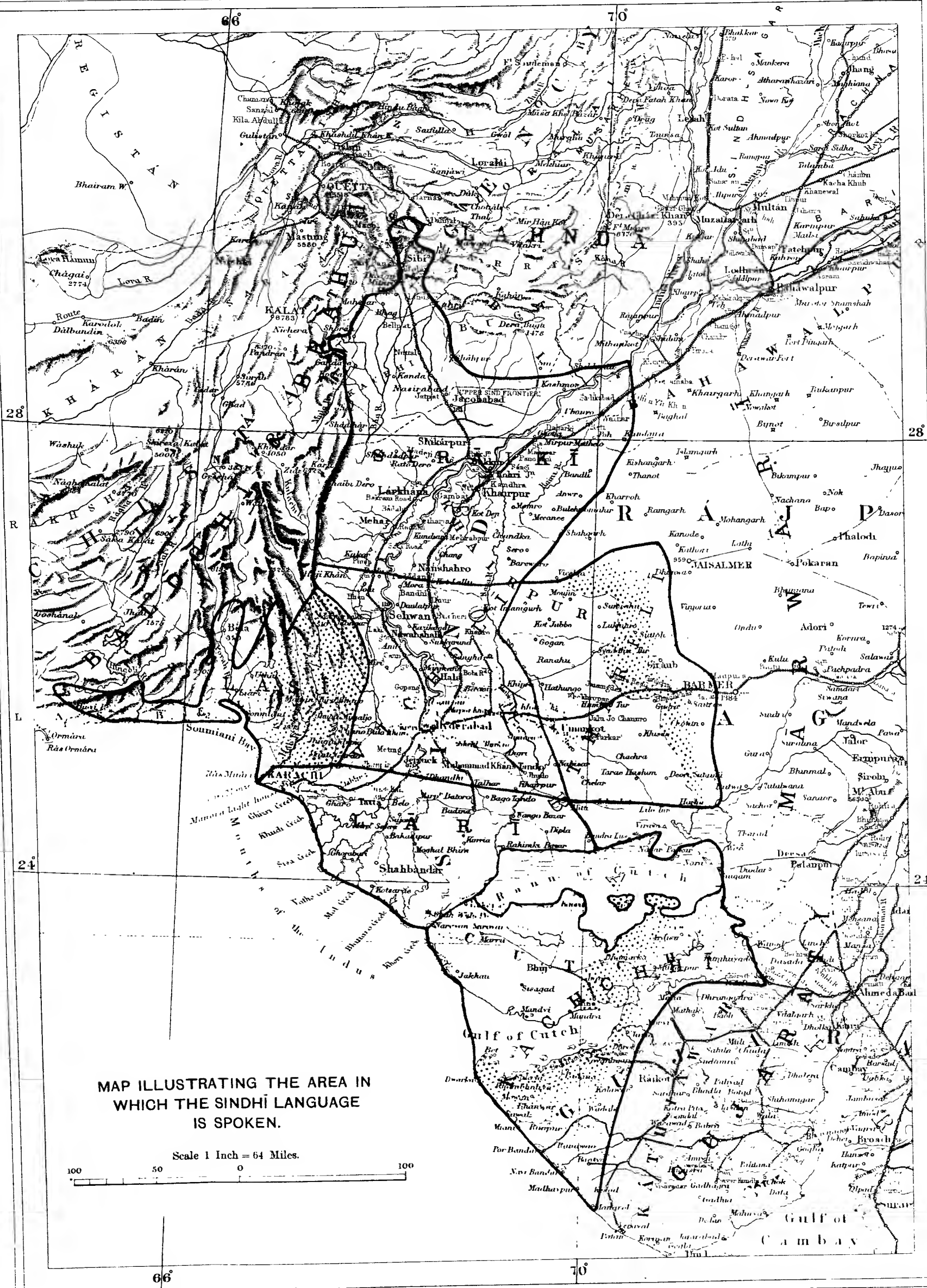
³ These dates are taken from Mr. Vincent Smith's *Early History of India*, pp. 224 and 240.

a few Greek words have survived to the present day, such as the Kāshmīrī *dyār* (plural), coined money, a corruption of the Greek *δηνάρια*, or the Khōwār *drokhūm*, silver, a corruption of the Greek *δραχμή*, but I have not met any such instances either in Lahndā or in Sindhī. Even the name 'Sindhu' of the Indus has remained unchanged, and we meet with nothing like the old Persian 'Hindu,' the form that is the progenitor of the Greek, 'Ἰνδός, and of our 'India.'

Little is known about the linguistic ancestry of these languages. The immediate predecessor of Sindhī was an Apabhramśa Prakrit, named
 Linguistic Ancestry. Vrāchada, regarding which the Indian grammarian Mārkaṇ-
 dēya has given us a few particulars. He moreover mentions a Vrāchada Paśāchī spoken in the same locality, and lays stress on the fact that the Kēkaya Paśāchī is the principal form of that Prakrit. We have no information regarding the particular form of Apabhramśa spoken in the Lahndā tract, corresponding to the ancient Gandhāra and Kēkaya, except that the people who spoke it were fond of saying a word twice over in order to indicate repetition or continuance (*saṁvāsa Kaikēyī*), but in Gandhāra there are two famous rock-inscriptions of the Indian Emperor Aśoka (*circa* B.C. 250) at Shāhbāz-garhī and at Mansehrā which are couched in what was then the official language of the country. This was a dialectic form of Pāli, distinguished by possessing several phonetic peculiarities that are still observable in the Dardic languages and in Lahndā and Sindhī.¹

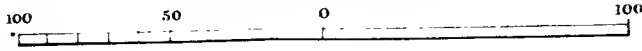
Further particulars will be found in the introductions to the Sindhī and Lahndā sections (pp. 6ff. and 237 below).

¹ See J. R. A. S., 1904, p. 725.



MAP ILLUSTRATING THE AREA IN WHICH THE SINDHI LANGUAGE IS SPOKEN.

Scale 1 Inch = 64 Miles.



SINDHĪ.

The word 'Sindhī' is an adjective, and means 'of or belonging to the Province of Sindh.'¹ It is hence used to designate the language of that country.

The name of the language indicates with fair accuracy the locality in which it is spoken; but, as we shall see, it extends beyond the borders of Sindh in every direction,—on the north into Baluchistan and the Panjab, on the east into Rajputana, on the south into Cutch, and on the west into Las.

The Province of Sindh² comprises three well-defined tracts; the Kōhistān, or hilly country, which lies as a solid block between Karachi and Sehwan, and is there continued north as a narrow fringe along the skirts of the Kirthar range; Sindh proper, the central alluvial plain, watered by the Indus; and the Rēgistān, or Thar (properly 'Thar^a'), a band of so-called desert on the eastern border. Sindh proper is divided by tradition into three parts, *viz.* the Lār (properly 'Lār^a') or Lower Sindh, extending from the sea-coast up to near Hyderabad; the Vichōlō, or Central Sindh, extending further northwards from Lār up to about midway between Sehwan and Larkana; and the Sirō, or Upper Sindh, north of the Vichōlō. It is important to bear this division in mind, as reference will again be made to it when we come to speak of the dialects. Sindhī is spoken all over Sindh proper, and from North Sindh has overflowed,—to the north-west into Baluchistan, to the north and north-east into the Panjab and the State of Bahawalpur. On the west, it is bounded by the mountain range separating Sindh from Baluchistan. This has not been crossed by Sindhī except in the southern part of the Kōhistān in Karachi. Here the general language is Balōchī, but Sindhī is also spoken and has overflowed into the territory of the Jām of Las Bela. On the south, Sindhī has crossed the Ran of Cutch, and is spoken by a large number of people in Cutch, alongside of other languages belonging to the mainland. Thence it has further overflowed on to the mainland of Gujarat and the peninsula of Kathiawar. In Cutch, as might be expected, the speakers of Sindhī (in the Kachchhī dialect) are most numerous in the north-west of the peninsula. On the west, Sindhī has overflowed into the Thar, and thence into the neighbouring parts of the Marwar and Jaisalmer States of Rajputana.

On the west, Sindhī is bounded by Balōchī, an Eranian language with which it has but a distant affinity, and by which it is little influenced. On the north, it is bounded by Lahndā, with which it is closely connected. Lahndā is spoken not only to the north of Sindhī, but also by more than 100,000 immigrants scattered all over Sindh, side by side with Sindhī. Although closely connected with Lahndā, Sindhī, except in the extreme north, is little influenced by it, and such influence is almost entirely in the matter of vocabulary. On the other hand, the neighbouring Sindhī has much influenced not only the Lahndā spoken in Sindh, but also the Lahndā of the South-Western Panjab spoken near the Sindh frontier (*vide post*, pp. 357ff. and p. 333).

¹ The official spelling is 'Sind,' but, throughout this volume, I use the fuller spelling 'Sindh.'

² See *Imperial Gazetteer of India*, Vol. xxii, p. 583.

On the east, Sindhī is bounded by the Mārwarī dialect of Rājasthānī. In the Thar and in Marwar there are speakers of Sindhī and speakers of Mārwarī living intermingled side by side. Hence, as might be expected, there are several forms of speech that are mixtures of Sindhī and Mārwarī in varying proportions. Sindhī and Mārwarī belong to different groups of Indo-Aryan vernaculars, and therefore do not merge into each other through intermediate dialects. The mixed dialects here referred to are, rather, what may be called mechanical mixtures, words and forms being borrowed by one or other of the neighbouring dialects as ready made vocables of foreign origin, much as, though to a larger extent, French words are borrowed by English at the present day, or as the French have borrowed our institution of five o'clock tea, and have concocted a new French verb 'five-o'clocker.'

On the south and south-east, Sindhī is bounded by various dialects of Gujarātī. A reference to Vol. IX, Pt. ii, p. 327, will show that Gujarātī, although a member of the Central Group of the Indo-Aryan Vernaculars, has at its base an old, lost, language of the Outer Circle of those vernaculars, of which Sindhī is also a member. This lost language was therefore akin to Sindhī, and when in the south and south-east we come across Sindhī in contact with Gujarātī, we find free intermingling of the two languages, and the formation of what is a real distinct dialect of Sindhī,—not a mere mixture with Gujarātī—in the various forms of Kachchhī. It must not be supposed that there is not also here mechanical intermixture. There is a great deal of it, and, as Gujarātī is freely spoken all over Cutch by people whose numbers and influence vary from place to place, the proportion of Gujarātī in Kachchhī thus depends largely on locality.

In the Introduction to the Lahndā section of this volume (*post*, pp. 234ff.) it will be explained that Lahndā and Sindhī form together the North-Western Group of the Outer Circle of Indo-Aryan vernaculars, and also that they possess many characteristics that connect them with the Dardic languages of the North-West Frontier, and especially with Kāshmirī. I do not here anticipate the consideration of this general fact, and confine myself now to those points that especially concern Sindhī.

In the modern Dardic languages little or no distinction is made between cerebral and dental letters. We shall see (p. 382) that in the Thaḷī dialect of Lahndā *d* is frequently changed to *ḍ*. So also, in Sindhī, *t* and *d* very often become *ṭ* and *ḍ* respectively. Examples are Hindī *tābā*, but Sindhī *ṭāmō*, or even *ṭrāmō*, copper; Hindī *dēnā*, but Sindhī *ḍḍiān*, to give. It may here be noted that the ancient Prakrit Grammarians stated that the same change occurred in the Vṛachada Apabhramśa Prakrit from which Sindhī is derived. Again, in the Lārī dialect a cerebral *r* is very frequently changed to a dental *r* (see p. 170).

Attention will (p. 235) be drawn to the fact that while most Indo-Aryan vernaculars drop a *t* between two vowels, this is frequently not the case in Lahndā and Pañjābī,—as in L. and P. *sītā*, sewn, but Hindī *sīā*; L. and P. *pītā*, drunk, but Hindī *pīā*. In Sindhī, there is the same tendency to retain this *t*. Thus, Sindhī *pītō*, drunk, but Hindī *pīā*; Sindhī *chhutō*, touched, but Hindī *chhūā*; Sanskrit *jñātakah*, known, Sindhī *jjātō*; Sanskrit *sañjñātakah*, recognized, Sindhī *suñātō*; Sindhī *kitō* or *kiō*, done, but Hindī *kiā*; Sindhī *sutō*, asleep, but Hindī *sōā*, and others.

In the Dardic languages *r* between two vowels is often elided. Thus, in Pashai we may have either *karam* or *kam*, for 'I do,' and in Bashgali *dāo* corresponding to the Sanskrit *dāru-*, wood. In standard Sindhī no instances of this have been noted, but in the Kachehhi dialect we have instances such as *chāyaṇ-lā* for *chāraṇ-lā*, in order to graze; *kayṇ lagā* for *karaṇ lagā*, they began to make, and others (see p. 185, and, for Kāyasthi, p. 207). In connexion with the elision of *r*, it may be noted that *ṭr* and *ḍr* of the standard dialect are pronounced *t* and *ḍ* respectively in the Lārī dialect. Thus, the standard *puṭṛ*°, a son, becomes *puṭ*° in Lārī, and *maṇḍṛ*°, an incantation, becomes *maṇḍ*°.

It is to be remembered that non-literary dialects often retain peculiarities that have disappeared in the high literary standard. We have seen this in the case of the medial *r*, and another instance will be found in the treatment of the aspirated sonant consonants *gh*, *jh*, *ḍh*, *dh*, and *bh*. In the Dardic languages these letters do not occur, but are always disaspirated, being represented by the corresponding unaspirated sonants, viz. by *g*, *j*, *ḍ*, *d*, and *b*, respectively. We shall see (p. 235) that the same disaspiration is not unfrequent in Lahndā. In literary Sindhī it is rare, the only instance quoted by Trumpp in his grammar being the word *mad*°, liquor, as compared with the Sanskrit *madhu-*. But in the southern dialects it is very common indeed. A long list of Lārī examples will be found on p. 170.

Attention is drawn on pp. 237ff. to the manner in which double consonants derived from Prakrit are treated in the Indo-Āryan vernaculars. It was pointed out that in most of these languages one of the double consonants was dropped, and the preceding vowel was lengthened in compensation. Thus, the Sanskrit *bhaktah*, cooked rice, became *bhattu* in Apabhramśa Prakrit, and thence *bhāt* (one *t* being dropped, and the preceding vowel being lengthened) in most modern languages. In Pañjābī, however, and also in Lahndā, which in this case imitates Pañjābī, this is not the case. Here the double consonants persist, and there is therefore no necessity for compensatory lengthening, so that we get, for these two languages, *bhatt*. But the case is different in the Dardic languages and in Sindhī. In them one of the double consonants is, indeed, dropped, but there is no compensatory lengthening. Thus, Kāshmīrī has *bat*°, and Sindhī has *bhat*°. This is a very important point, for, as I have shown elsewhere, it goes back to very ancient times,—even to the date of the inscriptions of the Emperor Aśoka (B.C. 250).¹ It most clearly shows the connexion between Sindhī and the Dardic languages.

But in Sindhī this rule is not universal. It does not apply to the sonant consonants *g*, *j*, *ḍ*, *d*, and *b*. In these, the doubling of Prakrit is retained (*ḍḍ* in such cases being always cerebralized to *ḍḍ*). Nay more,—so fond is Sindhī of these doubled sonants, that it frequently doubles them even when there was no Prakrit justification for doing so. As examples, we may quote the following:—

Apabhramśa Prakrit.

aggahu
ajju
chhaḍḍai
saddu
ubbālēi

Sindhī.

aggō, in front.
ajjō, today.
chhaḍḍē, he releases.
saddō, a sound.
ubbālē, he boils.

¹ See J. R. A. S., 1913, p. 143.

In all the above examples the presence of the Sindhī double consonant is justified by the Prakrit form, but in the following instances the Sindhī double consonant is not original:—

Prakrit <i>gotṭhu</i>	becomes	Sindhī <i>ggōṭh</i> ^a	a village.
Pañjābī <i>jatt</i>	„	„ <i>jjat</i> ^a	a Jatt.
Prakrit <i>ḍarai</i>	„	„ <i>ḍḍarē</i>	he fears.
Hindī <i>dēnā</i>	„	„ <i>ḍḍian</i> ^a	to give.
Sanskrit <i>bāṣpa-</i>	„	„ <i>bbāph</i> ^a	steam.

It will be observed that in all the above examples it is the initial letter that is doubled, and this, in fact, is the general rule.

In one respect, Sindhī does not agree with the Dardic languages or with Lahndā. This is in regard to epenthesis. In Kāshmīrī epenthesis is common (see p. 250). For example, the word *bad*^a, great, is pronounced *boḍ*^a, but in Sindhī the *a* is unchanged, and we have *waḍḍō*; similarly the Sindhī *karaṇ*^a, to do, is represented in Lahndā by *karun* and in Kāshmīrī by *karun*, in both of which the second *a* has become *u* under the influence of the original following *ṇ*, which has been dropped in the modern languages. In Sindhī, in this respect, the language is in an older stage than that of Lahndā or Kāshmīrī, and the change of vowels has not yet taken place.

It is not necessary to show here how the plurals of the Sindhī personal pronouns are based on the same originals as those of the corresponding words in Lahndā and the Dardic languages, as that will be shown under the head of Lahndā (p. 236). Similarly, as will also be there shown, the use of pronominal suffixes is extremely common in the Dardic languages as well as in Lahndā and Sindhī, as in the Kāshmīrī *mōru-m*, Lahndā *māreu-m*, Sindhī *māryu-m*^a, struck by me, *i.e.* I struck.

As regards the conjugation of verbs, attention may be drawn to a few points. The termination of the infinitive in Sindhī closely agrees with the corresponding form in Kāshmīrī. As shown above, and also *post*, p. 250, the Kāshmīrī *karun*, to do, represents an original *karan*^a, and in Sindhī we actually have *karaṇ*^a. Again, as noted on p. 243, the present participle in Kāshmīrī ends in *n*, as in *mārā-n*, striking, and in North-Eastern Lahndā in *nā*, as in *mār-nā*, striking. In standard Sindhī the present participle ends in *ndō*, but, again in the dialects, we come across sporadic instances of a present participle in *nō*. Thus, we shall see in the grammatical part of this Introduction that the Sindhī future is formed by adding pronominal suffixes to the present participle, and in the Kachchhī dialect we have *mārīnē*^ṇ, thou shalt strike, as compared with the standard *mārīndē*.

In the formation of the passive voice, the Dardic language *Shinā* makes it by adding *īj* to the root. Thus, *shid-emus*, I am striking, but *shid-īj-emus*, I am being struck. Similarly in Sindhī, the passive is formed by adding *īj* (with a short *i*), as in *mār-ē thō*, he strikes; *mār-īj-ē thō*, he is being struck.

Sindhī has one important peculiarity, which it shares with only one or two other Indian languages, *viz.* that every word must end in a vowel. When that vowel is short, it is very lightly pronounced, so as to be hardly audible to a European (see p. 22), and in this respect Sindhī agrees with Kāshmīrī.

We have the express statement of the Prakrit grammarian Mārkaṇḍēya (xviii, 1) that the Apabhraṃśa Prakrit spoken in Sindh was called 'Vrāchada.' It is from this that Sindhī is derived. Mārkaṇḍēya gives a few particulars regarding this Apabhraṃśa. He says (xviii, 5) that, at the beginning of a word *t* and *d* may optionally become *ṭ* and *ḍ* respectively. We have already seen that this is the case in Sindhī. In Vrāchada (xviii, 3) all sibilants were pronounced as *ś* (or, as transliterated in Sindhī, *sh* ش). So, *e.g.*, in Sindhī the Sanskrit *vishaya-* (विषय) becomes *viś* (विश, *vish* ش), the world, and the Sanskrit *simha-*, a lion, becomes *śih* (शिन, شين). The other points mentioned by Mārkaṇḍēya are either matters of detail or, in the present state of our knowledge, unintelligible.

According to the usual computation, Sindhī has four dialects, *viz.* the standard (or Vichōlī), Sirāikī, Tharēlī, and Lāṛī. The specimens received for this Survey, however, show that, as a dialect of Sindhī, Sirāikī has no real existence, and that, on the other hand, two other dialects, Lāsī and Kachchhī, have to be added to the list.

We have already seen (p. 5) that Sindh proper is divided into three parts, *viz.* the Lāṛī, or Lower Sindh; the Vichōlō, or Central Sindh; and the Sirō, or Upper Sindh. The standard, or Vichōlī, dialect of Sindhī is that spoken in the Vichōlō, which may be taken to mean roughly the country round Hyderabad. This is the dialect described in the following grammatical sketch of Sindhī, and is that employed in literature and by educated people all over Sindh.

The word 'Sirō' means 'Upper' and, with reference to Upper Sindh, means 'Upstream.' It, however, really means any country up the stream of the Indus, and thus includes the Lahndā-speaking portion of the Western Panjab so far as it falls within the purview of the speakers of Sindhī. From 'Sirō' is derived 'Sirāikī,' which thus means 'the language of the upstream country.' It is evident that this can have two meanings. Either it may mean 'the Sindhī spoken in Upper Sindh,' or it may mean 'the Lahndā spoken higher up the Indus than Sindh,' and, as a matter of fact, it is used in Sindh in both these senses. In order to prevent confusion, I shall henceforth call the former 'Sirāikī Sindhī,' and the latter 'Sirāikī Lahndā.' There are numerous immigrants from Lahndā-speaking tracts in Sindh, so that the province has a considerable population whose language is Sirāikī Lahndā. Their form of speech will be dealt with at length on pp. 357ff., under the head of Lahndā.

As for Sirāikī Sindhī, an examination of the specimens shows that it differs from the standard Sindhī of the Vichōlō only in having a more clearly articulated pronunciation, and a slightly different vocabulary.¹ This does not entitle it to be classed as a separate dialect, and I hence class Sirāikī Sindhī as a form of Vichōlī. The number of speakers of standard Sindhī in Sindh and the neighbourhood, as reported for this Survey, on the basis of the Census of 1891, is as follows:—

Name of District.	Number of Speakers.
Vichōlī:—	
Karachi	370,780
Hyderabad	791,000
Thar and Parkar	166,556
Cutch	1,350
Kathiawar	46,000
Carried over	1,375,686

¹ According to Sindhī opinion, Sirāikī is differentiated, not from Vichōlī, but from Lāṛī. The proverb runs, 'the learned man of the Lāṛī is an ox in the Sirō.'

Name of District.	Brought forward	Number of Speakers.
		1,375,686
Sirāikī Sindhī :—		
Shikarpur ¹		824,000
Khairpur (State)		119,000
Upper Sindh Frontier		100,000
Bahawalpur (State)		21,416
Baluchistan		48,510
		<hr/> 1,112,926
	TOTAL .	<hr/> 2,488,612

Tharēli is the name of the form of Sindhī spoken in the Tharⁿ or Rēgistān, *i.e.* the desert on the eastern border of Sindh, separating it from the Marwar State of Rajputana. A variant of the name is Tharēchī. In Marwar this desert is called the ‘Dhāt,’ and the dialect is called ‘Dhātki.’ Under whatever name it is called, it is a mixture of Sindhī and Mār-wāpī, and varies from place to place according to the predominance of one or other language. It is spoken by 204,749 people, but, the language being a mixed one, these figures have already been included in Vol. IX, Pt. ii, p. 122, under the head of Mār-wāpī. They cannot therefore be, in this case, credited to Sindhī. In the table below, these figures are therefore entered between brackets, and are not included in the total for Sindhī.

To the south-west of the Vichōlō, and separated from the District of Karachi by the hill country or Kōhistān, lies the territory of the Jām of Las Bela. In the Kōhistān the principal language is Balōchī, but about 200 speakers of Sindhī are also reported. In Las, Sindhī, Brāhūī and Balōchī are spoken by various tribes. The number of speakers of Sindhī are put down at 42,413. This form of Sindhī, spoken in the Kōhistān and in Las, is called Lāsī. It does not seriously differ from Vichōli, but has some signs of the influence of the Lārī spoken in Karachi, and also has a few peculiarities of its own. The number of speakers of Lāsī is :—

Karachi	200
Las Bela	42,413
	<hr/>
TOTAL .	42,613

To the south of the Vichōlō is the Lārīⁿ, or Lower Sindh. The word ‘Lārīⁿ’ means ‘sloping (ground),’ just as ‘Sirō’ means ‘upper,’ and ‘Vichōlō,’ ‘central.’ It is applied to that part of Sindh which occupies the delta of the Indus. Lārī, the dialect of Lārīⁿ, is quite distinct from Vichōli. Natives look upon it as rude and uncouth, and it is not used for literature. We have seen, however, that it is not without interest to the philologist, as it retains certain prominent Dardic peculiarities that have been lost by Vichōli. It is reported to be spoken by 40,000 people, all of whom belong to the Karachi District.

South of Sindh lies the peninsula of Cutch. Here we have a meeting place of several forms of speech, Sindhī, Mār-wāpī, and at least three dialects of Gujarātī. The distribution of languages

¹ Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is impossible to divide the figures so as to correspond to the new state of affairs, and hence the old District-name has been retained.

follows caste rather than locality, but Sindhī is stronger in the north-west. This dialect of Sindhī is called Kachchhī, and it is spoken not only in Cutch, but also in the neighbouring peninsula of Kathiawar. Here, in Cutch and Kathiawar, the number of speakers is estimated at 437,714. The people of Cutch are enterprising merchants, and, in addition to the above, no less than 53,500 speakers of the dialect were found in Bombay and the neighbourhood. The total number of speakers in the Bombay Presidency is therefore estimated at:—

Cutch and Kathiawar	. . . . .	437,714
Bombay and neighbourhood	. . . . .	53,500
TOTAL	. . . . .	<u>491,214</u>

Under the head of Kachchhī are included the figures for two minor sub-dialects, Kāyasthī and Bhāṭiā, which are dealt with in detail in the proper place.

The above exhausts the number of people returned for the purposes of this Survey as speaking Sindhī in the Panjab, Baluchistan, Rajputana, Sindh, and elsewhere in the Bombay Presidency. Arranged according to dialects the figures are as follows, and may be taken as representing the number of speakers of Sindhī in its proper home:—

Dialect.	Number of Speakers.
Vichōlī (Standard) and Sirāiki Sindhī	. 2,488,612
Tharēlī (204,749) ¹	. . . . .
Lāsī	. 42,613
Lārī	. 40,000
Kachchhī	. 491,214
TOTAL	. <u>3,062,439</u>

If we add to this the 204,749 speakers of Tharēlī, already counted elsewhere under Mārwārī, our total is increased to 3,267,188.

The above figures, like all the figures of this Survey, are derived from estimates based on the figures of the Census of 1891. No detailed figures for dialects are given in any later census reports, which deal only with the gross figures for languages, and, except in rare cases, take no cognisance of dialects. It is hence impossible to use the figures of either the Census of 1901 or that of 1911 for our present purposes. The dialect figures here given were furnished by local officers, and were all estimates founded on local knowledge controlled by the figures of the Census of 1891, which were the only ones then available. We may, however, compare the above total with the corresponding totals for Sindhī, including all dialects, as recorded in the Census Report for 1911. The latter are as follows:—

Province or State.	Speakers of Sindhī.
Baluchistan	. 6,346
Bombay	. 2,597,267
Baluchistan States	. 63,628
Baroda State	. 16,089
Bombay States	. 599,287
Panjab States	. 22,160
Rajputana Agency	. 58,118
TOTAL	. <u>3,662,904</u>

¹ Already recorded under Rājasthānī (Mārwārī).

In the above, the figures for the Rajputana Agency are a little too large, as they include the figures for states other than those immediately bordering on Sindh. The error cannot be more than a few hundreds.

There remain the figures for Sindhī spoken in places where it cannot be called a vernacular. Here we can take the 1911 figures, as no attempt can be made to distinguish the different dialects.

They are as follows :—

Province or State.	Speakers of Sindhī.
Bengal	235
Bihar and Orissa	282
Central Provinces and Berar	1,583
Madras	495
Panjab	1,997
United Provinces	362
Central India Agency	462
Hyderabad State	307
Madras States	730
Mysore State	209
Other Provinces	369
TOTAL	7,031

Here the Panjab figures are probably too large, as some of the speakers must have come from the Sindh border, where Sindhī can be called a vernacular. It is impossible to separate these from the others.

Taking therefore the Survey figures for the number of people speaking Sindhī at home, and the 1911 census figures for the number of those speaking it abroad, we get the following total for all the speakers of Sindhī in India :—

Speakers at home	3,062,439
Speakers abroad	7,031
TOTAL	3,069,470

If we take the 1911 census figures for both, we get :—

Speakers at home	3,662,904
Speakers abroad	7,031
TOTAL	3,669,935

The difference between these two totals is 600,465, and if we allow for the increase of population between 1891 and 1911, and for the unavoidable uncertainty experienced in enumerating the speakers of border languages, such as Tharēli and Sirāiki Lahndā, they agree remarkably well. The growth of the population of the province of Sindh in these twenty years was 638,335.

Sindhī has but a small written literature, and little of that has been printed.

The most celebrated writer was 'Abdu'l-Laṭīf, who flourished at the end of the 17th and the beginning of the 18th century. He was the author of a long and much admired poem entitled the

Sindhī Literature.

Shāh-jō Risālō, a Šūfī work, in which his doctrines are illustrated by a series of tales. It has been edited by Trumpp (see the List of Authorities below). Regarding the author, Burton writes¹ that his fellow-countrymen consider him the Ḥāfiẓ of Sindh, and that there are few of them, learned or unlearned, who have not read or heard his pathetic verses. His poetry is the delight of all that can understand it. The learned praise it for its beauty and are fond of hearing it recited to the sound of the guitar. Even the unlearned generally know select portions by heart and take the trouble to become acquainted with their meaning. Some other writers of much less importance are quoted by Trumpp in his *Sindhī Reading Book*, and these exhaust the list of Sindhī books edited by Europeans. The list of Sindhī works printed in India is a short one, and most of the contents are schoolbooks and the like. Several excellent examples of bardic poetry are current in Sindhī. Burton has fully described the principal of these, and a specimen will be found below in the section devoted to Tharēlī (pp. 153ff.).

The earliest translation of any part of the Bible into Sindhī was a version of the Gospel of St. Matthew prepared by the Serampore Missionaries in 1825. It is doubtful if this was ever published. The next, a new translation of the same Gospel, in the Nāgarī character, by Captain Stack, was published in 1850, and this was followed in 1858 by A. Burn's translation of the Gospel of St. John in the Arabic character. A Hindū adaptation of the latter, in the Gurmukhī character, appeared in the following year. These three were all published by the Bombay Auxiliary Bible Society. After these, a series of translations of various portions of the Bible culminated in the issue of a translation of the entire New Testament in the Arabic character by the British and Foreign Bible Society (London) in 1890. Several revised portions have since appeared.

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¹ *Sindh*, pp. 83, 203. See the List of Authorities.

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SKETCH OF SINDHĪ GRAMMAR.

Alphabet.—For writing Sindhī, Musalmāns employ a modification of the Perso-Arabic alphabet, while Hindūs employ the *Laṇḍā*, or ‘clipped,’ alphabet described under the heads of Panjābī and Lahndā.¹ *Laṇḍā*, in Sindh also called *Baniyā* or *Wāṇikō*, i.e. ‘mercantile,’ is a most imperfect script, wanting in signs for the medial vowels. It is seldom legible to anyone except the original writer, and not always to him. In the present account of the Sindhī alphabet I shall use the Nāgarī alphabet in its place. The following table, taken from Captain Stack’s Grammar, shows the various forms of *Laṇḍā* used in Sindh.

¹ See Vol. IX, Pt. i, p. 624, and also p. 247 of the present volume. As regards the illegibility of this Wāṇikō character, there is a proverb, *Wāṇikā akhar bbaṭā, sukā paṭhaṇ-āhā chhuṭā*, the Wāṇikō letters are vowelless, (as soon as the ink is) dry, they are released from reading (i.e. are illegible). Owing to the omission of vowels numerous mistakes occur in reading. According to one story a merchant wrote to his son to send ‘the small account book with the cover’ (*nanḍhī wāṇī puṭhē sūdhī*). The son read this as *nanḍhī wāṇī puṭhē sūdhī*, send the youngest daughter-in-law with (her) son !

The Alphabet.

Roman characters.	Devanāgarī.	Khudāwādī.*	Shikārpurī.	Sakkar.	Thattai.		Larī.	Wangī.	Rajjī.	Khawājā.	Maimons.		Sowhāpī Bhābhīrā.	Southern Lahndā.
					Luhāndā.	Bhāṣī.					Thattā.	Haidarābād.		
a	अ	m	m	m	“^	m	m	ا	ن	ا	ا	ا	ن	ن
ā	आ	m	m	m	“^	m	m	ا	ن	ا	ا	ا	ن	ن
i	इ	†	†	†	“.	ن	→	ا	ا	ا	ا	ا	ا	ا
ī	ई	†	†	†	“.	न	→	ا	ا	ا	ا	ا	ا	ا
u	उ	m	m	m	“	“	“	“	“	“	“	“	“	“
ū	ऊ	m	m	m	“	“	“	“	“	“	“	“	“	“
e	ए	m	m	m	→	न	“	“	“	“	“	“	न	“
ai	ऐ	m	m	m	“^	m	“^	“^	“^	“^	“^	“^	न	“
ō	ओ	m	m	m	“	“	“	“	“	“	“	“	न	“
au	औ	m	m	m	“	“	“	“	“	“	“	“	न	“

* The Khudāwādī is the character used at Haidarābād and by most of the respectable merchants throughout the country. That of the Shikārpur and Sakkar merchants differs but little from it.

† These are, however, never written in commencing a word. In lieu of them m is used.

The Alphabet.

[illegible]

The Alphabet.

Roman characters.	Dēvanāgarī.	Khudawādī.	Shikarpurī.	Sakkar.	THATTAL.		Larāi.	Wangāi.	Rājāi.	Khawājā.	MAIMONS.		Sewhānī Bhābhīras.	Southern Lahnda.
					Julhānās.	Bhatīās.					Thattā.	Haidarābad.		
ta	त	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
tha	थ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
da	द	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
dha	ध	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
na	न	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
pa	प	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
pha	फ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ba	ब	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
bba	ब	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
bha	भ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ma	म	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ya	य	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ra	र	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
la	ल	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
va	व	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
śa	श	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
sha	ष	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
sa	स	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
ha	ह	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
Numerals				ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ	ٲ
				1	2	3	4	5	6	7	8	9	10	

Attempts have been made to render the Wānikō character more legible. In 1868 the subject was considered by an official committee which devised an improved alphabet containing the characters missing in the local script. It was based mainly upon Khudāwādī, but the sign for the letter *ra* was taken from Shikārpurī. This improved Hindū Sindhī alphabet was taught in schools, and books were printed in it, but, in spite of official encouragement, it did not become a success. The classes for teaching it dwindled away, and the people still prefer to employ their own imperfect method of writing.

The following tables show the characters of this reformed script, side by side with the corresponding Khudāwādī forms. The latter, owing to their being recorded by a different writer, here and there depart slightly from the forms given in the preceding tables.

VOWELS.

In improved Hindī Sindhī character.

a	ā	i	ī	u	ū
ṁ	ṁl	ṁ	ṁ	ṁ	ṁ
ē	ai	ō	au	am	
ṁ	ṁ	ṁ	ṁ	ṁ	ṁ
ka	kā	ki	kī	ku	kū
ṁ	ṁl	ṁ	ṁ	ṁ	ṁ
kē	kai	kō	kau	kam	
ṁ	ṁ	ṁ	ṁ	ṁ	ṁ

The only vowel character in Khudāwādī is ṁ

CONSONANTS.

No.	Roman Character.	Original Khudawāḍī Character.	Improved Hindi Character.	No.	Roman Character.	Original Khudawāḍī Character.	Improved Hindi Character.	No.	Roman Character.	Original Khudawāḍī Character.	Improved Hindi Character.
1	ka	ڪ	क	15	ra	No. 32 used instead.	३	29	bha	No. 28 used instead.	ब
2	kha	ڪھ	ख	16	ḍḍa	ڊڊ	ड	30	ma	م	म
3	gga	گ	ग	17	ḍa	ڊ	३	31	ya	No. 9 used instead.	य
4	ga	گھ	घ	18	ḍha	ڊھ	७	32	ra	ر	२
5	gha	No. 4 used instead.	७	19	na	ن	॥	33	la	ل	५
6	ṇa	ڙ	२	20	ta	ت	و	34	va, wa	و	0
7	cha	ڇ	४	21	tka	ڪھ	م	35	sa	س	ٽ
8	chha	ڇھ	ڙھ	22	ḍa	ڊ	و	36	sha	No. 35 used instead.	ش
9	ja	ج	ج	23	dha	No. 22 used instead.	د	37	ha	ھ	ه
10	jja	ڄ	ڄ	24	na	✓	✓	38	khē	No. 2 used instead.	ڳ
11	jha	جھ	جھ	25	pa	پ	پ	39	zē	No. 9 used instead.	ڙ
12	ṇa	ڙ	3	26	pha	فھ	فھ	40	ghain	No. 4 used instead.	ڳھ
13	ṭa	ٽ	ٽ	27	bba	بھ	بھ	41	fē	No. 26 used instead.	ڦ
14	ṭha	ٽھ	ٽھ	28	ba	ب	ب				

The extra letters required by Sindhī are shown in the Perso-Arabic alphabet by various writers in various ways. The system employed by Government, and followed in this Survey, is as follows. The order is that of the Dictionary of Shiri, Thavurdas, and Mirza :—

a, etc.	ا	j	ج	d	د	r	ر	s	س	'	ع
b	ب	jj	جج	dh	دھ	r	ر	sh	ش	gh	غ
bb	بب	jh	جھ	dd	دھ	or د	z	s	ص	f	ف
bh	بھ	ñ	جھ	d, dr	د	zh	ژ	s	ص	q	ق
t	ت	ch	چ	dh, dhr	دھ			t	ط	k	ک
th	تھ	chh	چھ	z	ذ			z	ظ	kh	کھ
t, tr	ت	h	ح							n	ن
th	تھ	kh	خ							g	گ
s	ث									gg	گگ
p	پ									gh	گھ
ph	پھ									l	ل
										m	م
										n	ن
										n	ن
										w, v	و
										h	ھ
										y	ی

Two words, when written in the Perso-Arabic character, usually appear in abbreviated forms. These are ۞ for *a*, and ۞ for *mē*, in. The former is practically universal, but for the latter ۞ is equally often employed.

The vowels are as a rule indicated in the usual way. but *yā-e majhūl*, or the sound *ē*, is often indicated by the sign ۞, with the *yē*. Thus, ۞ *jēkō*, whoever.

The Arabic sign of *tanwīn*, or nunation, is commonly employed to indicate a final nasal vowel. Thus, ۞ indicates *ī*, ۞ indicates *ē*, and ۞ indicates *ū*. Some writers indicate a final nasalized long *ā* by ۞, and a final nasalized long *ē* by ۞. Thus, ۞ *pāh-jō*, of himself; ۞ *tāh-jō*, of him; ۞ *tūh-jō*, thy; ۞ *ānā*, still, yet; ۞ *iē*, thus. The signs ۞ and ۞ are even used to indicate *ī* and *ū*, respectively, as in ۞ for *chayā*, he said, and ۞ for *ā*, I. It is impossible to say from the spelling whether ۞, when, represents *jaddēh* or *jaddēh*. In the third specimen, I have transliterated it and similar words '*jaddēh*,' etc., which is the form required by the grammars.

As in ۞, ۞ and ۞, *hamza* is freely used to indicate the separation of concurrent vowels. Other examples of its employment are ۞ *hēar*, now; ۞ *pī*, a father; and ۞ *bbanī-mē*, in the field.

It will be observed that ۞ besides having its proper force, is also freely used to indicate the nasalization of a vowel. In words like *pāh-jō*, in which the vowels in two

concurrent syllables are nasalized, it is customary to write the ن only once to indicate both nasalizations, as in نَسْنَس , another method of writing نَسْنَس . So also, if one of the nasalized vowels is indicated by *tanwīn*, the nasalization of the other is not always indicated, as in $\text{قَالَ} \text{chayā'ī}$, he said.

The corresponding letters in the Nāgarī character are as follows:—

	अ	आ	इ	ई	उ	ऊ
ए	a,	ā,	i,	ī,	u,	ū,
ऐ	ai,	oi,	औ	au,		
क	ka,	ख	ga,	घ	ṇa,	ग
	khā,		gha,		gga,	
च	cha,	छ	ja,	झ	ṇa,	ज
	chha,		jha,		jja,	
ट	ṭa,	ठ	ḍa,	ढ	ṇa,	ड
	ṭha,		ḍha,		ḍḍa,	ṭṭa,
ड	ṭra,		ḍra,	ढ़		ḍhra,
त	ta,	थ	da,	ध	na,	
	tha,		dha,			
प	pa,	फ	ba,	भ	ma,	ब
	pha,		bha,		bba,	
य	ya,	र	la,	व	wa, va,	
	ra,		la,			
श	ś (sh),	स	sa,	ह	ha.	

Letters peculiar to Arabic or Persian are shown as follows:—

ث	س	ح	خ	ج	د	ز	ح	ز
ṭ	s	ḥ	kh	or	ḍ	z	z	zh
ص	ض	ط	ظ	ع	غ			
s	ḍ	t	ḍ	ʿ	gh			
ف	ق	ک	q.					
f	q	k						

Pronunciation.—In Sindhī, when the vowel *i* is preceded or followed by *h*, or when it is final or precedes a suffix commencing with a vowel, it is pronounced as a short *e*. Thus, *eharō* (for *i harō*), such; *mehet* (for *mihit*), a mosque; *huanē*, they may be of us, but *huaninē*, they may be of them. Also, in this language, every word must end in a vowel, and, when the vowel is short, it is pronounced very lightly, so as to be hardly audible. I therefore indicate such short final vowels by small letters above the line, as in *khaṭṭa*, a bedstead; *aṅgarṭa*, charcoal; and *mehetṭa*, as given above. Although these final short vowels are hardly audible, they are important, as they often affect the meaning of a word. Thus, *chhōkarṭa*, a boy; but *chhōkarṭa*, a girl. The difference between these two words is scarcely perceptible to a European, although to Sindhīs the distinction is apparent and marked.

Peculiar to Sindhī are the letters ب ج , ڄ , ڙ , and گ , which I have transliterated *bb*, *jj*, *ḍḍ*, and *gg*, respectively. Others transcribe them ڄ , ڙ , ڄ , and ڙ , respectively. They are pronounced with a certain stress, prolonging and somewhat strengthening the contact of the closed organ, and are, in fact, sounded as double letters are pronounced in other parts of India, but occur even at the beginning of a word. Thus, *ḍubbalṭa*, weak; *bbābbō*, a father's brother, but *bābō*, a father; *ajjṭa*, today; *jjāyō*, born; *waḍḍō*, great; *ḍḍiṭhō*, seen, but *ḍiṭhō*, obstinate; *laggō*, applied; *ggarō*, heavy, but *garō*, mangy. These are really the only double letters in Sindhī. A reference to the Nāgarī table will show that they include all the sonant unaspirated mutes except *d*, and, as a matter of fact, *d* itself is often doubled, but then becomes *ḍḍ*, as in

ḍḍian°, to give, compared with the Hindī *dēnā*. We see, moreover, that none of the surd mutes, *k*, *ch*, *t*, *ṭ*, and *p*, and that no aspirates, are ever doubled, although such doubling is common in Pañjābī, Hindī, and other more eastern languages.

In Sindhī, when *r* is appended to *t*, *ḍ*, or *ḍh*, it is usually omitted in writing, or *vice versā* we may say that, after *t*, *ḍ*, or *ḍh*, an *r* is often inserted, although not written. This is especially the case in the Sirō, or North Sindh, where, e.g., *put*°, a son, is pronounced *putr*°; *maṇḍ*°, an incantation, is pronounced *maṇḍr*°; and *ḍḍaḍh*°, itch, is pronounced *ḍḍaḍhr*°.

Sindhī is very fond of cerebral sounds, and often has them where other Indian languages have dentals. Thus, *ṭāmō* (*trāmō*), Hindī *tābā*, copper; *ḍḍian*°, to give, Hindī *dēnā*.

Sindhī is fond of inserting a short vowel between two contiguous consonants, so as to aid the pronunciation. The vowel so inserted is usually *i*, or, when *h* follows or precedes, *e*. The following instances occur in the specimens. In the first specimen we have :—

āsimān°, for *āsmān*°, heaven.
dōsit°, for *dōst*°, a friend.
hukim°, for *hukm*°, a command.
khizimat°, for *khizmat*°, service.
mahemānī, for *mehmānī*, hospitality.

In the second specimen we have :—

charehī, for *chayhī*, having mounted.
charehial°, for *chayhial*°, mounted.
munishī, for *munshī*, a Munshī.
‘umir°, for *‘umr*°, age.
waqit°, for *waqt*°, time.

DECLENSION.—Gender.—There are only two genders, masculine and feminine. As all nouns must end in a vowel, the rules for gender in Sindhī are fairly simple. Subject to a few exceptions :—

(a) Nearly all nouns ending in ° and all nouns ending in *ō* are masculine. Thus, *dās*°, a slave; *mathō*, a head. About seventy nouns in ° are feminine, the most important of which are :—

<i>ajj</i> °, today.	<i>mā</i> °, a mother.
<i>chup</i> °, silence.	<i>bij</i> °, lightning.
<i>dhāt</i> °, a metal.	<i>vish</i> °, the world.
<i>dhi</i> °, a daughter.	<i>rih</i> °, poison.
<i>nūh</i> °, a daughter-in-law.	<i>sas</i> °, a mother-in-law.
<i>bhēṇ</i> °, a sister.	

(b) All nouns ending in °, and nearly all those ending in °, are feminine. Thus, *sadh*°, a wish; *ggālh*°, a story. A few nouns ending in ° are masculine, such as *kēhar*°, a lion; *har*°, a name of the god Vishṇu.

(c) Nouns ending in *ā*, *ī*, and *ū* are masculine when they signify males, and feminines when they signify females, inanimate things, or abstract qualities. Thus, *rājā*, a king (masc.); *hachā*, murder (fem.); *sāṇī*, a companion (masc.); *gōlī*, a slave-girl (fem.); *rahākū*, an inhabitant (masc.); *ābirū*, honour (fem.). There are a few exceptions, which it is unnecessary to note here. As a general rule, we may say that most nouns in *ū* are masculine, and that most nouns in *ā* and *ī* are feminine.

Formation of Feminines from Masculines.—The following table shows masculine terminations with the feminine terminations that correspond to each :—

Terminations.		Examples.	
Masc.	Fem.	Masc.	Fem.
"	"	<i>gaḍḍah^m</i> , an ass	<i>gaḍḍah^f</i> , a jenny ass.
"	or <i>ī</i>	<i>chhōkar^m</i> , a boy	<i>chhōkar^f</i> or <i>chhōkarī</i> , a girl.
"	or (in case of adjectives) <i>a</i>	<i>dhīr^m</i> , firm	<i>dhīr^f</i> or <i>dhīrī</i> .
<i>ō</i>	<i>ī</i>	<i>gōlō</i> , a slave	<i>gōlī</i> .
<i>ī</i>	<i>īṇ^f</i> , <i>yāṇī</i>	<i>dāhī</i> , a complainant	<i>dāhīṇ^f</i> or <i>dāhīyāṇī</i> .
<i>ū</i>	<i>ū</i> , <i>uṇ^f</i> , <i>īṇ^f</i>	<i>rahākū</i> , a resident	<i>rahākū</i> , <i>rahākūṇ^f</i> , or <i>rahākīṇ^f</i> .

Names of castes, professions, etc. generally take *īṇ^f*, *īṇī*, or *yāṇī* in the feminine. Thus, *kumbhar^m*, a potter, fem. *kumbhar^f*, *kumbharīṇ^f*, or *kumbharyāṇī*; *sōnārō*, a goldsmith, fem. *sōnārī*, *sōnārīṇ^f*, or *sōnāryāṇī*.

There are as usual several irregular instances, which will be found in the grammars.

Number and Case.—There are two numbers, singular and plural. In addition to the nominative and the oblique case, which are common to all Indo-Aryan vernaculars, Sindhī has also an organic Ablative, an organic Locative, and a Vocative. The sign of the Ablative is *ā*, which in the singular is added directly to the base, but in the plural is added to the oblique form. Sometimes *aū*, *ō*, or *ū* is substituted for *ā*, and in old Sindhī poetry the termination is generally *āu*. The organic Locative ends in *ē*. It occurs only in masculine nouns ending in *a*, and then only in the singular, as in *ḍḍēh^m*, a country, loc. sing. *ḍḍēh^f*. The following table shows the formation of the Oblique, Ablative, and Vocative cases and of the Nominatives Plural of the various classes of nouns :—

Noun.	Meaning.	Singular.			Plural.			
		Oblique.	Ablative.	Vocative.	Nominative.	Oblique.	Ablative.	Vocative.
A. Masculine—								
ḍḍēh ^u	a country	ḍḍēh ^a	ḍḍēhā ^ũ	ḍḍēh ^a	ḍḍēh ^a	ḍḍēhan ^e	ḍḍēhan ^e -ā	ḍḍēhā, ḍḍēhō
mēṛākō	a crowd	mēṛākē	mēṛākā ^ũ	mēṛākā	mēṛākā	mēṛākan ^e	mēṛākan ^e -ā	mēṛākā, -ō
rahākū	inhabitant	rahākū ^a	rahākūā ^ũ	rahākū	rahākū	rahākuan ^e , rahākun ^e	rahākun ^e -ā	rahākūā, -ō
sāṇī	companion	sāṇī ^a	sāṇīā ^ũ	sāṇī	sāṇī	sāṇian ^e , sāṇiun ^e , sāṇin ^e	sāṇian ^e -ā	sāṇīā, -ō
kēhar ^e	a lion	kēhar ^e	kēhar ^e -ā	kēhar ^e	kēhar ^e	kēharin ^e	kēharin ^e -ā	kēhar ^e ō
rājā	a king	rājā	...	rājā	rājā	rājāun ^e	rājāun ^e -ā	rājāō
B. Feminine—								
vijj ^u	lightning	vijj ^u	...	vijj ^u	vijjū	vijjun ^e	vijjun ^e -ā	vijjū
hachā	murder	hachā	hachā ^ũ	hachā	hachāū	hachāun ^e	hachāun ^e -ā	hachāū
sadh ^a	a wish	sadh ^a	sadhā ^ũ	sadh ^a	sadhā ^ũ , sadhū	sadhun ^e	sadhun ^e -ā	sadhū, sadhā (in Sirō)
gōlī	a slave-girl	gōlī ^a	gōlīā ^ũ	gōlī	gōlīū	gōlian ^e , gōliun ^e , gōlin ^e	gōlian ^e -ā	gōlīū
ggālkh ^e	a story	ggālkh ^e	ggālkh ^e -ā	ggālkh ^e	ggālhiū	ggālhan ^e , ggālhiun ^e , ggālhin ^e	ggālhin ^e -ā	ggālhiū
C. Irregular Nouns—								
pi ^u	a father	pi ^u	...	pi ^u	piur ^a	piun ^e , piuran ^e	piuran ^e -ā	piurō
mā ^u	a mother	mā ^u	...	mā ^u	māū, māirū, māir ^u	māun ^e , māirun ^e	māirun ^e -ā	māū, māir ^u

Like *pi* is declined *bhā*, a brother; and like *mā*, *bhēn*, a sister; *dhi*, a daughter; and *nuk*, a daughter-in-law. *Bhēn*, a sister, is declined like *sadh*. In terminations containing *i* followed by a vowel, *y* may throughout be substituted for the *i*. Thus, *sāṇyan* as well as *sāṇian*, *gōlyū* as well as *gōliū*, *ggālhyū* as well as *ggālhiū*.

It will be observed that the oblique plural always ends in *an*, *in*, or *un*. Instead of this termination, we often have *ē* or even *ā*. Thus, *ḍḍēhē* or *ḍḍēhā*; *mēṛākē* or *mēṛākā*; *rahākūē* or *rahākūā*; *sāṇīē* or *sāṇīā*; *kēhariē* or *kēhariā*; *sadhē* or *sadhā*; *gōliē* or *gōliā*; *ggālhiē* or *ggālhiā*. These forms are most commonly used when no post-position follows.

It will be observed that, except in the case of nouns ending in *ī*, like *gōlī*, the oblique case of feminine nouns is the same as the nominative, and that the nominative plural of nearly all feminine nouns ends in *ū*. The only exception in the above table (omitting the irregular nouns) is *sadh*, which has its nominative plural *sadhā* or *sadhū*.

Masculine nouns ending in *u*, like *ḍḍēh*, when the *u* is preceded by any vowel except *ī* often insert a *w* when the *u* is changed to *a*. Thus *ra*, a weed, obl. sing. and nom. plur. *raw*; *thā*, a dish, obl. sing. and nom. plur. *thāw*. If the preceding

vowel be *a* or *ā*, the insertion is obligatory, as in these two examples. In other cases it is optional. Thus, *wā*°, wind, cbl. sing. *wāw*° or *wā*°; *ḍḍē*°, a demon, obl. sing. *ḍḍēw*° or *ḍḍē*°. If the preceding vowel be *i*, the *w* is not inserted. Thus, *jī*°, life, obl. sing. and nom. plur. *jī*°.

So also, *w* is optionally inserted in the case of masculine nouns in *ō*, like *mēṛākō*, when the *ō* is immediately preceded by *a* or *ā*. Thus, *daō*, glare, obl. sing. *dawē* or *daē*; *nāō*, felt, obl. sing. *nāwē* or *nāē*. In the plural, i.e. before *a* or *ā*, the insertion of *w* is obligatory. Thus, nom. plur. *dawā*, *nāwā*; obl. plur. *dawan*°, *nāwan*°.

If a final *ō* is preceded by *y*, this is dropped in the obl. sing. Thus, *rupayō*, a rupee, obl. sing. *rupaē*; *pōrhyō*, labour, obl. sing. *pōrhē*; but nom. plur. *rupayā*, *pōrhyā*.

As in other Indian languages, there is an agent case used for the subject of the tenses of a transitive verb formed from the past participle. In Sindhī, this is always the same as the oblique case. Thus, *ḍḍēh*°, a country; ag. sing. *ḍḍēh*°; ag. plur. *ḍḍēhan*°.

The oblique case can also be used for any other case, and then, in the plural, generally takes the form in *ē* or *ā*. This is frequent in poetry, but also occurs in prose. The following examples are taken from Stack's Grammar:—

tūh°-*jē lēkhē* (obl. for loc.) *hē kan*° *hi*° *hūndō*, *par asā-jē lēkhē* (obl. for loc.) *bbiē dastūr*° (loc.) *āhē*, in your opinion this matter may be thus, but in ours it is different.

bukh° (obl. for instrumental) *maran*°, to die of hunger.

hē ghōṛō ghanē (for *ghanē-sā*) *watui*, for how much did you buy this horse?

hō Mumbai° (for *Mumbai-ḍḍē*) *vēndō*, he will go to Bombay.

pānaw° *jī*° *pābbūh*° (for *pābbūh-tē*) *mir*° *bi mustāk*° *huā*, the wild beasts, too, were enamoured at the brave man's smiles.

Generally, however, the particular case is defined, as in other Indian languages, by means of postpositions added to the oblique case. The more common postpositions are as follows:—

Agent.—This takes no postposition. The oblique case is used by itself.

Accusative.—As in other Indian languages, this is either the same as the nominative or the same as the dative.

Dative.—*khē* or (poetical) *kan*°, to; *lā*°, for.

Ablative.—This either takes the termination *ā*, etc., as shown in the declensional table, or else the postposition *khā*, *khō*, or *khū* may be added to the oblique case. *Mā* is 'from in' and *tā* is 'from on.' For 'with,' *sā* is the common word.

Genitive.—*jō* or (poetical) *sandō*, *sandirō*, or *jarō*.

Locative.—We have seen above (p. 24) that masculine nouns in ° form the locative singular by changing ° to °. Or the postposition *mē* or *mañjh*° may be added to the oblique case of any noun. For 'on,' 'upon,' we have *tē*.

Vocative.—See the table of declension. An interjection, such as *ē*, *hē*, *hō*, or *yā*, or (when addressing an inferior) *rē* (fem. *rī*) or *arē*, is usually prefixed, as in *ē mēhar*°, O buffalo-keeper, from *mēhar*°.

The following examples of the use of the various cases are taken from the Specimens and from the List of Words and Sentences. Unless the contrary is stated, every

example is here and elsewhere in this grammatical sketch taken from the first Haidarabad Specimen. If it is taken from the second specimen, the figure ' (II) ' is added, and if it is taken from the List of Words and Sentences, the number of the sentence is indicated between marks of parenthesis.

Nominative Singular.—*nandhō putⁿ viō haliō*, the younger son went away.

ḍḍāḍhō ḍḍukarⁿ achī piō, a severe famine came and fell.

parilāⁿ kan^a-tē pius^e, a sound fell on his ear.

āñ naukarⁿ hōs^e, I was a servant (II).

mañⁿ pandhⁿ āhē, it is a mile distance (II).

mūhⁱ-jō wāqifⁿ hō, he was an acquaintance of mine (II).

As the object of a past-participial tense of a transitive verb, we have :—

hunⁿ mālⁿ bbinhī-khē virāhē-ḍḍinō, he divided and gave the property to the two.

For nouns in *ō*, we have :—

jēkō bhañō mūhⁱ-jē hiṣē achē, whatever portion comes in my share.

With a transitive past-participial tense :—

mū-khē chhēlō na ḍḍinuⁿ, thou didst not give a kid to me.

For nouns in *ū*, *ũ* :—

hekⁿ māñhũ pē-āyō, a man was coming (II).

For feminine nouns in *a* :—

hunⁿ ghar^a-mē zīn^a āhē, the saddle is in that house (226).

For feminines in *ī* :—

kētiranⁱ-ī pōrehatanⁱ-khē jhajhī māñī pēī-milē, how many labourers get abundant bread.

With transitive past-participial tense :—

piñhē mahemāñī kaī-āhē, thy father hath made a feast.

For feminines in *e* :—

'umir^e chausāl^e, (its) age (was) of four years (II).

For irregular nouns, we have :—

tūhⁱ-jō bhāⁿ āyō-āhē, thy brother is come.

The nominative is sometimes used where we should expect the oblique case, as in :—

ṭ(r)io ḍḍṭhⁿ uhō ghōrō patēwālē-khē ḍḍinō-athamⁿ, on the third day I gave that horse to the orderly (II).

bbī rātⁿ musāfirⁿ-khāñē-mē ṭikiusⁿ, on the third night I stayed in the travellers' rest house (II).

Nominative Plural.—*hekiṛē māñhuⁿ-khē bba putⁿ* (nom. sing. *putⁿ*) *huā*, a certain man had two sons.

pōⁿ pandrahⁱ sōrahⁱ ḍḍṭhⁱ (nom. sing. *ḍḍṭhⁱ*) *thīndā*, fifteen or sixteen days afterwards (II).

mūⁿ hun^a-jē put^a-khē ghañā chābukⁿ (nom. sing. *chābukⁿ*) *haniā-āhinⁿ*, I have beaten his son (with) many stripes (228). Here the nom. is the object of a transitive verb in a past-participial tense.

bba mahinā (nom. sing. *mahinō*) *thīndā jō*, it will be about two months (ago) since . . . (II).

Agent Singular.—*mũ-khē śubēdār^a* (nom. sing. *śubēdār^a*) *pakiṛiō-āhē*, the Śubēdār has arrested me (II).

nandhē (nom. sing. *nandhō*) *pi^a-khē chayō*, the younger said to the father.

Accusative.—In form of nom. *pāh^e-jō pēṭ^a bharyā^ā*, I may fill my belly.

waggō pahirāyōs^e, jutī pāyōs^e, khūshī karyū^ā, put ye on him a robe, put ye on him a pair of shoes, let us make rejoicing.

ghōṛō kāhē, having driven a horse (II).

tūh^e-jī khizimat^a piō-karyā^ā, I am doing thy service.

zīn^a hun^a-jē puṭhi^a-tē rakh^a, put the saddle on his back (227).

suar^a (nom. sing. *suar^a*) *chāraṇ^a-lā^e mōkilius^e*, sent him to feed swine.

paīsā (nom. sing. *paīsō*) *chhavīh^a rupayā* (nom. sing. *rupayō*) *waṭhandōsā^ā*, I will take money, twenty-six rupees, from thee (II).

jēkē chhilū^ā (nom. sing. *chhil^a*, fem.) *suar^a thā-khāin^e*, whatever husks the swine are eating.

For the accusative in the form of the dative, we have:—

hekiṛē bbānhē-khē (nom. sing. *bbānhō*) *kōṭhē*, having summoned a slave.

Dative.—*nandhē pi^a-khē chayō*, the younger said to the father. Note that the dative with *khē* is used after verbs of speaking, to indicate the person addressed.

ghar^a-khē vējhō āyō, he came near to the house. Note that *vējhō* governs the dative.

uhō ghōṛō paṭēwālē-khē ḍḍinō-atham^e, I have given that horse to the orderly (II).

kētiran^e-ī pōrehatan^e-khē (nom. sing. *pōrehat^a*) *jhajhī mānī pēi-milē*, to how many labourers is abundant bread being got, *i.e.* how many labourers get abundant bread.

piṇas^e pāh^e-jē bbānhan^e-khē (nom. sing. *bbānhō*) *chayō*, his father said to his servants.

hekiṛē māṇhu^a-khē bba puṭ^a huā, a certain man had two sons.

This is an example of the dative of possession.

suar^a chāraṇ^a-lā^e mōkilius^e, he sent him for feeding (*i.e.* to feed) swine.

gāh^a-jē khaṇaṇ^a-lā^e, for the carrying of grass (II).

Ablative.—*mōrē-khā vius^e-thē*, I was going from Mōrō (II).

ggōṭh^a-jē hekiṛē haṭāi^a-khā^ā (nom. sing. *haṭāi*, masc.) from a shopkeeper of the village (241).

kētiran^e warehan^e-khā^ā (nom. sing. *wareh^a*) *khizimat^a piō-karyā^ā*, from how many years am I serving.

As an example of the ablative of comparison, we have:—

hun^a-jō bhā^a hun^a-jī^a bhēn^a-khā^ā ḍḍiḡhō āhē, his brother is taller than his sister (231).

For other postpositions, we have:—

bbani^a-mā^ā, (returning) from in the field.

ghōṛē-tā tathō, he descended from on the horse, *i.e.* he dismounted (II).

Just as *vējhō*, near, sometimes governs the dative, so the postpositions *aggē*, before ; *dhārā*, without ; and *pō*, after, generally govern the ablative, as in :—

sabh° khapāiṇ°-khā *pō*, after spending everything.

thōran° dḍēhan°-khā *pō*, after a few days.

Genitive.—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case with the thing possessed. This case will therefore be dealt with at length under the head of adjectives.

Locative.—The following examples occur of the organic locative in ° of masculine nouns in " :—

sabh°-kī hath° (nom. sing. *hath°*) *karē*, having made everything in (his) hand (i.e. having collected everything).

unhe° waqit° (nom. sing. *waqit°*) *bhiyō māṇhū kō-kō-na hō*, at that time there was no one else (there) (II).

bhī rāt° Qāzī-jē Ggōḥ° tikius°, next night I stopped at Qāzī-jō Ggōḥ° (II).

As examples of the locative formed with *mē* we have :—

hath°-mē (nom. sing. *hath°*) *munḍī*, a° *pēran°-mē* (nom. sing. *pēr°*) *jutī pāyōs°*, put ye a ring in (i.e. on) his hand and a pair of shoes on his feet.

naukar° Mōrē-mē (nom. sing. *Mōrō*) *hōs°*, I was a servant in Mōrō (II).

musāfir°-khānē-mē (sing. nom. *khānō*) *tikius°*, I stayed in the travellers' rest house (II).

samujh°-mē (nom. sing. *samujh°*, fem.) *achī*, having come into (his) senses.

māl° ajhalāi° mē (nom. sing. *ajhalāi*) *viñāḍī*, he wasted the property in debauchery.

warandī°-mē (sing. nom. *warandī*, fem.) *chayāḍī*, he said in reply.

tūh°-jō māl° kañiriun°-mē (sing. nom. *kañirī*, fem.) *viñāyō*, he wasted thy property among harlots.

As examples of the locative formed with *tē* we have :—

parilā° kan°-tē (nom. sing. *kan°*) *pius°*, a sound fell on his ear.

pān° ghōrē-tē charehial° hō, he himself was mounted on the horse (II).

takirī°-jē chōṭī°-tē (nom. sing. *chōṭī*, fem.), on the top of the hill (229).

Vocative.—*ē bābā* (nom. sing. *bābō*), O father.

ē bbachā (nom. sing. *bbachō*), O child.

The following are examples of the oblique case used without any postposition :—

jēkō bhānōmūh°-jē hisē (nom. sing. *hisō*) *achē*, whatever portion comes (into) my share.

āṇṇī bukh° (nom. sing. *bukh°*, fem.) *piō-marā*, I verily am dying of hunger.

chōṭhē dḍēh° (nom. sing. *dḍēh°*) *pahutus°*, on the fourth day I arrived (II).

The following are examples of the oblique case with other postpositions :—

hēkirē dḍūrahē dḍēh°-dḍē (nom. sing. *dḍēh°*) *uthī haliō*, he arose and went towards (i.e. to) a far country.

waṇ°-hēṭh° (nom. sing. *waṇ°*) *vēṭhō āhē*, he is seated under a tree (230).

āṇṇī pāh°-jē dōsitān°-sā (nom. sing. *dōsit°*) *gaḍḍ° khūshī karyā*, I may make rejoicing with my own friends.

puṭʰ hunʰ-jē bhēṇʰ-sā̃ (nom. sing. *bhēṇʰ*, fem.) *pariṇiō āhē*, the son is married with (*i.e.* to) his sister (225).

nōriunʰ-sā̃ (nom. sing. *nōri*, fem.) *karē bbadhṭsʰ*, bind him with ropes (236).

pāhʰ-jē piʰ-waṭʰ (nom. sing. *piʰ*) *wañi*, having gone near (*i.e.* to) my father.

ghōrō unhē paṭēwālē-waṭʰ āhē, the horse is near (*i.e.* in possession of) that orderly (II).

ADJECTIVES.—Adjectives form their feminines according to the general rules laid down for substantives on p. 24. The masculine and feminine forms can then be declined exactly like substantives. An adjective agrees with the substantive it qualifies in gender, number, and case. As regards case, when the substantive is in any inflected case, the adjective is put into the oblique case, singular or plural, as may be required. We thus see that in this point Sindhī differs from Indian languages like Hindōstānī, in which an adjective agreeing with an inflected noun, either singular or plural, is always put in the oblique case singular. The Hindōstānī custom is, however, optionally followed when the adjective immediately precedes the noun it qualifies. In such circumstances the adjective may be in the oblique case singular, even when the substantive is in the plural. Trumpp (p. 145) gives the following example:—

kūranʰ nabiumʰ-khē or *kūrē nabiumʰ-khē*, to false prophets.

Similarly, when the substantive is in the vocative plural, an adjective agreeing with it and immediately preceding it is usually put into the vocative singular, as in *ē Sindhī māṛhuā* instead of *ē Sindhiā māṛhuā*, O Sindhī men.

Some adjectives, chiefly those of foreign origin, but also others, do not change for gender, number, or case. Such are *rājī*, content; *sāphʰ* or *saphā*, clean; *mālimʰ*, known; *gōlʰ*, round; *sahajʰ*, easy; *ḍḍadhʰ*, incorrect; *sudhʰ*, correct; *phā̃* (so most other adjectives in *ā̃*), wearied; *dhārʰ*, separate.

Adjectives ending in *ī* or *ū*, when the substantive immediately follows, may optionally remain uninflected. Thus, *Sindhī māṛhuʰ-khē* or *Sindhiʰ māṛhuʰ-khē*, to a man of Sindh; *sharmāū jālunʰ-khē*, or *sharmāunʰ jālunʰ-khē*, to modest women.

If the postposition *khē* intervenes between the substantive and the adjective, the adjective is not inflected. Thus, *Bābhānanʰ-khē chaṇō samujhā̃ṭi*, he thought the Brāhmaṇs good.

The following examples, taken from Trumpp's Grammar, show how adjectives are declined for gender, number, and case.

Meaning.	Gender.	Singular.			Plural.		
		Nom.	Obl.	Voc.	Nom.	Obl.	Voc.
Thoughtless	Masc.	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achētān*, achētā</i>	<i>achētē, achētō</i>
	Fem.	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achētiū</i>	<i>achētīn*, achētiyan*, achēteun*, achētiē, achētiā</i>	<i>achētiū</i>
	or	<i>achēt*</i>	<i>achēt*</i>	<i>achēt*</i>	<i>achētū</i>	<i>achētūn*, achētā</i>	<i>achētē, achētū</i>
Dry	Masc.	<i>rukḥō</i>	<i>rukḥē</i>	<i>rukḥā</i>	<i>rukḥā</i>	<i>rukḥān*, rukḥē, rukḥā</i>	<i>rukḥā, rukḥō</i>
	Fem.	<i>rukḥī</i>	<i>rukḥī*</i>	<i>rukḥī</i>	<i>rukḥīū</i>	<i>rukḥīn*, rukḥīan*, rukḥiun*, rukḥiē, rukḥiā</i>	<i>rukḥīū</i>
Patient	Masc.	<i>sahū</i>	<i>sahū*</i>	<i>sahū</i>	<i>sahū</i>	<i>sahuan*, sahun*, sahuē, sahuā</i>	<i>sahuā, -ō</i>
	Fem.	<i>sahū</i>	<i>sahū*</i>	<i>sahū</i>	<i>sahū</i>	<i>sahuan*, sahun*, sahuē, sahuā</i>	<i>sahuā, -ō</i>
Liberal	Masc.	<i>ḍḍātā</i>	<i>ḍḍātā</i>	<i>ḍḍātā</i>	<i>ḍḍātā</i>	<i>ḍḍātāun*</i>	<i>ḍḍātāō</i>
	Fem.	<i>ḍḍātā</i>	<i>ḍḍātā</i>	<i>ḍḍātī</i>	<i>ḍḍātīū</i>	<i>ḍḍātīn*</i>	<i>ḍḍātāū</i>
Afflicted	Masc.	<i>ḍḍukḥī</i>	<i>ḍḍukḥī*</i>	<i>ḍḍukḥī</i>	<i>ḍḍukḥī</i>	<i>ḍḍukḥīan*, ḍḍukḥiun*, ḍḍukḥīn*, ḍḍukḥiē, ḍḍukḥiā</i>	<i>ḍḍukḥiā, -ō</i>
	Fem.	<i>ḍḍukḥī</i>	<i>ḍḍukḥī*</i>	<i>ḍḍukḥī</i>	<i>ḍḍukḥīū</i>	<i>ḍḍukḥīan*, ḍḍukḥiun*, ḍḍukḥīn*, ḍḍukḥiē, ḍḍukḥiā</i>	<i>ḍḍukḥīū</i>
Unanimous	Masc.	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭhīan*, -ṭhiun*, -ṭhin*, hikamuṭhiē, -ṭhiā</i>	<i>hikamuṭhiō</i>
	Fem.	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭh*</i>	<i>hikamuṭhiū</i>	<i>hikamuṭhīan*, -iun*, -in*, hikamuṭhiē, -ṭhiā</i>	<i>hikamuṭhiū</i>

In forms containing *i* followed by a vowel, *y* may everywhere be substituted for the *i*. Thus, *achētyū* as well as *achētiū*.

Jō, the postposition of the genitive, being an adjective, is declined like *rukḥō*, but its oblique feminine singular may be either *jī** or *jē*.

The following examples of the use of adjectives are taken from the specimens :—

inhē lāiq na āhiyā, I am not worthy of this.

gum thī viō-hō, he had become lost.

adh pahin, half a watch (II).

hek māṇhū ghōrō kāhē pē-āyō, a man was coming on horseback (II). Here we see the use of the numeral 'one' as an indefinite article. We shall see a similar example of *hekiṛō* lower down.

ghōrō rang-jō kumēt hō, the horse was bay in colour (II).

mūh-jō put muō hō, my son was dead.

waḍḍ put bbanī-mā thī āyō, the elder son came from in the field.

nanḍhō put uthī haliō, the younger son arose and went.

ḍḍāḍhō ḍḍukar achī piō, a severe famine came and fell.

andar waṇaṇ chaṇō na bhāyā, he did not consider it good to go in.

bbiyō māṇhū kō-kō-na hō, no other man was (there). *Bbiyō* is properly the ordinal numeral 'second,' and is commonly used to signify 'another.'
triō ḍḍīh, the third day (II).

For the obl. sing. masc. we have :—

hekirē māṇhu-khē bba puṭ huā, a certain man had two sons. Here *hekirō*, one, is used as an indefinite article.

pāṇ-khē tang (nom. sing. *tang*) *hāl-mē ḍḍisī*, having seen himself in straitened circumstance.

chothē (nom. sing. *chothō*) *ḍḍīh*, on the fourth day (II).

For the nom. plur. masc. we have :—

tūh-jē pī-jē ghar-mē kētirā (nom. sing. *kētirō*) *puṭ āhin*, how many sons are there in your father's house ? (223).

mū hun-jē puṭ-khē ghaṇā (nom. sing. *ghaṇō*) *chābuk haṇiā āhin*, I have struck many stripes to his son, i.e. I have beaten his son with many stripes (228).

For the obl. plur. masc. we have :—

thōran (nom. sing. *thōrō*) *ḍḍīhan-khā pō*, after a few days.

kētiran-i (nom. sing. *kētirō*) *pōrehatan-khē jhajhī mānī pēi-milē*, how many servants get abundant bread !

āṭ kētiran warehan-khā khizimāt piō-karyā, from how many years am I doing service !

For the nom. sing. fem. we have :—

'umir' chausāl (masc. *chausāl*), a four years old age, i.e. an age of four years (II).

jhajhī (nom. sing. masc. *jhajhō*) *mānī*, abundant bread.

tō waḍḍī (nom. sing. masc. *waḍḍō*) *mahemānī kai*, thou madest a great feast.

bbī (nom. sing. masc. *bbiyō*) *rāt*, the second night (II).

For the obl. sing. fem. we have :—

hi ghōrō kētirī (nom. sing. masc. *kētirō*, fem. *kētirī*) *umir-jō*, this horse is of how much age, i.e. how old is this horse ? (221).

Formation of the Genitive of Substantives.—As in many other Indo-Aryan languages, the genitive is an adjective, agreeing in gender, number, and case, with the thing possessed. There are four different postpositions of the genitive, viz. *jō*, *sandō*, and their diminutives *jaṛō* and *sandiṛō*. The last three are mainly used in poetry, and are declined quite regularly as adjectives. In prose, *sandō* is commonly used only with pronominal suffixes, and in this connexion it is dealt with on p. 94. The declension of *jō* is not quite regular. It is declined as follows :—

	Masc.	Fem.
Sing. Nom.	<i>jō</i>	<i>jī</i>
Obl.	<i>jē</i>	<i>jī^a, jē</i>
Voc.	<i>jā</i>	<i>jī</i>
Plur. Nom.	<i>jā</i>	<i>jīū, jū</i>
Obl.	<i>jan^a, jē</i>	<i>jīn^a, jian^a, jiun^a, jun^a, jē</i>
Voc.	<i>jā</i>	<i>jīū, jū</i>

From the above it will be seen that the irregularities consist in the optional use of *jē* for the oblique case under any circumstance,—i.e. whether it is masculine or feminine, singular or plural,—and in the optional omission of the vowel *i* after *j*.

The following examples of the use of the genitive are taken from the specimens :—

Nom. Sing. Masc. :—

nāch^a-jō (nom. sing. *nāch^a*) *parilā^a kan^a-tē pius^e*, the sound of dancing fell on his ears.

ghōrō rang^a-jō (nom. sing. *rang^a*) *kumēt^a hō*, the horse was bay in colour (II).

Note this use of the genitive.

ajj^a subūh^a-jō (nom. sing. *subūh^a*) *mū^h-khē śubēdār^a pakirīō-āhē*, today, at dawn, the Śubēdār arrested me (II). Here we have an example of the genitive of time.

Lēkhū^a-wāñiē-jō (nom. sing. *wāñiō*) *khūh^a*, Lēkhū Bañiyā's well (II).

ghōrō jēkō mūh^h-jē suwārī^a-jō (nom. sing. *suwārī*) *hō*, the horse which was of my own riding, my own riding-horse (II).

tō-wārō ghōrō chōrī^a-jō (nom. sing. *chōrī*) *āhē*, the horse in your possession is of theft, i.e. is stolen (II).

hi^a ghōrō kētirī^a 'umir^e-jō (nom. sing. *'umir^e*) *āhē*, of how much age is that horse, i.e. how old is it ? (22).

Obl. Sing. Masc. :—

unhē dāḍēh^a-jē (nom. sing. *dāḍēh^a*) *hekirē rahanday^a-khē wāñi*, having gone to an inhabitant of that country.

uhō ghōrō dāḍinō-atham^e gāh^a-jē (nom. sing. *gāh^a*) *khaṇay^a-lā^a*, I have given that horse for the carriage of grass (II).

Qāzī^a-jē Ggōth^e fikius^e, I stopped in Qāzī jō Ggōth^a (II).

munishī^a-jē (nom. sing. *munishī*) *paṭēwālē-khē dāḍinō-atham^e*, I have given (it) to the Munshī's orderly (II).

Obl. Plur. Masc. :—

pinas^e pāh^h-jē bbānhan^e-khē chayō, his father said to his servants.

pāh^h-jē dōsitān^e-sā gādḍ^a khūshī karyā^ā, I may make merry together with my friends.

Nom. Sing. Fem. :—

kētiran^e warehan^e-khā tūh^h-jī-ī khizimat^a piō-karyā^ā, from how many years am I doing only thy service.

hun^a ghar^a-mē achhē ghōrē-jī zīn^a āhē, in that house is the saddle of the white horse (226).

Obl. Sing. Fem. :—

hū māl^a-khē takirī^a-jī^a (nom. sing. *takirī*) *chōṭi^a-tē piō-chārē*, he is grazing cattle on the top of the hillock (229).

hun^a-jō bhā^a hun^a-jī^a bhēn^a-khā dighō āhē, his brother is taller than his sister (231).

mūh^h-jē chāchē-jō put^a hun^a-jē bhēn^a-sā parinīō āhē, the son of my uncle is married to his sister (225).

jāh^h pāh^h-jē bbani^a-mē mōkilius^e, who sent him into his field.

zīn^a hun^a-jē putḥi^a-tē rakh^a, put the saddle upon his back (227).

Comparison.—The comparative degree is formed, as in other Indian languages, by putting the noun with which comparison is made into the ablative case. Thus, *hi^u māṛhū hun^a-khō cañō āhē*, this man is better than that.

For the superlative, also as in other Indian languages, *sabhinī-khā*, than all, is used; as in *hi^u māṛhū sabhinī-khā cañō āhē*, this man is the best of all. Or *mā*, *majhā*, *mō*, or *majhō*, all signifying 'from in,' may be substituted for *khā*, etc.

Another method of forming the superlative will be found in the sentence of the parable *uchē-khā uchō waggō*, the good than good robe, *i.e.* the best robe.

Numerals.—For the cardinal numerals, see the List of Words on pp. 213ff. The ordinals are :—

Masc.	Fem.
<i>pēhryō</i>	<i>pēhrī</i> , first.
<i>bbiō</i>	<i>bbī</i> , second.
<i>ṭriō</i>	<i>ṭrī</i> , third.
<i>chōthō</i>	<i>chōthī</i> , fourth.
<i>pañjō</i>	<i>pañjī</i> , fifth.
<i>chhahō</i>	<i>chhahī</i> , sixth.
<i>satō</i>	<i>satī</i> , seventh.
<i>aṭhō</i>	<i>aṭhī</i> , eighth.
<i>navō</i>	<i>navī</i> , ninth.
<i>ḍḍahō</i>	<i>ḍḍahī</i> , tenth, and so on.

The fractional numerals are :—

chōthāi, *chōthō*, or *pā^u*, a quarter.

ṭrihāi, a third.

sawāi, one and a quarter; a quarter more than.

sāḍh^u, one half more than.

ḍḍēḍh^e, one and a half.

pauṇō or *munō*, a quarter less than.

aḍhāi, two and a half.

Reverting to the cardinals, we may note that the oblique plurals are formed as follows :—

Nom.	Obl. Plur.
<i>bba</i> , two,	<i>bbin^e</i> .
<i>ṭrē</i> , three,	<i>ṭrin^e</i> .
<i>chār^e</i> , four,	<i>chāñn^e</i> .
<i>pañj^a</i> , five,	<i>pañjan^e</i> .
<i>chha</i> , six,	<i>chhahan^e</i> .
<i>sat^a</i> , seven,	<i>satan^e</i> .
<i>aṭh^a</i> , eight,	<i>aṭhun^e</i> .
and so on.	

The syllable *i*, *ī*, *hi*, or *hī* may be added to any cardinal to indicate completeness. Thus, *bbaī* or *bbēi*, all two, both; *ṭrēi*, all three, and so on. As an example we can quote :—*hun^a māl^u bbinhi* (*i.e.* *bbin^e+hi*)-*khē virāhē-ḍḍinō*, he divided the property and gave it to the two.

PRONOUNS.—The first two **Personal Pronouns** are declined as follows :—

	I.	Thou.
Sing.		
Nom. . .	<i>āũ, ā; mā,¹ mũ¹</i>	<i>tũ</i>
Obl. . .	<i>ā, mũ, mũ; mā¹</i>	<i>tō</i>
Gen. . .	<i>ā-jō, mũh²-jō, mũh²-jō, mũ-jō; mah²-jō¹</i>	<i>tũh²-jō, tũh²-jō, tō-jō</i>
Plur.		
Nom. . .	<i>asĩ</i>	<i>tachĩ, tavĩ, tahĩ, tai; avhĩ, avĩ, ahĩ, āĩ, āĩ</i>
Obl. . .	<i>asā, asāh², asāhũ</i>	<i>tachā, tahā; avhā, ahā, ā</i>
Gen. . .	<i>asā-jō, asāh²-jō</i>	<i>tachā-jō, etc.; avhā-jō, etc.</i>

¹ These forms are chiefly used in the Sirō, or North Sindh.

It will be observed that there is a great variety of forms in the plural of the second person. In each case they fall into two groups, one beginning with the letter *t*, and the other dropping that letter.

The emphatic suffix *ĩ, hĩ, or hũ* is very often added to the pronoun of the second person. Thus, *tũhĩ*, even thou, only thou; *tōhĩ*, even thee, only thee; *avhāhĩ-jō*, even of you, only your.

The following examples of the use of these two pronouns are taken from the specimens :—

āũ uthĩ pāh²-jē pi²-wa! waĩ chawandōsā², I having arisen, having gone to my father, will say unto him.

āũ tũh²-jī-ĩ khizimat² piō karyā, I am doing only thy service.

jō āũ khūshĩ karyā, that I may make merry.

āũ naukar² hōs², I was a servant (II).

jēkar² mā pāh²-jō pē! bharyā, would that I might fill my belly.

mũ gunāh² kayō-āhē, I have sinned.

mũ chayus² ta ‘chanō,’ I said to him ‘very well’ (II).

mũ suñātō, I recognised him (II).

sō mũ-khē khañi-dē, set to and give that to me.

mũ-khē dēsi, having seen me (II).

mũ-khē chayāĩ, he said to me (II).

tũ ta hamēsh² mũ-wa!-ĩ āhĩ, thou verily art ever with me.

hĩar² mũ-wa! kē-na āhin², at present I have none (Hindī *mērē pās*) (II).

ghōrō mũ-sā hō, the horse was with me (II).

mũh²-jō pu! muō hō, my son was dead.

jēkō bhānō mũh²-jē hīsē achē, whatever portion comes in my share.

mũh²-jē suwāri²-jō ghōrō, my riding-horse (II).

sarahō thian² wājib² hō, it was proper for us to become joyful.

tũ ta hamēsh², etc., as above.

tō waḍḍī mahemānī kaī, thou madest a great feast.

tō hū kāh̃-khā̃ ggidhō, from whom did you buy that? (240).

tūh̃-jō bhā̃ āyō-āhē, thy brother is come.

tūh̃-jē hukim̃-jē ubatar̃ na haliō-āhiyā̃, I did not go against thy command.

tō-wārō ghōrō chōrĩ-jō āhē, the horse in thy possession is of theft, *i.e.* is stolen property (II).

As in other Indian languages, the proximate and remote **Demonstrative Pronouns** are also used as pronouns of the third person. Each has two forms, a simple and an emphatic. In the nominative singular each has separate forms for the feminine, but the other cases make no such distinction. They are thus declined—

	This.	This very.	That.	That very.
Sing.				
Nom.				
Masc.	<i>hī, hē, hī̃, hī̃̃</i>	<i>ihō, ihō̃, iō, iō̃</i>	<i>hū, hō</i>	<i>uhō, uō</i>
Fem.	<i>hī, hē, hī̃, hī̃̃</i>	<i>ihā, ihā̃, iā, iā̃</i>	<i>hū, huā</i>	<i>uhā, uā</i>
Obl.	<i>hiñ</i>	<i>inhē, inhī, inhẽ, inhẽ̃</i>	<i>huñ</i>	<i>unhē, unhẽ, unhẽ̃</i>
Plur.				
Nom.	<i>hī, hē</i>	<i>ihē</i>	<i>hū, hō, hō̃</i>	<i>uhē</i>
Obl.	<i>hiñ, hinañ</i>	<i>inhañ, inheñ, inhē̃</i>	<i>huñ, hunañ</i>	<i>unhañ, unheñ, unhē̃</i>

In the Lār̃, or South Sindh, the initial *h* is usually dropped, so that we get *ī, ē, ī̃, ū, ō*, and so throughout. The suffix *ī* may be added to *ihō* (*ihō-ī*) and *uhō* (*uhō-ī*), making them still more emphatic.

There are two other demonstrative pronouns, indicating that the person referred to is present. They are *ijhō*, this one present, and *ujhō*, that one present. They are only used in the nominative singular and plural. Thus, Nom. Sing. Masc. *ijhō*, fem. *ijhā*; Nom. Plur. Masc. and Fem. *ijhē*. Similarly, *ujhō*. As an example of their use, we may quote from Stack, *ijhō vēlhō āhē*, he (the person asked for and who is at the same time pointed out) is sitting here.

The following examples of the use of these pronouns are taken from the specimens and list of words:—

hī bbudhī, kāvīrijī, hearing this, becoming angry.

hī̃ chhā piō-thiē, what is this (that is) happening?

hī̃ tūh̃-bhā̃ muō hō, this thy brother was dead.

ihā rāt̃ (fem.) *Mōrē tikius̃*, this night I stayed at Mōrō (II).

hiñ tūh̃-pu!-jē achāñ-tē, on the coming of this thy son.

inhē līiq̃ na āhiyā̃, I am not worthy of this.

hō parawā̃ thiañ laggō, he began to be in want.

tō hū kāh̃-khā̃ ggidhō, from whom did you buy that? (240).

hū māl^a-khē takirī^a-jē chōṭī^a-tē piō chārē, he is grazing cattle on the top of the hillock (229).

hū hun^a wan^a-hēḥ ghōrē-tē chaṛhiō vēḥō āhē, he is seated, mounted on a horse, under that tree (230).

uhō ghōrō paṭēwālē-khē ḍḍinō-atham^e, I have given that horse to the orderly (II).

hun^a māl^a bbinhī-khē virāhē-ḍḍinō, he divided the property and gave it to the two.

un^a-khā puchhium^e, I asked him (II). Note that verbs of asking take the ablative.

un^a-tē chaṛehī, having mounted on it (II).

unhē ḍḍēh^a-mē, in that country (there came a famine).

unhē waqit^e bbiyō mānhū kō-kō-na hō, at that time no one else was (there) (II).

jō unhē-waṭ^e āhē, which (horse) is in his possession (Hindī *us-kē pās*) (II).

añū ghōrō unhē paṭēwālē-waṭ^e āhē, the horse is still in possession of that orderly (II).

uhē khūshī karaṇ^a laggā, they began to make merry.

uhē rupayā hun^a-khā waḥ^a, take those rupees from him (235).

The **Reflexive Pronoun** *pāṇ^a*, self, like the Hindī *āp*, refers only to the subject of the sentence. Its declension is irregular, and there is no difference between the Singular and the Plural. It is thus declined :—

Nom. *pāṇ^a*

Obi. *pāṇ^a*

Gen. *pāḥ^a-jō*, *pāḥ^a-jō*, or (in Lār) *pā^a-jō*

Abl. *pāṇā*, etc.

The Genitive, like the Hindī *apnā*, means 'own.' Adverbial forms are *pāṇāhī*, and *pāṇā*, both meaning 'of, from, or by oneself or themselves.' In Haidarabad, *pāḥ^a-jō* is used instead of *pāḥ^a-jō*.

Other adverbs used in a reflexive sense are *dhur^e*, in person, or, when referring to a place, in the exact spot; and *pind^e*, in person. The latter is used in South Sindh and in Cutch.

Equivalent to the Hindī *āp-kā*, Your Honour's, is *pāḥ^a-jō*. It also means 'ours,' including the person addressed, but not when the person addressed is not included; as in *pāḥ^a-jē ḍḍēh^a*, in our country, i.e. in yours and mine.

The following examples of the use of this pronoun are taken from the specimens. It should be remembered that in the Haidarabad specimens, the genitive is throughout written *pāḥ^a-jō*, instead of *pāḥ^a-jō*.

pāṇ^a ghōrē-tē chaṛehīal^a hō, he himself was mounted on the horse (II).

pāṇ^a-khē tang^e hāi^a-mē ḍḍisī, having seen himself in straitened circumstance.

jēkar^a mā khāi pāḥ^a-jō pēḥ^a bharyā, would that I might eat and fill my belly.

āñū uthī pāḥ^a-jē pi^a-waṭ^e wañi chawandōsās^e, I will arise and go near to my father, and will say unto him.

jāḥ^e pāḥ^a-jē bbani^a-mē mōkilius^e, who sent (him) into his (own) fields.

pāḥ^a-jō māl^a ajkalāi^a-mē viñāyāñi, he wasted his substance in riotous living.

hin^a pāḥ^a-jē puṭ^a-jē achan^a-tē, on the coming of this Your Honour's son.

The **Relative** and **Correlative Pronouns** are declined as follows. As in the case of the demonstrative pronouns, they have feminine forms in the nominative singular. The correlative pronoun is generally used as the correlative demonstrative of the relative, but is sometimes used as an independent demonstrative pronoun :—

	Who, what.	That, he.
Sing.		
Nom.		
Masc..	<i>jō</i>	<i>sō</i>
Fem. .	<i>jā</i>	<i>sā</i>
Obl. .	<i>jāhē</i>	<i>tāhē</i>
Abl. .	<i>jāhā, etc.</i>	<i>tāhā, etc.</i>
Plur.		
Nom. .	<i>jē</i>	<i>sē</i>
Obl. .	<i>janē, jīnē, jinhanē, jinhenē, jinanē, jinīnē</i>	<i>tanē, tinē, tinhanē, tinhenē, tinanē, tinīnē.</i>

Emphatic forms are made by adding *ī* or *ī̃*, as in Obl. Sing. *jāhī̃*; Obl. Plur. *janī̃*; Nom. Sing. *sōī*, fem. *sāī*; Obl. Sing. *tāhī̃*; Nom. Plur. *sēī*; Obl. Plur. *tanī̃*, etc.

The following examples of the use of these pronouns are taken from the specimens. It will be observed that the correlative may be used as a simple demonstrative.

jō unhē-waṭē āhē, (the horse) which is in his possession (II).

jāhē tūhē-jō māl viñāyō, tāhē-lā tō waḍḍi mahemānī kaī-āhē, thou hast madest a great feast for him who wasted all thy property. Here we have a good example of the complementary use of the relative and correlative.

jāhē-tē hun māl virāhē ḍḍinō, on which (*i.e.* whereupon) he divided and gave the property.

jāhē-karē hō parawas thian laggo, owing to which he began to become in want.

ghōṛō jēkō mūhē-jē suwārī-jō hō, sō chōrī thī-viō, that horse which was for my riding was stolen. Here we have the indefinite pronoun *jēkō*, whatever, used instead of *jō*, with *sō* regularly as its correlative.

jēkō bhānō achē, sō mū-khē ḍḍē, give me that portion which comes to me.

Similar remarks apply.

sō hānē jō āhē, he is now alive.

tāhē-lā, for him (thou madest a feast, etc. as above).

tāhē-tē piṇas chayus, on that (*i.e.* thereupon) his father said to him.

sē jēkar mā khāi pāhē-jō pēṭ bharyā, would that, having eaten them, I might fill my belly.

tin-mā nanḍhē, the younger of them (said to his father).

The **Interrogative Pronouns** are :—

kēr^u, who ?

kēharō, *keharō*, *kahīrō*, *kērhō*, *kēhō*, or *kujjārō*, who ?, what ? In the Lār^u, or South Sindh, *kēō* and *kujjā* are also used.

chhā, what ?

kōh^u, what ?

Kēr^u is used only as a substantive, and refers only to animate beings. It also has a feminine form in the Nominative Singular. It is thus declined :—

	Singular.	Plural.
Nom.	<i>kēr</i> ^u ; fem. <i>kēr</i> ^e	<i>kēr</i> ^e
Obl.	<i>kāhē</i>	<i>kan</i> ^e , <i>kin</i> ^e , <i>kinhan</i> ^e , <i>kinhen</i> ^e , <i>kinan</i> ^e , <i>kinin</i> ^e .

Kēharō, etc. may be used either as a substantive or as an adjective, and may refer either to animate or to inanimate objects. They are all inflected quite regularly, like adjectives in *ō*. Thus Nom. Sing. Masc. *kēharō*, Fem. *kēharī*; Nom. Plur. Masc. *kēharā*, Fem. *kēharīñ*. *Kujjārēñ* or *kujjārēñ*, the Abl. Masc. Sing. of *kujjārō*, often means 'what for?', 'why?'.

Chhā does not change in declension. It is only used with reference to inanimate objects, and is not used in the plural. The genitive, *chhā-jō* means 'of what sort?', 'of what kind?'; and with the postpositions *khē*, *kāñ*^e, or *khāñ*, *chhā* signifies 'what for?', 'for what purpose?', 'why?'.

Kōh^u only refers to inanimate objects, and is not declined. It means 'what?', and also 'what for?', 'why?'.

The following examples of the use of these pronouns are taken from the specimens and list of words :—

kēr^u *āhēñ*, who art thou ? (II).

tō hū kāhē-khāñ ggidhō, from whom did you buy that ? (240).

kāhē-jō chhōkar^u *tūhē-jē puñhiñ achē-thō*, whose boy is coming behind you ? (239).

hiñ chhā piō-thiē, what is this (that is) happening ?

The principal **Indefinite Pronouns** are the following :—

Kō, anyone, someone. In the Nom. Sing. it has a feminine *kā*. In Obl. Sing. is *kāhē*; Nom. Plur. *kē*; Obl. Plur. *kan*^e or *kin*^e.

Kōi, anyone, someone, is an emphatic form of the preceding. Its Nom. Sing. Fem. is *kūi*. Its Obl. Sing. is *kāhēñ* or *kāhē*; Nom. Plur. *kēi*, *kāñ*, or *kāñ*. Obl. Plur. *kanhēñ* or *kanñ*.

Ki, anything, something, a little, does not change in declension.

Kō-na, no one, he not at all; *kī-na*, (pl.) *kē-na*, nothing; *kō na kō*, or *kō kō na*, nobody at all; *kī na kī*, or *kī kī na*, nothing at all.

Jē-kō, whoever, has its Nom. Sing. Fem. *jē-kī*. Its Obl. Sing. is *jāhē-kāhē*; Nom. Plur. *jē-kē*; Obl. Plur. *jan*^e-*kan*^e or *jin*^e-*kin*^e.

Har-kō, everyone, is declined like *kō*.

Sabh^u-kō, everyone, and *sabh^u-kī*, everything, are declined according to their respective members. Thus, nom. fem. of the former *sabh^a-kā*, and so on. Similarly the obl. sing. of the latter is *sabh^a-kī*.

Indefinite Pronominal Adjectives are *sabh^u*, all, and *miryōi* or *mirōi*, all, whole, everyone. *Sabh^u* is thus declined :—

	Sing.	Plur.
Nom. . .	<i>sabh^u</i> or <i>sabl^e</i> ; fem. <i>sabh^a</i>	<i>sabh^e</i> , <i>sabhē</i>
Obl. . .	<i>sabh^u</i>	<i>sabhan^e</i> , <i>sabhin^e</i> , <i>sabhinin^e</i> , <i>sabhē</i>

An emphatic form of *sabh^u* is *sabhōi*. This word is irregular in its declension, especially in the Ablative, in which the termination *ā* is inserted before the emphatic *i*. It is declined as follows :—

	SING.		PLUR. (common gender).
	Masc.	Fem.	
Nom. . .	<i>sabhōi</i>	<i>sabhōi</i>	<i>sabhēi</i> , <i>sabhaī</i>
Obl. . .	<i>sabhēi</i>	<i>sabhaāi</i>	<i>sabhinī</i> , <i>sabhinī</i>
Abl. . .	<i>sabhāi</i>	<i>sabhāi</i>	<i>sabhināi</i> , <i>sabhineāi</i>

When the noun is expressed, the obl. plur. may be contracted to *sabh^e*.

Miryōi or *mirōi* is declined like *sabhōi*. Thus, Masc. Obl. Sing. *miryēi* or *mirēi* and so on.

Other Indefinite Pronominal Adjectives are the following :—

phalānō, such a one.

bbiō, another. This is really the ordinal numeral 'second.'

parāō, another's.

dhāryō, another's.

sāggyō, that very.

hikīrō, one, a.

We have seen that the indefinite pronoun *jēkō* may be used as a relative pronoun (see p. 38). The following further examples of indefinite pronouns are taken from the specimens :—

jēkē chhīlū suar^a thū-khāin^e, whatever husks the swine are eating.

jēkī atham^e sō sabh^e tūh^e-jō-i āhē, whatever I have that is only thine. Note that in Haidarabad *sabh^e* is used instead of *sabh^u*.

ṣūbēdār^a ghōrō kō-na ghurāyō, the Ṣūbēdār did not at all send for the horse (II).

hīar^a mū-wa!^e kē-n^a (rupayā) āhin^e, just now I have no (rupees) in my possession (II).

bbiyō māphū kō kō na hō, no one else was (there) (II).

khēs^e kāk^e be kī kī na dīnō, no one even gave anything to him.

nandhō pu!^u sabh^u-kī hatk^e karē, the younger son having collected everything.

sabh^e khapāin^a-khā pō^e, after squandering all things.

The following table, taken from Stack's Grammar, exhibits the various forms of the **Correlative Pronominal Adjectives** and **Adverbs** :—

Pro-noun.	Number or quantity.	Size.		Kind.	Manner.	Place.	Direction.	Time.		
		Largeness.	Smallness.					Duration.	Moment.	Duration from.
ē	<i>ētīrō</i> this much.	<i>ēddō</i> as large as this.	<i>ēddīrō</i> as small as this.	<i>eharō</i> of this kind.	<i>ēē, ēē, ēē</i> in this way.	<i>iē, iē, iē</i> here.	<i>ēddē, ēddhō</i> in this direction.	<i>ēsē</i> so long.	<i>hēar</i> now.	...
hē	<i>hētīrō</i> this much.	<i>hēddō</i> as large as this.	<i>hēddīrō</i> as small as this.	<i>hearō</i> of this kind.	<i>hēē, hēē</i> in this way.	<i>helē, helē</i> here.	<i>hēddē, hēddhō</i> in this direction.	<i>hēsē</i> so long.	...	...
ō	<i>ōtīrō</i> that much.	<i>ōddō</i> as large as that.	<i>ōddīrō</i> as small as that.	<i>oharō</i> of that kind.	<i>ōē, ōē</i> in that way.	<i>utē, utē</i> there.	<i>ōddē, ōddhō</i> in that direction.	<i>ōsē</i> so long.	...	...
hō	<i>hōtīrō</i> that much.	<i>hōddō</i> as large as that.	<i>hōddīrō</i> as small as that.	<i>huarō</i> of that kind.	<i>hōē, hōē</i> in that way.	<i>hutē, hutē</i> there.	<i>hōddē, hōddhō</i> in that direction.	<i>hōsē</i> so long.	...	...
jē	<i>jētīrō</i> as much.	<i>jēddō</i> as large.	<i>jēddīrō</i> as small.	<i>jeharō</i> of what kind.	<i>jēē, jēē</i> in what way.	<i>jitē, jitē</i> where.	<i>jēddē, jēddhō</i> in what direction.	<i>jēsē, jēsē</i> as long.	<i>jā, jāddhō</i> when.	<i>jōddhōkō</i> from such time
tē	<i>tētīrō</i> so much.	<i>tēddō</i> so large.	<i>tēddīrō</i> so small.	<i>tcharō</i> of that kind.	<i>tēē, tēē</i> in that way.	<i>tītē, tītē</i> there.	<i>tēddē, tēddhō</i> in that direction.	<i>tēsē, tēsē</i> so long.	<i>tā, tādhdhō</i> then.	<i>tōddhōkō</i> from that time
kē	<i>kētīrō</i> how much ?	<i>kēddō</i> how large ?	<i>kēddīrō</i> how small ?	<i>kcharō</i> of what kind ?	<i>kēē, kēē</i> in what way ?	<i>kitē</i> where ?	<i>kēddē, kēddhō</i> in what direction ?	<i>kēsē, kēsē</i> how long ?	<i>kādhdhō</i> when ?	<i>kōddhōkō</i> since when ?

¹¹ This should be distinguished from $k\tilde{a}\tilde{\alpha}$, which means 'which?' or 'what number?' out of several.

Also *jūtē*, *jāthē*, *jatē*, *jathē*, *jat*, *jil* or *jith*. The Correlative and Interrogative also take corresponding forms.

³ Also $\tilde{e}(\tilde{q}h\tilde{a}, \tilde{e}d\tilde{a}h, \tilde{e}d\tilde{a}h\tilde{a}, \tilde{e}d\tilde{a}h\tilde{a}h, \tilde{e}d\tilde{a}h\tilde{a}h\tilde{a}, \tilde{e}d\tilde{a}h\tilde{a}h\tilde{a}h, \text{etc.}$, each of which forms runs through the whole series.

⁴ This act is generally used with *āṅ*, *toni*, or some of the other postpositions for 'up to,' 'till'; as *ṛṣṭ-āṅ*, etc. It also refers to distance, and should then be translated 'so far,' etc.

Or $\dot{y} = \dot{y}_1 + \dot{y}_2 + \dot{y}_3 + \dots$, etc.

⁶ Or, *judq̄hākur**, *taḏḏhākur**, etc.

Pronominal Suffixes.—Sindhī shares with Kāshmīrī and Lahndā the use of pronominal suffixes. In Kāshmīrī they are attached only to verbs, and in Lahndā apparently only to nouns and verbs; but in Sindhī they are attached not only to nouns and verbs, but also to postpositions. They are employed exactly as in Persian or Hebrew, and can be used for any case. As an example of a pronominal suffix attached to a noun, we have *nēnum'*, my eye; attached to a verb, we have *māryum'*, I struck; and attached to a postposition, we have *sandum'*, of me, my. These suffixes may be divided into three classes, viz. those (used with verbs only) referring to the nominative, those referring to any other case, and (used with verbs only) those referring to the case of the agent. They are as follows:—

A.—SUFFIXES OF THE NOMINATIVE.

		Sing.	Plur.
1st person	. . .	<i>s'</i>	<i>sĩ, sũ</i>
2nd person	. . .	<i>ẽ</i> or (only fem.) <i>ĩ</i>	"
3rd person	. . .	none.	none.

Thus, *māryus'*, I was struck; *mārĩndẽ*, thou shalt strike. As already said, these suffixes are used only with verbs.

B.—SUFFIXES OF OTHER CASES.

		Sing.	Plur.
1st person	. . .	<i>m'</i>	<i>ũ, sũ, sũ</i>
2nd person	. . .	<i>'</i>	<i>w'</i>
3rd person	. . .	<i>s'</i>	<i>n'</i> or <i>n'</i>

Of the above, the suffixes of the first person plural are never used with nouns, but only with postpositions and verbs. The others are used alike with nouns, postpositions, or verbs. Thus, *pium'*, my father; *sānus'*, with him; *ḍḍĩm'*, give to me.

C.—SUFFIXES OF THE CASE OF THE AGENT.

For the first and second persons these are the same as in B., but the third person is different. We thus get:—

		Sing.	Plur.
1st person	. . .	<i>m'</i>	<i>ũ, sũ, sũ</i>
2nd person	. . .	<i>'</i>	<i>w'</i>
3rd person	. . .	<i>ãũ</i>	<i>ãũ</i>

These suffixes, as representing the case of the agent, are only used with the past tenses of transitive verbs. Examples are *māryãũ*, he struck; *māryãũ*, they struck.

As a general remark, it may be stated that the suffixes *sĩ* and *sũ* of the first person plural are interchangeable, and where one is given in any of the following tables, the other may be used instead. In the Sirō, or Upper Sindh, *sẽ* is often used instead of *sĩ*.

We shall now deal only with these suffixes as attached to nouns. When attached to verbs and postpositions, they will be considered later on, in the appropriate places. We shall therefore have to do only with the suffixes falling under head B., omitting those for the first person plural, which, as already stated, are not used with nouns. The suffixes of the first and second persons are seldom used except with nouns referring to parts of the body, kindred trades, classes, or other such nouns referring solely to man.

When a suffix is added to a noun, the final vowel of the latter undergoes certain modifications. The rules for this, mainly based on those given by Trumpp, are as follows:—

A.—When added to the *Nominative Singular*:—

- (1) Nouns ending in *u* undergo no change before the suffixes.
- (2) Nouns ending in *ō* generally shorten the *ō* to *u*, but the *ō* may optionally be retained.
- (3) Masculine nouns in *ī* change the *ī* to *yu* or *ya*.
- (4) Feminine nouns in *ī* change the *ī* to *ya* or *i*.
- (5) Nouns ending in *ʼ* undergo no change before the suffixes, except that the final *ʼ* may optionally be changed to *ya*.

B.—When added to the *Oblique Singular*:—

In the case of nouns ending in *ō*, the oblique case ends in *ē*. This *ē* is changed to *a* or *ahe* before suffixes. In the Sirō, or Upper Sindh, the *ē* often changes to *i*, instead of *a*. Thus, *mathō*, a head; obl. sing. *mathē*; with suffix, *matham'-khē*, *mathahem'-khē*, or (in the Sirō) *mathim'-khē*, to my head. The oblique case singular of other nouns is not altered before suffixes, except that *ia* becomes *ya*.

C.—When added to the *Nominative Plural*:—

The Nom. Plur. of masculine nouns in *ī* ends in *ī*, like the Nom. Sing. This *ī* is changed to *ya* before suffixes. In the case of other nouns, a final vowel is shortened and, if nasalized, the nasal is dropped. Thus, *chhōkar'*, a girl; Nom. Plur. *chhōkaryū*, with suffix, *chhōkaryum'*, my girls.

D.—When added to the *Oblique Plural*:—

The oblique plural always ends in *n'*. This usually becomes *nī* before suffixes, but when the suffix *ʼ* of the second person singular is added, the two together become *nī*.

When a noun ends in a vowel, and a suffix commences with a vowel, an *h* is often inserted. Again *hi* or *hī* is often inserted between the oblique case and the suffix.

All nouns do not take these suffixes. The most common are those ending in *u* or *ō*. Less common are those ending in *ī* (masc. and fem.) or *ʼ*. Others are very rare. There are a few nouns which attach suffixes irregularly. The more important of these are given below.

When attached to nouns, these suffixes usually have the force of the genitives of personal pronouns.

The following table shows the forms taken by the more common classes of nouns before suffixes :—

	An eye.				A head.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	<i>nēṇ^a</i>	<i>nēṇ^a</i>	<i>nēṇ^a</i>	<i>nēṇan^a</i>	<i>mathō</i>	<i>mathē</i>	<i>mathā</i>	<i>mathan^a</i>
With <i>m^a</i>	<i>nēṇum^a</i>	<i>nēṇam^a, nēṇahem^a</i>	<i>nēṇam^a</i>	<i>nēṇanim^a</i>	<i>mathum^{a1}</i>	<i>matham^{a2}</i>	<i>matham^a</i>	<i>mathanim^a</i>
With <i>ṣ^a</i>	<i>nēṇu^a</i>	<i>nēṇa^a, nēṇah^a</i>	<i>nēṇa^a</i>	<i>nēṇanī^a</i>	<i>mathu^a</i>	<i>matha^a</i>	<i>matha^a</i>	<i>mathanī, mathanin^a</i>
With <i>s^a</i>	<i>nēṇus^a</i>	<i>nēṇas^a, nēṇahes^a</i>	<i>nēṇas^a</i>	<i>nēṇanis^a</i>	<i>mathus^a</i>	<i>mathas^a, mathahes^a</i>	<i>mathas^a</i>	<i>mathanis^a</i>
With <i>w^a</i>	<i>nēṇuw^a</i>	<i>nēṇaw^a, nēṇahēw^a</i>	<i>nēṇaw^a</i>	<i>nēṇaniw^a</i>	<i>mathuw^a</i>	<i>mathaw^a, mathahēw^a</i>	<i>mathaw^a</i>	<i>mathaniw^a</i>
With <i>n^a</i>	<i>nēṇun^a</i>	<i>nēṇan^a, nēṇahen^a</i>	<i>nēṇan^a</i>	<i>nēṇanin^a</i>	<i>mathun^a</i>	<i>mathan^a, mathahan^a</i>	<i>mathan^a</i>	<i>mathanin^a</i>

¹ *Mathōm^a*, and so throughout the other persons.

² Or in the Sirō, or Upper Sindh, *mathim^a*, and so with the other suffixes.

	A master.				A lady.			
	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	<i>dhanī</i>	<i>dhanṃ^a</i>	<i>dhanī</i>	<i>dhanṃun^a</i>	<i>bbāi</i>	<i>bbāi^a</i>	<i>bbāyū</i>	<i>bbāyūn^a</i>
With <i>m^a</i>	<i>dhanṃam^a</i>	<i>dhanṃam^a</i>	<i>dhanṃam^a</i>	<i>dhanṃunim^a</i>	<i>bbāim^a, bbāyam^a</i>	<i>bbāyam^a</i>	<i>bbāyūm^a</i>	<i>bbāyūnim^a</i>
With <i>ṣ^a</i>	<i>dhanṃa^a</i>	<i>dhanṃa^a</i>	<i>dhanṃa^a</i>	<i>dhanṃunī, dhanṃunek^a</i>	<i>bbāyē, bbāya^a</i>	<i>bbāya^a</i>	<i>bbāyū^a</i>	<i>bbāyūnī</i>
With <i>s^a</i>	<i>dhanṃas^a, dhanṃus^a</i>	<i>dhanṃas^a</i>	<i>dhanṃas^a</i>	<i>dhanṃunis^a</i>	<i>bbāis^a, bbāyas^a</i>	<i>bbāyas^a</i>	<i>bbāyus^a</i>	<i>bbāyūnis^a</i>
With <i>w^a</i>	<i>dhanṃaw^a, dhanṃuw^a</i>	<i>dhanṃaw^a</i>	<i>dhanṃaw^a</i>	<i>dhanṃuniw^a</i>	<i>bbāiw^a, bbāyaw^a</i>	<i>bbāyaw^a</i>	<i>bbāyuw^a</i>	<i>bbāyūniw^a</i>
With <i>n^a</i>	<i>dhanṃan^a, dhanṃun^a</i>	<i>dhanṃan^a</i>	<i>dhanṃan^a</i>	<i>dhanṃunin^a</i>	<i>bbāin^a, bbāyan^a</i>	<i>bbāyan^a</i>	<i>bbāyūn^a</i>	<i>bbāyūnin^a</i>

A girl.

	Sing. Nom.	Sing. Obl.	Plur. Nom.	Plur. Obl.
	<i>chhōkar^a</i>	<i>chhōkar^a</i>	<i>chhōkaryū</i>	<i>chhōkarin^a</i>
With <i>m^a</i>	<i>chhōkarim^a, chhōkaryam^a</i>	<i>chhōkarim^a, chhōkaryam^a</i>	<i>chhōkaryum^a</i>	<i>chhōkarinim^a</i>
With <i>ṣ^a</i>	<i>chhōkarē, chhōkaryā^a, chhōkaryah^a</i>	<i>chhōkarē, chhōkaryā^a, chhōkaryah^a</i>	<i>chhōkaryū^a</i>	<i>chhōkarin^a</i>
With <i>s^a</i>	<i>chhōkaris^a, chhōkaryas^a</i>	<i>chhōkaris^a, chhōkaryas^a</i>	<i>chhōkaryus^a</i>	<i>chhōkarinis^a</i>
With <i>w^a</i>	<i>chhōkariw^a, chhōkaryaw^a</i>	<i>chhōkariw^a, chhōkaryaw^a</i>	<i>chhōkaryuw^a</i>	<i>chhōkariniw^a</i>
With <i>n^a</i>	<i>chhōkarin^a, chhōkaryan^a</i>	<i>chhōkarin^a, chhōkaryan^a</i>	<i>chhōkaryun^a</i>	<i>chhōkarinin^a</i>

The following are the more important irregular nouns :—

Jō°, a wife, makes *jōyam*°, *jōṇham*°, or *jōṇhim*°, my wife; *jōvē* or *jōṇhē*, thy wife, and so on.

Pi°, a father, makes *pium*°, *piām*°, *piṇham*°,¹ or *piṇhim*°, my father; *piu*°, *piā*°, or *piṇhē*, thy father, and so on.

Dhi° or *dhi*°, a daughter, makes *dhium*°, *dhiyam*°, *dhīnam*°, or *dhīnim*°, my daughter; *dhiya*° or *dhīnē*, thy daughter, and so on.

Bhā°, a brother, makes *bhāum*°, *bhām*°, *bhāṇam*°, or *bhāṇim*°, my brother; *bhā*° or *bhāṇē*, thy brother, and so on.

Mā°, a mother, makes *māum*° or *mām*°, my mother; *māṇhim*°-*khē*, to my mother, and so on.

The following examples of pronominal suffixes added to nouns substantive are taken from the specimens :—

piṇhē mahemānī kaī-āhē, thy father has made a feast.

tāhē-tē piṇas chayus°, thereupon his father said to him. Note that in Hyderabad they say *piṇas*°, not *piṇhas*°.

CONJUGATION.—THE VERB GENERALLY.—The Sindhī verb has three voices, the Active, the Passive, and the Causal. Like Marāṭhī, it has two conjugations. Of one of these the characteristic vowel is *a*, while that of the other is *i*. The first, or *a*-, conjugation consists of all intransitive² verbs and all verbs in the passive voice. It also includes about eighty transitive verbs. The second, or *i*-, conjugation consists of all other transitive verbs, including all verbs in the causal voice. There are traces of a similar division of conjugation in Lahndā, in which the present participle and the future tense of intransitive verbs differ from those of transitives.

The following is a list of those transitive verbs that belong to the *a*-conjugation :—

LIST OF SINDHĪ TRANSITIVE VERBS BELONGING TO THE *A*-CONJUGATION.

Verbs are quoted in their root-forms, obtained by dropping the final *u* of the second person singular Imperative. The list is based on that given by Trumpp in his Grammar.

<i>ākḥ</i> , say.	<i>chugh</i> , puncture.
<i>al</i> , deny.	<i>chuh</i> , soak up.
<i>bbandh</i> , bind.	<i>chum</i> , kiss.
<i>ōbujh</i> , understand.	<i>chun</i> , crimple (cloth).
<i>bbundh</i> , hear.	<i>ḍḍah</i> , vex.
<i>bhañ</i> , break.	<i>ḍḍar</i> , eat up.
<i>bhuñ</i> , fry.	<i>ḍḍis</i> , see.
<i>cha</i> , speak.	<i>ḍḍuh</i> , milk.
<i>chakh</i> , taste.	<i>dhā</i> , blow (with bellows).
<i>char</i> , graze.	<i>dhā</i> , suck.
<i>chhin</i> , pluck.	<i>dhō</i> , wash.
<i>chhū</i> or <i>chhuh</i> , touch.	<i>dhun</i> , choose.
<i>chubh</i> , prick.	<i>gah</i> , rub.
<i>chuga</i> , peck up food.	<i>ggeh</i> , swallow.

¹ In Hyderabad *piṇam*°, and so on, except *piṇhē*, thy father.

² The one exception is the intransitive verb *pābbūhan*°, to smile, which optionally follows the *i*-conjugation.

gginh, take.
ghur, wish.
han, strike.
jah, copulate.
jhinik, scold.
jjān, know.
kaḍh, pull out.
kah, say.
kat, spin.
khā, eat.
khāl, scratch.
khan, lift.
khat, earn.
khēḍḍ, play.
khi, eat.
kuh, kill.
lah, obtain.
lahan, to have due.
lakh, ascertain.
likh, write.
limb, plaster.
luṇ, reap.
man, shampoo.
mañ, ask.
mañ, heed.
munj, send.

ṇah, copulate.

parūr, understand.
parh, read.
pas, see.
pī, drink.
pīh or *peh*, grind.
pin, beg.
pū, string (beads).
puchh, ask.
purjh, understand.
rakh, keep.
sah, endure.
sal, divulge.
sambhir, recollect.
samujh, understand.
sib, sew.
sik, long for.
sikh, learn.
sinik or *sunik*, blow the nose.
singh or *sungh*, smell.
sun, hear.
suñāṇ, recognize.
ugh, wipe.
upīṇ, sift.
waṭh, take.
vijh, throw.
vik, sell.

Of the above, *ākh*, *dhā*, and *mañ* may also be conjugated according to the *i*-conjugation. Thus 2 sing. impve. *ākh** or *ākh'*.

Irregular verbs of this conjugation are *ḍḍi*, give, 2 sing. impve. *ḍḍē*, for *ḍḍi**; and *ni*, take, 2 sing. impve. *nē*, for *ni**.

The following are the points in which the two conjugations differ from each other:—

Present Participle.—In the *a*-conjugation, this ends in *andō*, as in *hal-andō*, going; *han-andō*, striking.

In the *i*-conjugation, the present participle ends in *indō*, as in *mār-indō*, striking.

There are some exceptions to the rule about the *a*-conjugation. The most noteworthy case is that of passive verbs, which form the present participle in *ibō*, as in *pas-ibō*, being seen. Also, a few active verbs of the *a*-conjugation, principally those whose roots end in *ā*, follow the *i*-conjugation in forming the participle in *indō*, as in *bbughā-indō*, becoming old; *khā-indō*, eating.

The future tense, being formed from the present participle, follows it in this distinction of conjugation.

Imperative.—Verbs of the *a*-conjugation form the 2nd person singular imperative by adding *** to the root, and the second plural by adding *ō* or *yō*. Thus, *mar**, die thou; *mar-ō*, die ye; *dhō**, wash thou; *dhō-yō*, wash ye.

Verbs of the *i*-conjugation form the 2nd sing. imperative by adding ' to the root, and the 2nd plur. by adding *yō* or *iō*. Thus, *mār'*, strike thou; *mār-yō* or *mār-iō*, strike ye.

Conjunctive Participle.—In the *a*-conjugation, this ends in *ī*, but in the *i*-conjugation, in *ē*. Thus *hal-ī*, having gone; *mār-ē*, having struck.

Infinitive.—In the Sirō, or Upper Sindh, the infinitive of verbs of the *a*-conjugation is formed by adding *an* to the root, and that of the *i*-conjugation by adding *in*. Thus, *hal-an*, to go; *mār-in*, to strike. But in the Lār, or Lower Sindh, this distinction is not observed, *an* being used in both cases.

Old Present.—This tense differs considerably in the two conjugations. Details will be found in the paradigm.

In other respects the two conjugations do not differ.

Principal Parts.—Root.—We have seen that the second person singular of the Imperative ends in ' or ' according to conjugation. The root of a verb is obtained by dropping this final short vowel. Thus :—

2 Sing. Impve.	Root.
<i>hal'</i> , go thou.	<i>hal</i> , go.
<i>mār'</i> , strike thou.	<i>mār</i> , strike.

If a verbal root ends in long *ī* or *ū*, this is liable to be shortened in certain cases. Similarly, if a root ends in long *ō*, this is often, but not always, liable to be shortened to *u*. This shortening occurs in :—

- (1) The Infinitive, as in :—

Root.	Infinitive.
<i>pī</i> , drink.	<i>piān</i> .
<i>pū</i> , string (beads).	<i>puān</i> .
<i>dhō</i> , wash.	<i>dhuan</i> .

- (2) The Present Participle. Thus :—

Root.	Present Participle.
<i>pī</i> , drink.	<i>piandō</i> .
<i>pū</i> , string (beads).	<i>puandō</i> .
<i>dhō</i> , wash.	<i>dhuandō</i> .

- (3) The Future Passive Participle, as in :—

Root.	Fut. Pass. Part.
<i>dhō</i> , wash.	<i>dhuiñō</i> .

- (4) The first Conjunctive Participle. In this form only final *ū* is shortened, as in *pū*, string (beads), Conj. Part. *puī*. Roots ending in *ī* drop this vowel before the termination *ī*. Thus, *pī*, drink, Conj. Part. *pī*, for *pī-ī*, having drunk. Roots in *ō* do not change. Thus, *dhō*, wash, Conj. Part. *dhōī*.

- (5) The Old Present. Here all three vowels are shortened, exactly as in the Infinitive. Thus, *piā*, I may drink; *puā*, I may string (beads); *dhua*, I may wash.

If the root of a verb in the *a*-conjugation ends in *a* or *i*, in order to prevent a hiatus, the letter *w* is inserted before terminations commencing with a vowel. This

does not occur in the *i*-conjugation. This insertion of *w* occurs in the following forms:—

- (1) The Infinitive, as in *pa*, fall, inf. *pawan*ⁿ; *ni*, bow, inf. *niwan*ⁿ. Exceptions are *ḍḍian*ⁿ, to give, and *nian*ⁿ, to take.
- (2) In the Present Participle. Thus, *pawandō*, falling; *niwandō*, bowing.
- (3) In the Future Passive Participle. Thus, *cha*, say, Fut. Pass. Part. *chawanō*, about to be said.
- (4) The *w* is not inserted in the first Conjunctive Participle as we might expect. Thus, *chai*, not *chawi*, having said.
- (5) In the Old Present, as in *pawā*, I may fall; *chawā*, I may say; *niwā*, I may bow.

On the other hand, roots of the *i*-conjugation ending in *a*, *ā*, or *ō* (if it is not changed to *u*), change the following *a* of the Infinitive termination *an*ⁿ to *i*. Thus, *ma*, measure, inf. *mai*ⁿ; *ggālhā*, speak, inf. *ggālhāi*ⁿ; *ḍhō*, carry, inf. *ḍhōi*ⁿ.

A similar change cannot occur in the Present Participle, because, in the *i*-conjugation, this ends in *indō*, not in *andō*.

The termination of the Future Passive Participle is *inō*. This becomes *anō*, if the root ends in *i* or *ī*, and may optionally become *anō* if the root ends in *u* or *ō*. Thus, *māri*^{nō}, about to be struck; but *ḍḍian*^{nō}, about to be given; *dhu*^{inō} or *dhu*^{anō} (root *dhō*), about to be washed.

Infinitive.—This is formed by adding *an*ⁿ to the root, as in *hal-an*ⁿ, to go. As stated above, if the root ends in long *ī* or *ū*, this is shortened before the termination, and, similarly, in the case of some roots ending in *ō*, this is shortened to *u*. Also, in the *a*-conjugation, as explained above, *w* is inserted if the root ends in *a* or *i*.

In the *i*-conjugation, the termination *an*ⁿ becomes *in*ⁿ if the root ends in *a* or *ā*, and also if it ends in an *ō* that is not liable to be shortened to *u* under the above rule. Thus, *mai*ⁿ, to measure; *ggālhāi*ⁿ, to speak; *ḍhōi*ⁿ, to carry, in which the *ō* is not shortened to *u*. But *dhu*^{an}, to wash, from the root *dhō*, in which the *ō* has been shortened to *u*. It may be added that the roots of most Causal Verbs, and all Double Causals end in *ā*, and that hence their infinitives end in *in*ⁿ.

In the Sirō, or Upper Sindh, the Infinitives of all verbs of the *i*-conjugation commonly end in *in*ⁿ.

The following examples of the use of the infinitive are taken from the specimens:—

andar wañan chanō na bhāyāñ, he did not think it good to go inside.

khūshī karan ā sarahō thian asā wājīb hō, to make merry and to become happy was proper for us.

sabh khapāin-khā pō, after wasting everything.

ggāin ā nāch-jō parilā, the sound of singing and dancing.

hin pāh-jē put-jē achān-tē, on the coming of this son of Your Honour.

ukō ghōrō ḍḍinō-athan gāh-jē khaṇan-lā, I have given that horse for the carrying of grass (II).

Present Participle.—As stated under the head of the root, in the Present Participle, a final *ī*, *ū*, or *ō* of the root is liable to be shortened, exactly as in the Infinitive.

In the *a*-conjugation, the Present Participle is formed by adding *andō* to the root, *w* being inserted if the root ends in *a* or *i*, exactly as in the Infinitive. Thus, *hal-andō*, going; *haṇ-andō*, striking; *pi-andō* (root *pī*), drinking; *pa-w-andō*, falling.

As we shall see, the termination *indō* belongs properly to the *i*-conjugation; but in the *a*-conjugation, it is used with verbs whose roots end in *ā*. Thus, from root *khā* (*a*-conjugation) we have *khāindō*, not *khāandō*, eating. It will be remembered that a similar change of *a* to *i* occurs in the Infinitive of these verbs. The same change optionally occurs in the case of some other verbs also. Thus, from *suṇ*, hear (*a*-conjugation), we have Pres. Part. *suṇandō* or *suṇindō*, hearing.

There are some irregularities :—

- (1) Some verbs contract an *awa* or *ua* to *ū*. Thus, root *cha*, say, Pres. Part. *cha-w-andō* or *chūndō*; root *hō*, be, Pres. Part. *hūndō*, for *hu-andō*.

We have very similar contractions in :—

Root.	Pres. Part.
<i>ḍḍi</i> , give,	<i>ḍḍindō</i> (for <i>ḍḍiandō</i>).
<i>nī</i> , take,	<i>nīndō</i> (for <i>niandō</i>).
<i>khi</i> , eat,	<i>khīndō</i> (for <i>khiandō</i>).
<i>thī</i> , become,	<i>thīndō</i> (for <i>thiandō</i>).

- (2) Other irregularities are shown by :—

<i>ach</i> , come,	<i>īndō</i> .
<i>vañ</i> , go,	<i>vēndō</i> or <i>vīndō</i> .

In the *i*-conjugation, the Present Participle is formed by adding *indō* to the root, as in *mār-īndō*, striking.

The root *kar*, do, make, is sometimes irregular, making its Present Participle *karindō*, *kandō*, or *kindō*.

Instead of *ō*, *aṛ* is sometimes substituted in the termination of this participle, as in *hūndō* or *hūndaṛ*, being.

The Present Participle of passive verbs is formed on altogether different lines, and will be dealt with under the head of Passive Verbs.

Past Participle.—The Past Participle is formed by adding *yō* to the root. When the root ends in a consonant, *iō* may be used instead of *yō*. In the following pages, when *yō* is written as the termination of this participle, *iō* may always be substituted for it, provided the root does not end in a vowel. Conversely, if *iō* is written, *yō* may always be substituted. Thus, root *mār*, strike; Past Participle, *mār-yō* or *mār-iō*, struck. But root *cha*, say; Past Part. only *cha-yō*, said, because the root ends in a vowel.

If the root ends in *i* or *ī*, the initial *y* of the termination is dropped. The same is usually the case if the root ends in *ch*, *chh*, *j*, or *jh*. Thus :—

Root.	Past Participle.
<i>nī</i> , take,	<i>nī-ō</i> .
<i>jī</i> , live,	<i>jī-ō</i> .
<i>kuchh</i> , speak,	<i>kuchh-ō</i> .
<i>sōjh</i> , investigate,	<i>sōjh-ō</i> .

As in other Indo-Aryan vernaculars, the Past Participle of a transitive verb is passive in meaning. Thus, *māryō*, struck, not 'having struck.' It thus follows that, with the tenses formed from the Past Participles of such verbs, the subject of the verb must, as in Hindī, be put into the case of the agent.

In every Indo-Aryan vernacular there are a certain number of irregular Past Participles, but in Sindhī the number is far more than in any language more to the east. In this respect it ranks with Lahndā and Kāshmīrī. In Hindī, for instance, there are only seven, but in Sindhī the number reaches to about a hundred and twenty-eight. The following list is based on that in Trumpp's Grammar, and as the subject is of considerable interest, the list is given twice over,—once in alphabetical order, and once with the roots classified according to the forms of the participles.

LIST OF SINDHĪ IRREGULAR PAST PARTICIPLES.

(a) In Alphabetical Order.

Verbs are quoted in their root forms.

Verb.	Past Part.	Verb.	Past Part.
<i>ach</i> , come,	<i>āyō</i> .	<i>gah</i> , rub,	} <i>gaṭhō</i> .
<i>al</i> , deny,	<i>altō</i> .	<i>gas</i> , be abraded,	
<i>ān</i> , bring,	<i>āndō</i> .	<i>gap</i> , stick (in mud),	<i>gatō</i> .
<i>bbajh</i> , be bound, }	{ <i>bbajhō</i>	<i>gginh</i> , buy,	<i>ggidhō</i> .
<i>bbundh</i> , bind, }	{ or	<i>ggut</i> , plait together,	<i>ggutō</i> .
<i>bbuḍḍ</i> , be drowned,	<i>bbuḍḍō</i> .	<i>gus</i> , fail,	<i>guthō</i> or <i>gusiō</i> .
<i>bbujh</i> , be heard,	} <i>bbudhō</i> .	<i>hapām</i> , become less,	<i>hapānō</i> .
<i>bbundh</i> , hear,		<i>jabh</i> , be copulated,	} <i>jadhō</i> .
<i>beh</i> or <i>bīh</i> , stand up,	<i>bīthō</i> .	<i>jah</i> , copulate,	
<i>bhajj</i> , run away ; be broken,	} <i>bhaggō</i> .	<i>jjān</i> , know,	<i>jjātō</i> .
<i>bhañ</i> , break (trans.),		<i>jjan</i> , bring forth, }	{ <i>jjāō</i> , <i>jjāyō</i> ,
<i>bhijj</i> , get wet,	<i>bhinō</i> .	<i>jjāp</i> , be born, }	{ or
<i>bhuch</i> , be digested,	<i>bhutō</i> .	<i>jhal</i> , seize,	<i>jjānō</i> .
<i>bhujj</i> , be fried,	} <i>bhuggō</i> .	<i>jhapām</i> , become less,	<i>jhaltō</i> or <i>jhalīō</i> .
<i>bhun</i> , fry,		<i>jumb</i> , be deeply engaged,	<i>jhapānō</i> .
<i>bhun</i> , wander about,	<i>bhunō</i> .	<i>kar</i> , do,	<i>jutō</i> or <i>jumbiō</i> .
<i>cha</i> , say,	<i>chiyō</i> or <i>chayō</i> .	<i>khām</i> , be burnt,	<i>kiō</i> , <i>kayō</i> , or <i>kītō</i> .
<i>chhijj</i> , break (intrans.),	} <i>chhinō</i> .	<i>khan</i> , lift up,	<i>khānō</i> .
<i>chhin</i> , break off (trans.),		<i>khap</i> , be wearied,	<i>khāyō</i> or <i>khanīō</i> .
<i>chhuh</i> , touch,	} <i>chhutō</i> .	<i>khis</i> , be reduced,	<i>khatō</i> or <i>khapiō</i> .
<i>chhup</i> , be touched.		<i>khuh</i> , be tired,	<i>khithō</i> .
<i>chhut</i> , get loose,	<i>chhutō</i> .	<i>khup</i> , be fixed,	<i>khuthō</i> .
<i>chuh</i> , soak up,	<i>chuthō</i> .	<i>khus</i> , be plucked out,	<i>khutō</i> or <i>khupiō</i> .
<i>chuk</i> , be finished,	<i>chukō</i> .	<i>kuh</i> , slaughter,	<i>khuthō</i> or <i>khusiō</i> .
<i>ḍḍah</i> , torment,	<i>ḍḍadhō</i> .	<i>kus</i> , be slaughtered,	} <i>kuṭhō</i> .
<i>ḍḍi</i> , give.	<i>ḍḍinō</i> .	<i>kūmāij</i> }	
<i>ḍḍis</i> , see,	<i>ḍḍiṭhō</i> .	or }	{ <i>kūmānō</i>
<i>ḍḍubh</i> , be milked,	} <i>ḍḍudhō</i> .	<i>kūmāij</i> , }	{ or
<i>ḍḍuh</i> , milk,		<i>iā</i> , apply,	<i>kūmāyō</i> .
<i>ḍhrā</i> , satiate,	} <i>ḍhrāō</i> .	<i>labh</i> , be obtained,	<i>lātō</i> or <i>lāyō</i> .
<i>ḍhrāp</i> , be satiated,		<i>lah</i> , obtain,	} <i>ladhō</i> .
<i>ḍrah</i> , tumble down, }	{ <i>ḍraṭhō</i>	<i>lagg</i> , begin,	
<i>ḍrāh</i> , demolish, }	{ or	<i>lāh</i> , cause to descend,	<i>luggō</i> (Hyderabad) or
<i>ḍrijj</i> , be afraid,	<i>ḍrinō</i> .	<i>lik</i> , be hidden,	<i>laggiō</i> .
<i>dhun</i> , choose,	<i>dhuō</i> .	<i>limb</i> , plaster,	<i>lāthō</i> .
			<i>likō</i> or <i>likiō</i> .
			<i>litō</i> or <i>limbiō</i> .

Verb.	Past Part.	Verb.	Past Part.
<i>lūh</i> , scorch.	} <i>lūṭhō</i> .	<i>samujh</i> , understand,	<i>samutō</i> or <i>samujhō</i> .
<i>lūs</i> , be scorched,		<i>sijh</i> , be seethed,	<i>sidhō</i> .
<i>mach</i> , fatten,	<i>matō</i> .	<i>sujj</i> , be swollen,	<i>sūṇō</i> .
<i>mar</i> , die,	<i>muō</i> or <i>mō</i> .	<i>sujj</i> , be heard,	<i>suō</i> or <i>sunīō</i> .
<i>muh</i> , cause loss.	} <i>muṭhō</i> .	<i>suk</i> , be dry,	<i>sukō</i> .
<i>mus</i> , be unlucky,		<i>sumah</i> , go to sleep,	} <i>sutō</i> or <i>sumhiō</i> .
<i>munjh</i> , be perplexed,	<i>murhō</i> .	<i>sun</i> , hear,	
<i>pa</i> , fall,	<i>piō</i> , <i>peō</i> .	<i>suñāṇ</i> , recognize.	<i>suñātō</i> .
<i>pā</i> , get,	<i>pātō</i> .	<i>tap</i> , be warm,	<i>tātō</i> .
<i>pach</i> , be cooked,	<i>pakō</i> .	<i>thak</i> , be weary,	<i>thakō</i> .
<i>pahuch</i> , arrive,	<i>pahutō</i> .	<i>ṭrah</i> , be frightened,	} <i>ṭraṭhō</i> or <i>ṭrāṭhō</i> .
<i>parch</i> , be reconciled,	<i>partō</i> or <i>parchō</i> .	<i>ṭrah</i> , frighten.	
<i>parn</i> , entrust,	<i>partō</i> .	<i>tus</i> , be gratified,	<i>tuthō</i> or <i>tuṭhō</i> .
<i>peh</i> or <i>pēh</i> , enter,	<i>pēṭhō</i> .	<i>ubah</i> , stand,	<i>ubṭhō</i> .
<i>phas</i> , be caught,	<i>phathō</i> .	<i>ubhām</i> , boil up,	<i>ubhāṇō</i> .
<i>phās</i> , be caught,	<i>phāthō</i> .	<i>uḍḍām</i> , fly,	<i>uḍḍāṇō</i> .
<i>phis</i> , burst.	<i>phithō</i> .	<i>ugh</i> , wipe out,	<i>ughathō</i> .
<i>phāt</i> , tear,	<i>phāṭō</i> .	<i>ujhām</i> , be extinguished,	<i>ujhāṇō</i> .
<i>phit</i> , be injured,	<i>phitō</i> .	<i>ujj</i> , be woven,	} <i>unīō</i> .
<i>pī</i> , drink,	<i>pītō</i> .	<i>un</i> , weave,	
<i>pīch</i> , be repaid,	<i>pītō</i> .	<i>ukar</i> , engrave,	<i>ukatō</i> or <i>ukaryō</i> .
<i>pīh</i> .	} <i>pīṭhō</i> .	<i>ulah</i> , descend,	<i>ulathō</i> .
<i>pīs</i> , } grind,		<i>ut</i> , say,	<i>utō</i> .
<i>pū</i> , string beads.	<i>pūtō</i> .	<i>wañ</i> , go,	<i>viō</i> .
<i>pujj</i> , be finished,	<i>punō</i> or <i>pujjitō</i> .	<i>was</i> , fall (as rain),	<i>waṭhō</i> , <i>uṭhō</i> , or <i>wuṭhō</i> .
<i>purjh</i> , understand,	<i>purdhō</i> .	<i>waṭh</i> , take,	<i>wartō</i> , <i>wardō</i> , <i>watō</i> , or <i>waṭhitō</i> (in Sirō also <i>wadō</i>).
<i>rach</i> , be immersed,	<i>ratō</i> .		
<i>rajh</i> , be boiled,	} <i>radhō</i> .	<i>veh</i> , sit,	<i>vēṭhō</i> .
<i>randh</i> , cook,		<i>vēhej</i> , bathe,	<i>vehetō</i> .
<i>riḷ</i> , be watered,	<i>riḍō</i> , <i>rijiō</i> .	<i>vijh</i> , throw,	<i>vidhō</i> .
<i>rijh</i> , be pleased,	<i>rīdhō</i> .	<i>vikām</i> , be sold,	<i>vikāṇō</i> .
<i>rō</i> , weep,	<i>runō</i> .	<i>vikin</i> , sell,	<i>vikiō</i> .
<i>rubh</i> or <i>rumbh</i> , be engaged,	<i>rudhō</i> or <i>rumbhīō</i> .	<i>virch</i> , be wearied,	<i>virtō</i> .
<i>rujh</i> , be busy,	<i>rudhō</i> .	<i>visām</i> , be extinguished,	<i>visāṇō</i> .
<i>rus</i> , be sulky,	<i>ruṭhō</i> .	<i>yabh</i> , be copulated,	} <i>yadhō</i> .
<i>sal</i> , divulge,	<i>salṭō</i> , <i>salīō</i> .	<i>yah</i> , copulate,	
<i>samāij</i> , be contained,	<i>samāṇō</i> .		
<i>sāmāij</i> , arrive at years of discretion,	<i>sāmāṇō</i> or <i>sāmāyō</i> .		
<i>sambhīr</i> , be prepared,	<i>sambhūrō</i> , <i>sambhūṇō</i> , or <i>sambhīriō</i> .		

(b) Classified List.

In the above list the verbs are arranged in alphabetical order for convenience of reference. They will now be repeated, classified according to the forms assumed by the past participles. In these lists, optional forms that end regularly in *yō* or *iō* will be omitted, but the roots which take them are marked with an asterisk.

(1) Several verbs form the past participle by adding *ō* to the root. We have already seen that this occurs in the case of roots ending in *i* or *ī*, or in *ch*, *chh*, *j*, or *jh*. Examples of other verbs are :—

Root.	Past Participle.
<i>bbajh</i> , be bound,	} <i>bbajhō</i> or <i>bbadhō</i> (see No. 6).
<i>bbandh</i> , bind,	
<i>bbuḍḍ</i> , be drowned,	<i>bbuḍḍō</i> .
<i>bhun</i> , wander about,	<i>bhunō</i> .

Root.	Past Participle.
<i>chhin</i> , break off (trans.),	} <i>chhinō</i> .
<i>ehhiij</i> , break (intrans.),	
<i>chhut</i> , get loose,	<i>chhutō</i> .
<i>chuk</i> , be finished,	<i>chukō</i> .
<i>qhrā</i> , satiate,	} <i>qhrāō</i> .
<i>qhrāp</i> , be satiated,	
<i>ggut</i> , plait together,	<i>ggutō</i> .
* <i>lagg</i> , begin,	<i>laggō</i> (Hyderabad).
* <i>lik</i> , be hidden,	<i>likō</i> .
<i>parch</i> , be reconciled,	<i>parchō</i> or <i>partiō</i> .
<i>phāt</i> , tear,	<i>phātō</i> .
<i>phit</i> , be injured,	<i>phitō</i> .
<i>samujh</i> , understand,	<i>samujhō</i> or <i>samutō</i> .
<i>suk</i> , be dry,	<i>sukō</i> .
<i>thak</i> , be weary,	<i>thakō</i> .
<i>ut</i> , say,	<i>utō</i> .

If the final consonant of the root is *n*, it is generally elided before adding the *ō* (see, however, *bhun*, wander about, above). Thus :—

<i>dhun</i> , choose,	<i>dhūō</i> .
* <i>jjan</i> , bring forth,	} <i>jāō</i> or <i>jjāyō</i> , with lengthening of the root vowel.
<i>jāp</i> , be born,	
* <i>khan</i> , lift up,	<i>khāyō</i> , with nasalization of the root vowel and insertion of <i>y</i> .
* <i>sun</i> , hear,	} <i>suō</i> .
<i>sujj</i> , be heard,	
<i>vikin</i> , sell,	<i>vikīō</i> .

It will be observed that in all these cases the root ends in *n*. The only other irregular root in *n* is *jjān*, know, and it also drops the *n*, becoming *jjātō* (see below). **Un*, weave, is regular (see below).

Belonging to this class, but with further irregularities, are :—

<i>ach</i> , come,	<i>āyō</i> .
<i>pa</i> , fall,	<i>piō</i> , <i>pēō</i> .
<i>kar</i> , do,	<i>kayō</i> , <i>kiyō</i> , or <i>kīō</i> .
<i>kumāij</i> or <i>kūmāij</i> , wither,	<i>kūmāyō</i> or <i>kūmāñō</i> .
<i>mar</i> , die,	<i>muō</i> or <i>mō</i> .
<i>ujj</i> , be woven,	} <i>uñiō</i> .
<i>un</i> , weave,	
<i>vañ</i> , go,	<i>viō</i> .

(2) Many verbs form the past participle by adding the syllable *tō*. This may be added to the root direct, as in :—

* <i>lā</i> , apply,	<i>lātō</i> .
<i>pā</i> , get,	<i>pātō</i> .
<i>pī</i> , drink,	<i>pītō</i> .
<i>pū</i> , string beads,	<i>pūtō</i> .
<i>al</i> , deny,	<i>altō</i> .
* <i>jhal</i> , seize,	<i>jhaltō</i> .
* <i>sal</i> , divulge,	<i>saltō</i> .

It will be observed that the above roots either end in a vowel or in the letter *l*. Other roots ending in vowels form their past participles differently, but there are no other irregular roots ending in *l*.

Other roots, including all irregular roots ending in *ch*, *mb*, *p*, *r*, and *ih*, drop a final consonant before adding *tō*. Thus :—

<i>bhuch</i> , be digested,	<i>bhutō</i> .
<i>mach</i> , fatten,	<i>matō</i> .
<i>pahuch</i> , arrive,	<i>pahutō</i> .
<i>parch</i> , be reconciled,	<i>partiō</i> or <i>parchō</i> .
<i>pitch</i> , be repaid,	<i>pītō</i> .

Root.	Past Participle.
<i>rach</i> , be immersed,	<i>ratō</i> .
<i>virch</i> , be wearied,	<i>virtō</i> .
* <i>jumb</i> , be deeply engaged,	<i>jutō</i> .
* <i>limb</i> , plaster,	<i>litō</i> .
<i>chhup</i> , be touched,	} <i>chhutō</i> .
<i>chhuh</i> , touch,	
<i>gap</i> , stick (in mud),	<i>gatō</i> .
* <i>khap</i> , be wearied,	<i>khapō</i> .
* <i>khup</i> , be fixed,	<i>khutō</i> .
<i>tap</i> , be warm,	<i>tatō</i> .
* <i>ukar</i> , engrave,	<i>ukatō</i> .
<i>jjān</i> , know,	<i>jjātō</i> .
<i>samujh</i> , understand,	<i>samutō</i> or <i>samujhō</i> .
<i>suñān</i> , recognize,	<i>suñātō</i> .
<i>vēhej</i> , bathe,	<i>vehetō</i> .

Belonging to this class, but with further irregularities, are :—

<i>kar</i> , do,	<i>kitō</i> , <i>kiō</i> , or <i>kayō</i> .
<i>pujj</i> , be finished,	<i>pujjitō</i> or <i>punō</i> .
<i>sumah</i> , go to sleep,	<i>sutō</i> or <i>sumhiō</i> .
<i>waṭh</i> , take,	<i>waṭhitō</i> , <i>wartō</i> , <i>watō</i> or <i>wardō</i> .

(3) Three roots ending in *h*, and six ending in *s*, form their past participles by changing the final conso-
nant to *thō*. Thus :—

<i>khuh</i> , be tired,	<i>khuthō</i> .
<i>lāh</i> , cause to descend,	<i>lāthō</i> .
<i>ulah</i> , descend,	<i>ulathō</i> .
* <i>gus</i> , fail,	<i>guthō</i> .
<i>khis</i> , be reduced,	<i>khithō</i> .
* <i>khus</i> , be plucked out,	<i>khuthō</i> .
<i>phas</i> , be caught,	<i>phathō</i> .
<i>phās</i> , be caught,	<i>phāthō</i> .
<i>phis</i> , burst,	<i>phithō</i> .

(4) We shall see that other roots ending in *h* form the past participle in *dhō*, but most roots in *h* or in *s*
form it in *ṭhō*. Thus :—

<i>beh</i> or <i>bīh</i> , stand up,	<i>bīṭhō</i> .
<i>chuh</i> , soak up,	<i>chuṭhō</i> .
<i>ḍrah</i> , tumble down, }	{ <i>ḍraṭhō</i> or <i>ḍrāṭhō</i> .
<i>ḍrāh</i> , demolish,	
<i>gah</i> , rub,	} <i>gaṭhō</i> .
<i>gas</i> , abrade,	
<i>kuh</i> , slaughter,	} <i>kuṭhō</i> .
<i>kus</i> , be slaughtered,	
<i>lūh</i> , scorch,	} <i>lūṭhō</i> .
<i>lūs</i> , be scorched,	
<i>muh</i> , cause loss,	} <i>muṭhō</i> .
<i>mus</i> , be unlucky,	
<i>peh</i> or <i>pēh</i> , enter,	<i>pēṭhō</i> .
<i>pīh</i> or <i>pis</i> , grind,	<i>pīṭhō</i> .
<i>ṭrah</i> , be frightened, }	{ <i>ṭraṭhō</i> or <i>ṭrāṭhō</i> .
<i>ṭrāh</i> , frighten,	
<i>ubah</i> , stand,	<i>ubīṭhō</i> .
<i>veh</i> , sit,	<i>vēṭhō</i> .
<i>ḍḍis</i> , see,	<i>ḍḍiṭhō</i> .
<i>rus</i> , be sulky,	<i>ruṭhō</i> .
<i>tus</i> , be gratified,	<i>tuṭhō</i> or <i>ṭuṭhō</i> .
<i>was</i> , fall,	<i>waṭhō</i> , <i>uṭhō</i> , or <i>wuṭhō</i> .

So also :—

Root.
ugh, wipe out,

Past Participle.
ughathō.

(5) Three roots have the past participle ending in *dō*, with various changes of the final consonant. These are :—

āṇ, bring,
*riḡ, be watered,
waṭh, take,

āndō.
ridō.
wardō, wartō, or waṭhitō.

(6) All irregular roots ending in *jh*, except *samujh* (see No. 2. above) and *munjh* (see No. 9 below), five ending in *h*, one ending in *nh*, and one ending in *bh*, form the past participle by substituting *dhō* for the final consonant. Thus :—

bbajh, be bound, }
bbandh, bind, }
bbujh, be heard, }
bbundh, hear, }
purjh, understand,
rajh, be boiled,
randh, cook,
rījh, be pleased,
rujh, be busy,
sijh, be seethed,
vijh, throw,
ḍḍah, torment.
ḍḍuh, milk.
ḍḍubh, be milked,
jah, copulate,
jabh, be copulated,
lah, obtained,
labh, be obtained,
yah, copulate,
yabh, be copulated,
gginh, buy,
rubh or rubbh, be engaged,

{ bbadhō
or
bbajhō.
} bbudhō.
} purdhō.
} radhō.
} rīdhō.
} rudhō.
} sijhō.
} vidhō.
} ḍḍadhō.
} ḍḍudhō.
} jadhō.
} ladhō.
} yadhō.
} ggidhō.
} rudhō.

All irregular roots ending in *ām*, most of those ending in *j* or *jj*, and two others, form the past participle by substituting *nō* for the final consonant, or, if it ends in a vowel, by adding *nō* directly. Thus :—

hapām, become less,
jhapām, decrease,
khām, be burnt,
ubhām, boil up,
uḍḍām, fly,
ujhām, be extinguished,
vikām, be sold,
visām, be extinguished.
kūmāij or kūmāṭij, wither,
samāij, be contained,
sāmāij, arrive at years of discretion.
bhijj, get wet,
ḍrijj, be afraid,
sujj, be swollen,

hapānō.
jhapānō.
khānō.
ubhānō.
uḍḍānō.
ujhānō.
vikānō.
visānō.
kūmānō or kūmāyō.
samānō.
sāmānō or sāmāyō.
bhīnō.
ḍrīnō.
sūnō with lengthening of the root-vowel.

Belonging to this class, but with further irregularities. is :—

*sambhir, be prepared,

sambhūnō, sambhūrō, or sambhīrīō.

(7) Three roots form their past participles in *nō*. Thus :—

ḍḍi, give,
pujj, be finished,
rō, weep,

ḍḍinō.
punō or pujjītō.
runō.

(8) Two roots ending in *jj* form the past participle by changing the final *jj* to *gy*. Thus :—

Root.	Past Participle.
<i>bhajj</i> , run away ; be broken,	} <i>bhaggō</i> .
<i>bhañ</i> , break (trans.),	
<i>bhujj</i> , be fried,	} <i>bhuggō</i> .
<i>bhun</i> , fry,	

(9) There remain three roots which do not fall under any of the above classes. They are :—

<i>cha</i> , say,	<i>chiyō</i> or <i>chayō</i> .
<i>munjh</i> , be perplexed,	<i>muṛhō</i> .
* <i>sambhir</i> , be prepared,	<i>sambhūrō</i> , as well as <i>sambhūṇō</i> and <i>sambhiriō</i> (see No. 6, above).

It must be remembered that many of the above verbs also have regular past participles.

A secondary form of the Past Participle is obtained by changing the final *ō* of the Participle to *al*°. Thus, from *māryō*, struck, we get *māryal*°, also meaning ‘struck.’ So, from *kuchhō*, spoken, we have *kuchhal*°, and from *ḍḍiṭhō*, seen, *ḍḍiṭhal*°. This form of the Past Participle is used only as an adjective, and is not employed in conjugation.

Both the Primary and Secondary Past Participles are adjectives and can be declined. Thus for the nominative we have :—

Sing.		Plur.	
Masc.	Fem.	Masc.	Fem.
<i>halyō</i> , gone	<i>halī</i>	<i>haliā</i>	<i>haliū</i>
<i>halyal</i> °, gone	<i>halyal</i> °	<i>halyal</i> °	<i>halyaliū</i> °.

Irregular in this respect are *piō*, fallen, and *viō*, gone, which make the feminine singular *pēi* and *vēi*, respectively.

In poetry *rō* is often added to the Past Participle without changing its meaning, as in *thiarō*, for *thiō*, become.

The following examples of past participles, used as participial adjectives, and not as forming finite tenses, are taken from the specimens and list of words :—

sō hāṇē jīō āhē, he is now alive.

ladhō āhē, he is found.

hū hun° waṇ°-hēḷh° ghōṛē-tē chaṛhiō vēḷhō āhē, he is seated, having mounted (conj. part.) on a horse, under that tree (230).

The following are examples of the past participle in *al*° :—

nālō atham° Rabū, *vēḷhal° Ṭhārūshāh°-jō*, my name is Rabū, an inhabitant (lit. seated) of Ṭhārūshāh° (II).

pāṇ° ghōṛē-tē chaṛhial°, he himself was mounted on the horse.

Future Passive Participle.—This corresponds to the Latin Gerundive in *ndus*, as in *amandus*, meet to be loved. In Sindhī it is used only with transitive verbs. While we may say *māriṇō*, about, or meet, to be struck, we cannot use *haliṇō* in the sense of ‘about, or meet, to be gone.’

The rule for the formation of this participle is to take the Infinitive, and change the final *aṇ*° (or *iṇ*°) to *iṇ*°. Thus, root *mār*, strike, infinitive *mār-aṇ*°, Future Passive

Participle *mār-iṇō*. If the *aṇ*^u of the Infinitive is preceded by *i*, the *aṇ*^u is changed to *aṇō*, not *iṇō*, and if it is preceded by *u*, the termination of the participle may be either *iṇō* or *aṇō*. Thus, root *ḍḍi*, give, inf. *ḍḍiaṇ*^u, fut. pass. part. *ḍḍiaṇō*, about, or meet, to be given; root *dhō*, wash, inf. *dhuāṇ*^u, fut. pass. part. *dhuīṇō* or *dhuāṇō*, about, or meet, to be washed.

Conjunctive Participle.—This has three forms, *viz.* :—

(1) The most common form is that made by adding *ī* or *ē* to the root according to the following rules :—

(a) Verbs of the *a*-conjugation add *ī*. Thus, *hal-ī*, having gone; *suṇ-ī*, having heard. If the root ends in *ī*, this coalesces with the *ī* of the suffix, as in root *thī*, become, inf. *thiaṇ*^u, conj. part. *thī* (for *thī-ī*), having become.

If the root ends in *ū*, this *ū* is shortened before the *ī* of the suffix to *u*, exactly as in the case of the infinitive. Thus, root *pū*, string (beads), inf. *puāṇ*^u, Conj. Part. *puī* having strung.

But verbs that shorten the radical *ō* to *u* in the infinitive, retain the *ō* in the conjunctive participle. Thus, root *rō*, weep, inf. *ruāṇ*^u, but conj. part. *rōī*, having wept.

If *w* has been inserted in the infinitive, this is not inserted in the conjunctive participle. Thus, root *cha*, speak, inf. *cha-w-aṇ*^u, but conj. part. *chāī*, without the *w*.

The following verbs of this conjugation make their conjunctive participles irregularly :—

Root.	Infinitive.	Conjunctive Participle.
<i>ach</i> , come.	<i>achāṇ</i> ^u .	<i>achī</i> or <i>achē</i> .
<i>bbundh</i> , hear.	<i>bbundhaṇ</i> ^u .	<i>bbudhī</i> .
<i>ḍḍi</i> , give.	<i>ḍḍiaṇ</i> ^u .	<i>ḍḍēī</i> .
<i>ni</i> , take.	<i>niāṇ</i> ^u .	<i>nēī</i> or <i>naī</i> .
<i>pa</i> , fall.	<i>pawāṇ</i> ^u .	<i>pēī</i> , <i>pē</i> , or <i>paī</i> .

Passive verbs, and intransitive verbs whose roots end, like Passives, in *ij*, may add *ō* instead of *ī*. Thus :—

mārij, be struck. *mārijī* or *mārijō*, having been struck.

(b) Verbs of the *i*-conjugation always add *ē* to the root, as in *mār*, strike, conj. part. *mārē*, having struck.

Both in the *a*-conjugation and in the *i*-conjugation, *karē*, having done, is often added to the conjunctive participle without altering its meaning. Thus, *halī karē*, having gone; *mārē karē*, having struck.

(2) The second form of the conjunctive participle is formed by adding *yō* (or *iō*) or *yū* to the root. Thus, *hal-yō* (or *hal-iō*) or *hal-yū*, having gone; *mār-yō* (*mār-iō*) or *mār-yū*, having struck. It will be noticed that the form in *yō* is the same as that for the regular past participle, but when the past participle is irregular, this is not the case with the conjunctive participle. Thus, root *ḍḍis*, see, past part. *ḍḍithō*, conj. part. *ḍḍisyō*. In the Lāṇ^u, or Lower Sindh, this form may end in *yā*, instead of *yō*, as in *baryā*, for *bharyā*, having filled (sentence 237).

If the root of a verb ends in *i* or *ī*, this coalesces with the termination into *iō* or *iū̃*. Thus, *ḍḍi*, give, conj. part. *ḍḍiō* or *ḍḍiū̃*; *pi*, drink, conj. part. *piō* or *piū̃*.

The following verbs drop their final consonants before the termination :—

Root.	Conj. Part.
<i>khan</i> , lift up.	<i>khāyō</i> or <i>khayō</i> ; <i>khāyū̃</i> or <i>khayū̃</i> .
<i>han</i> , strike.	<i>hāyō</i> or <i>hayō</i> ; <i>hāyū̃</i> or <i>hayū̃</i> .
<i>kar</i> , do.	<i>kayō</i> or <i>kīyō</i> ; <i>kayū̃</i> or <i>kīyū̃</i> .

This conjunctive participle is seldom used, except with the present or with the imperative. Thus, *jāl^a*, *bbār^a-khē hī^a ḍḍisyō*, *thī ruē*, the woman, seeing the child in this condition, weeps; *hin^a-jī ggāl^h bbundhyō*, *likh^a*, having heard his statement, write (it).

(3) The third conjunctive participle is formed by adding *ijē* or *ijī* to the root, the former being used with transitive, whether belonging to the *a*- or *ī*-conjugation, and the latter with intransitive verbs. Thus :—

<i>mār</i> , strike.	<i>mār-ijē</i> , having struck.
<i>hal</i> , go.	<i>hal-ijī</i> , having gone.

The *i* of the suffix is often dropped, so that we have forms like *mārjē*, etc.

The following examples of the use of the first conjunctive participle are taken from the specimens and list of words :—

A. *a*-conjugation—

Intransitive—

samujh^a-mē achī chawan^a laggō, having come into (his) senses, he began to say.

āū uthī, pākⁱ-jē pi^a-wat^e wañī chawandōsās^e, I, having arisen, having gone to my father, will say unto him.

Transitive—

sē jēkar^a mā khāi pākⁱ-jō pēt^a bharyā, would that, having eaten those, I might fill my belly.

hī bbudhī, kāvirijī, andar^e wañan^a chañō na bhāwāi, having heard this (transitive), having become angry (intransitive, conj. part., 3rd form), he thought it not good to go inside.

āū kuhī khūshī karyā, I, having slaughtered (a kid), may make merry.

mū-khē ḍḍisī, ghōrē-tē lathō, having seen me, he dismounted from the horse.

B. *i*-conjugation—

jāhⁱ ḍōrī, bhākur^a pāē, khēs^e chumiō, who, having run (*a*-conj.), having caused an embrace to fall (*i*-conj.), kissed him.

hekirē bbānhē-khē kōthē puchhiāi, having called a servant, he asked.

hek^a mānhū ghōrō kāhē pē-āyō, a man, driving (*i.e.* riding) a horse, was coming (II).

For the second form of the conjunctive participle, we have :—

hū hun^a wanā-hē!h^e, ghōṛē-tē chaṛhiō, vē!hō āhē, he, having mounted a horse, is seated under that tree (230).

For the third form of the conjunctive participle, we have *kāviriḷi* given above.

Noun of Agency.—This has two forms :—

- (1) The first is made by adding *wārō* to the oblique form of the infinitive. Thus, *halanⁿ*, to go, obl. form *halan^a*, noun of agency *halana-wārō*, one who goes ; *ḍḍianⁿ*, to give, obl. form *ḍḍian^a*, noun of agency *ḍḍiana-wārō*, a giver.
- (2) The second is made by adding *hārⁿ* to the same oblique form of the infinitive. Thus, *halana-hārⁿ*, a goer ; *likhana-hārⁿ*, a writer. This form often has the force of a future active participle so that these words may also mean 'one who is about to go' and 'one who is about to write,' respectively.

AUXILIARY VERBS AND VERBS SUBSTANTIVE.—Before proceeding to the conjugation of the regular verb, it is necessary first to consider the various forms of the Verb Substantive, most of which are also used as auxiliaries in the conjugation of other verbs.

There are three verbs meaning 'to be' in Sindhī, all of which are used as Auxiliary Verbs. These are *thō*, I am ; *āhiyā*, I am ; and *huanⁿ*, to be. The first two occur only in the present tense. The third is conjugated throughout. *Thō*, I am, does not change for person, but does change for gender and number, being thus exactly parallel to the Hindi *thā*, which, however, means 'I was,' not 'I am.' It is thus conjugated :— Masc. Sing. *thō*, Plur. *thā* ; Fem. Sing. *thī*, Plur. *thiṛ*. This verb is employed to form the present tense, and, for this purpose, is either suffixed or prefixed to the Old Present ; but, if the verb begins a sentence, it can only be suffixed. Thus, Old Present, *halā*, I may go ; Present, *halā-thō* or *thō-halā*, I (masc.) go ; *halā-thī* or *thī-halā*, I (fem.) go.

It will be seen that *thō* is really an adjective, declined like *rukhō* on p. 31, *ante*. Its oblique form, *thē*, is employed to form a habitual past, and for this purpose is usually prefixed to, or sometimes follows, the Past tense. Thus, Past, *halius^e*, I went ; Past Habitual, *thē-halius^e* or *halius^e-thē*, I used to go.

The verb *āhiyā* is used both as a verb substantive, meaning 'I am,' and also as an auxiliary verb. In the latter capacity, it is joined to the present participle to form a definite present, and to the past participle to form a perfect. Thus, Present Participle, *halandō*, going ; Present Definite, *halandō-āhiyā*, I am going : Past Participle, *halīō*, gone ; Perfect, *halīō-āhiyā*, I have gone. It changes for number and person, but not for gender, and thus corresponds to the Hindi *hū*, I am. It is thus conjugated :—

	Sing.	Plur.
1	<i>āhiyā</i> or <i>āhyā</i> , I am	<i>āhiyā</i> or <i>āhyā</i> , we are
2	<i>āhiṛ</i> or <i>āhṛ</i> , thou art	<i>āhiyō</i> or <i>āhyō</i> , you are
3	<i>āhē</i> or <i>āh^e</i> , he is	<i>āhin^e</i> or <i>āhṛn^e</i> , they are

The nasal over the initial \tilde{a} may be omitted at option, so that we may also have $\bar{a}hiy\tilde{a}$, $\bar{a}h\tilde{e}$, and so on. Note that the \bar{a} is not nasalized in the 3rd person singular or in the 2nd person plural. If the negative *na*, not, precedes any form of this verb, it may coalesce with it. Thus, *na āhē*, or *nāhē*, he is not. Similarly, with *kō-na*, fem. *kā-na*, no one, and *kī-na*, nothing, we have *kōnhē*, fem. *kānhē*, there is no one, and *kīnhē*, there is nothing.

In the Lārⁿ, or Lower Sindh, there is a tendency to drop the *h* in this verb, so that we get the following forms:—

	Sing.	Plur.
1	$\bar{a}y\tilde{a}$	$\bar{a}y\tilde{n}$
2	$\bar{a}\tilde{i}$	$\bar{a}y\bar{o}$
3	$\bar{a}h\tilde{e}$	$\bar{a}h\tilde{in}^e$

The verb *huan*ⁿ, to be, to exist, is conjugated throughout. Only the principal parts and those tenses that are used as auxiliaries will be given here. The other tenses present no difficulties.

Impv. Sing. 2. *hō*ⁿ, *hō*, or *huj*ⁿ, be thou.

Root. *hō*, be.

Inf. *huan*ⁿ, *hujan*ⁿ, to be.

Pres. Part. *hūndō* (for *huandō*, see p. 49), being.

Past Part. *huō* or *hō*, plur. *huā* or *hā*; fem. *huī*, plur. *huyū*.

Conj. Part. *hōi*, *hujī*.

Old Present, 'I may be,' etc.

	Sing.	Plur.
1	<i>huā</i> ⁿ or <i>hujā</i> ⁿ	<i>hū</i> ⁿ , <i>hujū</i> ⁿ
2	<i>huē</i> ⁿ , <i>hujē</i> ⁿ , <i>huī</i> ⁿ , <i>hujī</i> ⁿ	<i>hō</i> , <i>huō</i> , <i>hujō</i>
3	<i>huē</i> , <i>hujē</i>	<i>huanc</i> , <i>hūnc</i> , <i>hujan</i> ^e

Future, 'I shall be,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>hūndus</i> ^e	<i>hūndias</i> ^e , <i>hūndyas</i> ^e	<i>hūndāsi</i> ⁿ (or <i>-sū</i>)	<i>hūndiūsi</i> ⁿ , <i>hūndyūsi</i> ⁿ (or <i>sū</i>)
2	<i>hūndē</i>	<i>hūndi</i> ⁿ , <i>hūndi</i> ⁿ	<i>hūndau</i> ⁿ , <i>hūndō</i>	<i>hūndiū</i> ⁿ , <i>hūndyū</i> ⁿ
3	<i>hūndō</i>	<i>hūndī</i>	<i>hūndī</i>	<i>hūndiū</i> ⁿ , <i>hūndyū</i> ⁿ

In the Lārⁿ, or Lower Sindh, the 2nd pl. masc. may be *hūndā*.

Past, 'I was,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>hōs^e</i>	<i>huyas^e</i>	<i>huāsī, hāsī (-sū)</i>	<i>huyūsī (-sū)</i>
2	<i>huē</i>	<i>huy^a, huyē</i>	<i>huau, huō, hō</i>	<i>huyū</i>
3	<i>huō, hō</i>	<i>huī, hī</i>	<i>huā, hā</i>	<i>huyū</i>

In the Lār^a, or Lower Sindh, the 2nd sing. masc. may be *hōē*, the 2nd pl. masc. may be *huā*.

The other tenses are formed regularly,—on the basis of the forms given above,—and present no difficulty.

There is also a Verb Substantive *thian^a*, to become, which is conjugated throughout. Its principal parts are as follows:—

Impve. Sing. 2. *thī^a*, become thou.

Root. *thī*, become.

Inf. *thian^a*, to become.

Pres. Part. *thīndō* (for *thiandō*, see p. 39), becoming.

Past Part. *thiō*, become.

Conj. Part. *thī* (*kar^e*), *thiō* (see p. 57), having become.

Old Present, 'I may become,' etc.

	Sing.	Plur.
1	<i>thīā</i>	<i>thīū</i>
2	<i>thīē, thī</i>	<i>thiō</i>
3	<i>thīē</i>	<i>thian^e, thīn^e</i>

Future, 'I shall become,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thīndus^e</i>	<i>thīndias^e, thīndyas^e</i>	<i>thīndīsī (-sū)</i>	<i>thīndiūsī, thīndūsī (-sū)</i>
2	<i>thīndē</i>	<i>thīndī^a, thīndīē</i>	<i>thīndau, thīndō</i>	<i>thīndiū, thīndyū</i>
3	<i>thīndō</i>	<i>thīndī</i>	<i>thīndā</i>	<i>thīndiū. thīndyū</i>

Past, 'I became,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>thius^e</i>	<i>thias^e</i>	<i>thiāsī (-sū)</i>	<i>thiūsī (-sū)</i>
2	<i>thiē</i>	<i>thiē, thiē</i>	<i>thiau, thiō</i>	<i>thiū</i>
3	<i>thiō</i>	<i>thī</i>	<i>thiā</i>	<i>thiū</i>

In the Lār^a, or Lower Sindh, the 2nd pl. masc. may be *thiā*.

The other tenses are formed regularly on the basis of those given above, and present no difficulty. Throughout this verb *thī* may at option be substituted for *thi*.

The following examples of the use of the various verbs substantives are taken from the specimens:—

inhē lāiq^a na āhiyā, I am not worthy of this.

māchhī āhiyā, I am a Māchhī (II).

tū ta hamēsh^a mū-waṭ^a-ī āhī, thou indeed art always with me.

kēr^a āhī, who art thou? (II).

sō hānē jīō āhē, he is now alive.

Thārūshāh^a-khā mail^a pandh^a ōrē āhē, it is about a mile distant from Thārūshāh^a (II).

hīar^a mū-waṭ^a kē-na āhin^a, at present I have no (rupees) with me (II).

Ṣōbharāj^a-waṭ^a naukar^a hōs^a, I was a servant with Ṣōbharāj^a (II).

hī^a mūhⁱ-jō puṭ^a muō hō, this my son was dead.

sarahō thian^a asā wājib^a hō, it was proper for us to become happy.

waḍḍō puṭ^a bbani^a-mā thī, the elder son, having become from in the field, *i.e.* having left the field.

aṭikal^a bba mahin^a thīndā, about two months will become, *i.e.* about two months ago (II).

pō^a aṭikal^a pandrahⁱ sōrahⁱ ḍaḍḍhⁱ thīndā, afterwards about fifteen or sixteen days will become, *i.e.* about fifteen or sixteen days afterwards (II).

THE ACTIVE VERB.—The conjugation of the active verb is given in the following pages. The verbs taken as specimens are the roots *hal*, go, as a specimen of the *a*-conjugation, and the root *mār*, strike, as a specimen of the *i*-conjugation. So far as finite tenses go, the conjugations differ only in the radical tenses, and in those formed from the present participle. The tenses formed from the past participle do not differ according to conjugation, but do differ according as the verb is intransitive or transitive. Hence, for these past participle tenses, the root *hal* will be used as a specimen of an intransitive verb, and *mār* as that of a transitive.

We shall first give the Root, Infinitive, Participles, and other non-finite forms, and then the finite tenses. The latter fall into two groups. In the first, the tenses are formed from the root direct, and are hence called Radical Tenses. The second group

consists of those tenses that are formed from participles, and these are hence called Participial Tenses. The Participial Tenses fall into two sub-groups, according as they are formed from the Present Participle or from the Past Participle.

Allowing for differences of form, the system of conjugation closely agrees with that which is followed in Hindī, but there are a few additional tenses not found in the language, and one Hindī tense,—the Past Conditional,—is wanting in Sindhī.

Non-Finite Forms.

(In these the forms of the *i*-conjugation are given only when they differ from those of the *a*-conjugation.)

	<i>a</i> -conjugation.	<i>i</i> -conjugation.
Root.	<i>hal</i> , go.	<i>mār</i> , strike.
Infinitive.	<i>halan</i> °, to go.	.....
Present Participle.	<i>halandō</i> , going.	<i>mārindō</i> , striking.
Past Participles.	<i>halīō</i> or <i>halyō</i> , gone.	.....
	<i>halyal</i> °, gone.	.....
Future Passive Participle.	<i>māriṇō</i> , about (or meet) to be struck. Occurring in both conjugations, but only in the case of transitive verbs.	
Conjunctive Participles.	<i>halī</i> (<i>karē</i>), having gone. <i>mārē</i> (<i>karē</i>), having struck.	
	<i>halyō</i> , <i>halyū</i> , having gone.	.....
	<i>halījī</i> , <i>haljī</i> , having gone. (Intransitive.)	
	<i>mārijē</i> , <i>mārjē</i> , having struck. (Transitive verbs of either conjugation.)	
Noun of Agency.	<i>halanawārō</i> , one who goes.	.....
	<i>halanahār</i> °, one who goes, or	.....
	one who is about to go.	

Radical Tenses.—Three tenses are formed from the root, the Imperative, the Old Present, and the Present. Each of these is conjugated differently according as it belongs to the *a*- or the *i*-conjugation.

The **Imperative** is conjugated as follows :—

	<i>a</i> -conjugation.	<i>i</i> -conjugation.
Sing. 2.—	<i>hal</i> °, go thou.	<i>mār</i> °, strike thou.
Plur. 2.—	<i>halō</i> , go ye.	<i>māriō</i> , <i>māryō</i> , <i>mārehō</i> , strike ye.

The following verbs form their imperatives irregularly :—

Root.	2 Sing. Impve.
<i>veh</i> , sit.	<i>vēh</i> °.
<i>ach</i> , come.	<i>ach</i> ° or <i>ā</i> °.
<i>wañ</i> , go.	<i>wañ</i> ° or <i>wa</i> . ⁴
<i>ḡḡi</i> , give.	<i>ḡḡē</i> .
<i>nī</i> , take.	<i>nē</i> .
<i>hō</i> , become.	<i>hō</i> ° or <i>hō</i> .

A Respectful Imperative is formed by adding *ij^e*, *ēj^e*, or *ij^u* to the root to form the Imperative Singular. This is the same form for both conjugations, except that the termination *ij^u* is most commonly seen in the *a*-conjugation, though it also sometimes occurs in the other. The Plural has several forms, as given here—

Sing. 2.—*halij^e*, *halēj^e* or *halij^u*, please to go.

Plur. 2.—*halijō*, *halijā*, *halijā^e*, *halijāh^a*, *halijāh^u*, *halijā^u*, or *halējō*, *halējā*, *halējā^e*, *halējāh^a*, *halējāh^u* or *halējā^u*, please ye to go. The forms *halijā* (*halējā*), etc., are honorific.

If a root ends in *i* or *ī*, the initial *i* of the suffix is dropped. Thus, Root *khi*, eat, Pol. Impvc. *khij^e*; root *thī*, become, Pol. Impvc. *thīj^e* or *thij^e*.

The root *kar*, do, is irregular in this tense. Its Pol. Impvc. is *kij^e* or *kaj^e*.

The **Old Present**, as its name implies, originally had the force of a Present Indicative, and this is not seldom the case at the present day, especially in proverbs and in poetry. But now-a-days, in ordinary use, it generally, as in most Indian languages, has the force of a Present Subjunctive. It sometimes has the force of a Future Indicative, as is always the case in Kāshmirī. Thus, *hit^e hun^a-khē kōṭhyā^ñ*, shall I call him here? It is thus conjugated :—

Old Present.

a-conjugation.		i-conjugation.	
I go, I may go, etc.		I strike, I may strike, etc.	
Sing.	Plur.	Sing.	Plur.
1 <i>halā^ñ</i>	<i>halā^ñ</i>	<i>māryā^ñ</i>	<i>māryā^ñ</i>
2 <i>halē^ñ</i> , <i>halī^ñ</i>	<i>halō</i>	<i>māryē^ñ</i> , <i>mārē^ñ</i> , <i>mārī^ñ</i>	<i>māryō</i>
3 <i>halē</i>	<i>halan^e</i>	<i>mārē</i>	<i>mārīn^e</i> , <i>mārīn^e</i>

In declining other verbs in this tense, the following rules must be observed :—

a-conjugation—

- (1) Roots which shorten their vowels in the infinitive shorten them also in this tense. Thus, *pī*, drink, infin. *pian^u*; *piā^ñ*, I may drink; *pū*, string (beads), infin. *puan^u*; *puā^ñ*, I may string; *rō*, weep, infin. *ruan^u*; *ruā^ñ*, I may weep. But in poetry, the long vowel is often retained in the third person singular; thus, *rōē*, instead of *ruē*, he may weep.
- (2) Roots in *a* or *i*, which insert a euphonic *w* (or *y*) in the infinitive, do the same in this tense. But this is only obligatory before terminations beginning with *a*, viz. the first person singular (*-ā^ñ*) and third person plural (*-an^e*). The omission is most common in the third person singular. Thus, root *pa*, fall, infin. *ṣawān^u*; *pawā^ñ*, I may fall; *pawan^e*, they may fall; *pawē* or *paē*, he may fall. *Chaē* or *chawē*, he may say, is often contracted to *chē*, which is then generally employed in the sense of 'says he.'

- (3) Roots of this conjugation ending in *ā* insert *y* before *ā̃*, *ū̃* and *ō*, as in *bbuḍhā-y-ā̃*, I may become old; *bbuḍhā-y-ū̃*, we may become old; *bbuḍhā-y-ō*, you may become old. The third person plural ends in *in̄*, not *an̄*. The root *khā* or *khi*, eat, infin. *khāin̄*, has *khā̃*, I may eat, instead of *khā-y-ā̃*.
- (4) If the final root-vowel is, or becomes, *u* in the infinitive, or if a root ends in *a*, and therefore takes the euphonic *w*, in the third person plural *uan̄* or *awan̄* is often contracted to *ūn̄*. Thus, root *rō*, weep, infin. *ruan̄*; *ruan̄* or *rūn̄*, they may weep: *pa*, fall, infin. *pawan̄*; *pawan̄* or *pūn̄*, they may fall.
- (5) If a root ends in *i* or *ī*, a similar contraction takes place in the second person singular and in the third person plural. Thus, root *ḍḍi*, give, infin. *ḍḍian̄*; *ḍḍiē̃* or *ḍḍī̃*, thou mayst give; *ḍḍian̄* or *ḍḍīn̄*, they may give.

i-conjugation—

- (1) The letter *i* may be substituted for *y* throughout. Thus, *māriā̃* instead of *māryā̃*, I may strike.
- (2) The root *kar*, do, makes its third person plural either regularly *karīn̄*, or irregularly *kin̄* or *kan̄*.

The **Present Tense** is formed by suffixing or prefixing the Auxiliary Verb *thō* to the appropriate person of the Old Present. As explained on p. 58, if the verb is at the beginning of a sentence *thō* must follow, but otherwise it may either precede or follow the main verb. *Thō* agrees with the subject of the verb in gender and number, but does not change for person. Its masculine plural is *thā*; its feminine singular is *thī̃*, and its feminine plural *thiū̃*.

As examples, we may give:—

thō halā̃ or *halā̃ thō*, I (masc.) go.

thī̃ halā̃ or *halā̃ thī̃*, I (fem.) go.

thā māryū̃ or *māryū̃ thā*, we (masc.) strike.

thiū̃ māryū̃ or *māryū̃ thiū̃*, we (fem.) strike.

thō halē or *halē thō*, he goes.

thī̃ mārē or *mārē thī̃*, she strikes, and so on for other persons.

As already stated, the Old Present by itself, without *thō*, is sometimes used in the sense of the present, especially in proverbial sayings and in poetry.

Instead of *thō*, *piō*, past participle of *pawan̄*, to fall, is sometimes used, to indicate a more enduring action. Thus (sentence 228, in the Lārī dialect) *hū māl̄-khē piō chārē*, he is grazing cattle. This is practically a present definite, though usually classed as a present.

Participial Tenses.—As in Hindī, the Present Participle and the Past Participle are both used, either with or without auxiliary verbs, to form participial tense. But there is this difference. In Hindī, the Present Participle is used alone to form a Past Conditional, as in *maĩ chaltā*, (if) I had gone, and the Past Participle is used alone to form a Past Indicative, as in *maĩ chalā*, I went. In Sindhī, this is not the case with

the Present Participle. This Present Participle, without any auxiliary, is used to form a Future Indicative, not a Past Conditional, and in such circumstances always has the pronominal suffixes of the nominative added to it, in order to indicate the person. Sindhī indicates the Past Conditional by means of the Imperfect, Past, or Pluperfect Indicative. On the other hand, the Past Participle alone is used, as in Hindī, to form a Past tense, although it, also, generally takes pronominal suffixes when there are any. Intransitive verbs naturally take the suffixes of the nominative, and so do past participles (which are passive in meaning) of transitive verbs when used passively. Thus, *halīō*, gone, *halīu-s*, I (masc.) went; *māriō*, struck, *māriu-s*, I was struck. If we desire to use the past participle of a transitive verb actively, we must either put the subject into the agent case or use the pronominal suffixes of the agent case, as in *mũ māriō* or *māriu-m*, he (was) struck by me, *i.e.* I struck him. At present, we shall deal only with the pronominal suffixes of the nominative. Verbal forms with suffixes of other cases will be dealt with subsequently. The various suffixes of the nominative are described on pp. 42ff., where also will be found an account of the changes undergone by the terminations of the participles in the process of suffixing the various terminations. Attention may here be drawn to one point. There are no nominative suffixes of the third person. Hence none can be added to the participle, and the third person singular of these two tenses consists of the bare participle, in this case agreeing with Hindī.

Tenses formed from the Present Participle.

The **Future** is formed by suffixing the pronominal suffixes of the Nominative to the present participle. The latter varies according to conjugation, and also changes for number and gender.

The present participles are as follows :—

a-conjugation, Masc. Sing. *halandō*, Plur. *halandā*; Fem. Sing. *halandī*, Plur. *halandiũ*, going; *i*-conjugation, Masc. Sing. *mārindō*, Plur. *mārīnlā*; Fem. Sing. *mārīndī*, Plur. *mārīndiũ*, striking.

The Future is conjugated as follows :—

a-conjugation, 'I shall go,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandus</i>	<i>halandias</i> , <i>halandyas</i>	<i>halandāsĩ</i> (- <i>sũ</i>)	<i>halandiũsĩ</i> , <i>halandyũsĩ</i> (- <i>sũ</i>)
2	<i>halandẽ</i>	<i>halandĩ</i> , <i>halandiẽ</i>	<i>halandau</i> , <i>halandō</i>	<i>halandiũ</i> , <i>halandyũ</i>
3	<i>halandō</i>	<i>halandī</i>	<i>halandā</i>	<i>halandiũ</i> , <i>halandyũ</i>

In the Lārⁿ, or Lower Sindh, the 2nd pl. masc. may be *halandā*.

i-conjugation, 'I shall strike,' etc.

1. Sing. Masc. *mārindus*^e, Fem. *mārindias*^e or *mārindyas*^e, and so on, like the *a*-conjugation.

The **Present Definite** is formed by conjugating the Verb Substantive *āhiyā* with the present participle of the main verb. The participle, of course, changes for number and gender. Thus :—

a-Conjugation, 'I am going,' etc.

SING.			PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandō āhiyā</i>	<i>halandī āhiyā</i>	<i>halandā āhiyū</i>	<i>halandiū āhiyū</i>
2	<i>halandō āhē</i>	<i>halandī āhē</i>	<i>halandā āhiyō</i>	<i>halandiū āhiyō</i>
3	<i>halandō āhē</i>	<i>halandī āhē</i>	<i>halandā āhin^e</i>	<i>halandiū āhin^e</i>

i-Conjugation.

Mārindō āhiyā, I am striking, and so on, as in the *a*-conjugation. In both conjugations any optional form of the auxiliary may be used.

The **Imperfect** is formed by conjugating *hōs*^e, the past tense of *huan*^e, to be, with the present participle. Thus :—

a-Conjugation, 'I was going.'

SING.			PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandō hōs^e</i>	<i>halandī huyus^e</i>	<i>halandā huāsī (-sū)</i>	<i>halandiū huyūsī (-sū)</i>
2	<i>halandō huē</i>	<i>halandī huiā</i>	<i>halandā huan</i>	<i>halandiū huyū</i>
3	<i>halandō hō</i>	<i>halandī hui</i>	<i>halandā huā</i>	<i>halandiū huyū</i>

i-Conjugation.

Mārindō hōs^e, I was striking, and so on, as in the *a*-conjugation. Any optional form of the auxiliary may be used in either conjugation.

The **Durative Future** is formed by conjugating *hūndus*^e, the future of *huan*^e, with the present participle of the main verb. Thus, 1st person singular masculine *halandō hūndus*^e, fem. *halandī hūndias*^e, I shall be going; plural masc. *halandā hūndāsī*, fem. *halandiū hūndīsī*, we shall be going, and so on, *hūndus*^e being conjugated like *halandus*^e above. It is unnecessary to give the entire paradigm. Similarly for the *i*-conjugation.

A **Durative Present Subjunctive** is formed by conjugating *huā*, the old present of *huan*, with the present participle. The paradigm of the *a*-conjugation is as follows :—

a-Conjugation, 'I may be going,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halandō huā</i>	<i>halandī huā</i>	<i>halandā hū</i>	<i>halandiū hū</i>
2	<i>halandō huē</i>	<i>halandī huē</i>	<i>halandā huō</i>	<i>halandiū huō</i>
3	<i>halandō huē</i>	<i>halandī huē</i>	<i>halandā huan^e</i>	<i>halandiū huan^e</i>

Similarly for the *i*-conjugation. In both conjugations any optional form of the auxiliary may be used.

Tenses formed from the Past Participle.

In the tenses formed from the Past Participle, there is no distinction made between verbs of the *a*-conjugation and those of the *i*-conjugation. On the other hand, owing to the fact that the Past Participles of transitive verbs are passive in meaning, when used in an active sense the subject of such verbs must in these tenses be put into the case of the Agent, exactly as in Hindi. Unlike Hindi, however, such Past Participles can also be used in their proper passive sense, and they are then conjugated exactly like intransitive verbs. The Past Participles are as follows :—

Intransitive Verb, masc. sing. *haliō*, gone, plur. *haliā*; fem. sing. *halī*, plur. *haliū*: Transitive Verb, masc. sing. *māriō*, struck, plur. *māriā*; fem. sing. *mārī*, plur. *mārīū*. As already stated, in these forms *y* may be substituted for *i* throughout. Thus, *halyō*, etc.

The **Past Tense Intransitive** is formed by suffixing the pronominal suffixes of the nominative to the Past Participle. There being no pronominal suffixes of the nominative for the third person, this person is the bare participle without any suffix. This tense is, therefore, conjugated as follows :—

'I went,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>haliūs^e</i>	<i>halias^e</i>	<i>haliūsī (-sū)</i>	<i>haliūsī (-sū)</i>
2	<i>haliē</i>	<i>haliī, haliē</i>	<i>haliī, haliā</i>	<i>haliū</i>
3	<i>haliō</i>	<i>halī</i>	<i>haliī</i>	<i>haliū</i>

Throughout we may have *halyūs^e*, and so on for the other persons, substituting *y* for *i*. In the Lāṛ, or Lower Sindh, the 2nd pl. masc. may be *haliā*. In the same locality from *viō*, gone, we have *vēs^e*, I went, *vē*, thou wentest, the rest of the tense being regular.

So also, if we have a transitive verb used passively, we have *mārius*, *mārias*, I was struck; *māriāsī*, *māriūsī*, we were struck, and so on. This form will be again considered when we come to the Passive Verb.

If we wish to use a **Past Transitive**, we must use the same idiom as in Hindī, putting the subject into the case of the agent, and the object in the nominative, with which the past participle agrees in gender and number, as in *mũ chhōkirī māri*, by me the girl was struck, *i.e.* I struck the girl. Or, again as in Hindī, we may put the object in the dative case, the past participle being then always left in the masculine singular. Thus, *mũ chhōkirī-khē māriō*, by me with reference to the girl it was struck, *i.e.* I struck the girl. If the subject or object is a personal pronoun, it is often indicated by means of the appropriate pronominal suffix. These will be dealt with later on. At present we shall consider only the Past Tense of a Transitive verb without suffixes. This is as follows :—

‘Struck by me,’ etc., ‘I struck,’ etc.

Subject in Agent Case.	OBJ. SING.		OBJ. PLUR.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>
By thee.	<i>tō</i>	<i>tō</i>	<i>tō</i>	<i>tō</i>
By him, her.	<i>hun^a</i>	<i>hun^a</i>	<i>hun^a</i>	<i>hun^a</i>
	<i>māriō</i>		<i>māriā</i>	
By us.	<i>asā</i>	<i>asā</i>	<i>asā</i>	<i>asā</i>
By you.	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>
By them.	<i>hun^e</i>	<i>hun^e</i>	<i>hun^e</i>	<i>hun^e</i>
	<i>māriū</i>		<i>māriū</i>	

If the object is put into the dative with *khē*, we have *māriō* throughout, whatever be the gender or number of the object.

The **Habitual Past** is peculiar to Sindhī, and is formed by adding *thē*, the oblique form of the Auxiliary Verb *thō* (see p. 58) to the Past. The Past is conjugated as above and the *thē* remains unchanged throughout. It is hence unnecessary to give a paradigm of this tense, all that is necessary being to take the appropriate form of the Past and to add *thē*. Thus, *halius thē* (masc.) or *halias thē* (fem.), I used to go; *haliā ihē* (masc.) or *haliū thē* (fem.), they used to go; *mũ māri thē*, I used to strike her. This tense often has the same meaning as the Imperfect (‘I was going’) but generally indicates that the action was habitual. The *thē* usually follows, but like *thō* of the present, is sometimes prefixed to the main verb. As in the present, *pē* may be substituted for *thē*. In practical use this tense has much the same force as the Imperfect (*cf.* the examples on p. 72 below).

The **Perfect** is formed on the same lines as in Hindī by conjugating the Past Participle with the Auxiliary Verb *āhiyā*, I am. The Participle changes for gender and number, and the Auxiliary is conjugated throughout. If the verb is transitive and is

conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is, of course, only in the third person. The tense is conjugated as follows :—

‘ I have gone,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halīō āhiyā</i>	<i>halī āhiyā</i>	<i>halīā āhiyū</i>	<i>halīū āhiyū</i>
2	<i>halīō āhē</i>	<i>halī āhē</i>	<i>halīā āhiyō</i>	<i>halīū āhiyō</i>
3	<i>halīō āhē</i>	<i>halī āhē</i>	<i>halīā āhinē</i>	<i>halīū āhinē</i>

Any optional form of the Auxiliary may be used.

‘ Has been struck by me,’ etc., ‘ I have struck,’ etc.

Subject in Agent Case.	OBJ. SING.		OBJ. PLUR.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	<i>mū</i>	<i>mū</i>	<i>mū</i>	<i>mū</i>
By thee.	<i>tō</i>	<i>tō</i>	<i>tō</i>	<i>tō</i>
By him, her.	<i>hun^a</i>	<i>hun^a</i>	<i>hun^a</i>	<i>hun^a</i>
	<i>māriō āhē</i>		<i>māriā āhinē</i>	
By us.	<i>asā</i>	<i>asā</i>	<i>asā</i>	<i>asā</i>
By you.	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>
By them.	<i>hun^e</i>	<i>hun^e</i>	<i>hun^e</i>	<i>hun^e</i>

As before, any optional form of the Auxiliary may be used. The Perfect with pronominal suffixes will be considered later on.

The **Pluperfect** is also formed on the same lines as in Hindi, by conjugating the Past Participle of the main verb with the Past Tense of the Auxiliary verb *huan**, to be. The Participle changes for gender and number, and the auxiliary for gender, number and person. If the verb is transitive, and is conjugated actively, with the subject in the case of the agent, and without pronominal suffixes, it is always in the third person. This tense is conjugated as follows :—

‘ I had gone,’ etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>halīō hōs^e</i>	<i>halī huyas^e</i>	<i>halīā huāsī (-sū)</i>	<i>halīū huyūsi (-sū)</i>
2	<i>halīō huē</i>	<i>halī hui^s</i>	<i>halīā huan</i>	<i>halīū huyū</i>
3	<i>halīō hō</i>	<i>halī hui</i>	<i>halīā huā</i>	<i>halīū huyū</i>

Any optional form of the Auxiliary may be used.
'Had been struck by me,' etc., 'I had struck,' etc.

Subject in Agent Case.	OBJ. SING.		OBJ. PLUR.	
	Obj. Masc.	Obj. Fem.	Obj. Masc.	Obj. Fem.
By me.	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>	<i>mũ</i>
By thee.	<i>tō</i>	<i>tō</i>	<i>tō</i>	<i>tō</i>
By him, her.	<i>hun^a</i>	<i>hun^a</i>	<i>hun^a</i>	<i>hun^a</i>
	<i>māriō hō</i>	<i>mārī huī</i>	<i>māriā huā</i>	<i>māriū huyū</i>
By us.	<i>asā</i>	<i>asā</i>	<i>asā</i>	<i>asā</i>
By you.	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>	<i>ahā</i>
By them.	<i>hun^e</i>	<i>hun^e</i>	<i>hun^e</i>	<i>hun^e</i>

Any optional form of the Auxiliary may be used.

The **Future Perfect**, like the Hindī *chalā hōgā*, is formed by conjugating *hūndus^e*, the future of the Auxiliary Verb *huan^a*, with the Past Participle of the main verb. Thus, 1 sing. masc. *haliō hūndus^e*, fem. *halī hūndias^e*, I shall have gone, or (more commonly) I may have gone. Plur. masc. *haliā hūndāsī* (or *-sū*), fem. *haliū hūndiūsī* (or *-sū*), we shall have gone, or we may have gone. So, for transitive verbs without pronominal suffixes, sing. masc. *mũ māriō hūndō*, I shall (or may) have struck him, fem. *mũ mārī hūndī*, I shall (or may) have struck her; plur. masc. *mũ māriā hūndā*, I shall (or may) have struck them (masc.), fem. *mũ māriū hūndiū*, I shall (or may) have struck them (fem.), and so on, the auxiliary being always in the third person. *Hūndus^e* has been conjugated in full on p. 59 above, and any optional form may be used. It is hence unnecessary to give full paradigms for this tense.

The following examples, taken from the specimens and from the list of words, will illustrate the use of most of the tenses of the active verb :—

Imperative.

A. *a*-conjugation—

ghōrō khapēi, ta kāhē wañ^a, (if) thou needest a horse, then drive (i.e. mount) and go.

sō mũ-khē khāñi-ḍḍē, set to and give it to me.

warandī-mē chayāñi jō, 'ḍḍis^a', in answer he said, 'behold.'

uhē rupayā hun^a-khā wath^a, take those rupees from him (235).

zīn^a hun^a-jē puñhi^a-tē rakh^a, put the saddle upon his back (227).

B. *i*-conjugation. No examples of the simple imperative of this conjugation have been noted in the specimens.

Old Present.

Examples only of the *i*-conjugation have been noted :—

sē jēkar^a mā khāi pākⁱ-jō pēñ^a bharyā, would that, having eaten them, I may fill my belly.

inhē-lāiq" na āhiyā jō warī tūhē-jō pul" chawāyā, I am not worthy of this that I should cause myself to be called thy son.

jō āū pāhē-jē dōsitān°-sā gaḍḍ" khūshī karyā, that I may (*i.e.* might have made) make merry together with my friends.

pō° khāi khūshī karyū, afterwards let us make merry.

Present.

A. *a*-conjugation—

mulhē-jō pī° hun° nanḍhē ghar°-mē rahē-thō, my father lives in that small house (233).

kāhē-jō chhōkar° tūhē-jē pulhiā achē-thō, whose boy comes behind you (239).

āū-i het° bukh° piō-marā, I indeed am dying here.

hi° chhā piō-thiē, what is this (that is) happening ?

jēkē chhilū suar° thā-khāin°, the husks which the swine eat.

kētiran° pōrehatan°-khē jhajhi mānī pēi-milē, to how many servants is abundant bread (fem.) being provided.

B. *i*-conjugation—

kētiran° warehan°-khā khizimat° piō-karyā, from how many years am I serving ?

hū māl°-khē takiri°-jē chōḷi°-tē piō-chārē, he is grazing cattle on the top of the hillock (229).

Future.

A. *a*-conjugation—

jadḍahē thindam°, tadḍahē ḍḍindus°, when I shall get them, then I shall give (them) (II).

B. *i*-declension. No example of the simple future noted.

Past.

A. Intransitive verb—

ihā rāt° Mōrē tikius°, this night I stayed in Mōrō (II).

chōthē ḍḍihē Tandē-Alahyār°-mē pahutus°, on the fourth day I arrived at Tandō-Alahyār (II).

pō° ghōrō walhi āyus° Mōrē, afterwards I took the horse and came to Mōrō (II).

kōḷār° bīthus°, I stood as a servant (II).

jadḍahē ghar°-khē vējhō āyō, when he came near to the house.

mū°-khē ḍḍisī ghōrē-tā lathō, on seeing me he descended from on the horse (II).

Rabū viō-haliō, Rabū went away (II).

B. Transitive verb—

kāhē be kī-kī-na ḍḍinō, no one gave him anything.

jāhē ḍḍōḷi, bhākur° pāē, khēs° chumīō, who, having run, having embraced him, kissed him.

piṇas° bbānhan°-khē chayō, his father said to the servants.

piṇas° bbāhir° achī khēs° samujhāyō, his father, having come outside, caused him to understand.

jāhē tūhē-jō māl° viñāyō, (he) who wasted thy property.

sō mū ḍḍiṭhō, I saw him (II).

pō° mū suñātō, afterwards I recognized (him) (II).

tō hū kāk̃-khā̃ ggidhō, from whom did you buy that ? (240).

tō waḍḍi mahemānī kaī, thou madest a great feast.

Habitual Past.

Mōrē-khā̃ Thārūshāh̃ vius̃-thē, I was going from Mōrō to Thārūshāh̃ (II).

hek̃ māṇhā̃ ghōṛō kāk̃ pē-āyō, a man was coming riding a horse (II).

Perfect.

A. Intransitive—

kaḍḍah̃ tūh̃-jē hukim̃-jē ubatar̃ na haliō-āhiyā̃, I have never gone outside thy order.

tūh̃-jō bhā̃ āyō-āhē, thy brother has come.

B. Transitive—

mū̃ ḡnāh̃ kayō-āhē, I have done sin.

mū̃-khē ṣūbēdār̃ pakīṛiō-āhē, the Ṣūbēdār̃ has arrested me (II).

piṇhē mahemānī kaī āhē, thy father hath made a feast.

Pluperfect.

mūh̃-jō puṭ̃ ḡm̃ thī viō-hō, my son had been lost.

The **CAUSAL VERB**.—In the Causal Voice, transitive verbs acquire a causal force, and intransitive verbs acquire a transitive force. Thus :—

Active.	Causal.
<i>ḍhōiṇ̃</i> (trans.), to carry.	<i>ḍhōāiṇ̃</i> , to cause to carry.
<i>virchañ</i> (intrans.), to be weary.	<i>virchāiṇ̃</i> , to weary.

Causals may also be formed from Causals, making Double Causals. Thus :—

Active.	Causal.	Double Causal.
<i>virchañ</i> , to be weary.	<i>virchāiṇ̃</i> , to weary.	<i>virchārāiṇ̃</i> , to cause to weary.

The causal root is usually formed from the active root by adding *ā*. If the root ends in short *a*, *w* is inserted to avoid a hiatus. Thus :—

Active Root.	Causal Root.
<i>wath̃</i> , take.	<i>wathā̃</i> , cause to take.
<i>ḍhō̃</i> , carry.	<i>ḍhōā̃</i> , cause to carry.
<i>wadh̃</i> , increase.	<i>wadhā̃</i> , cause to increase.
<i>virch̃</i> , be weary.	<i>virchā̃</i> , weary.
<i>mã</i> , measure.	<i>ma-w-ā̃</i> , cause to measure.
<i>chã</i> , speak.	<i>cha-w-ā̃</i> , cause to speak, be addressed as (so and so).

As all causals are transitive, and as transitive roots ending in *ā* take *iṇ̃*, not *añ*, as the suffix of the infinitive (see p. 48), the infinitives of the above causal roots are *wathāiṇ̃*, *ḍhōāiṇ̃*, *wadhāiṇ̃*, *virchāiṇ̃*, and *ma-w-āiṇ̃*, although the infinitives of the corresponding active verbs are *wathañ*, *ḍhōiṇ̃* (see p. 48), *wadhañ*, *virchañ*, and *maṇ̃* (see p. 48), respectively.

There are many exceptions to this rule, viz. :—

(1) If the active root ends in *r*, *ṛ*, *ṛh*, or *h*, preceded by short *a*, the causal root is generally formed by simply lengthening this *a* to *ā*. So also, before *r* or *ṛ*, radical *i* is lengthened to *ē* (or sometimes to *ā*), and radical *u* to *ō*. But in all these cases the regular form, made by adding *ā*, is often optionally used as well, or may be the only form. Sometimes, not only is the radical vowel lengthened, but *ā* is also added. Thus :—

Active Root.	Causal Root.
<i>bbar</i> , burn (intrans.).	<i>bbār</i> , set on fire.
<i>kar</i> , do.	<i>kar</i> or <i>karā</i> , cause to do.
<i>tar</i> , be saved.	<i>tār</i> , save.
but <i>tar</i> , fry.	<i>tarā</i> , cause to fry.
<i>gar</i> , drop (intrans.).	<i>gār</i> , shed.
<i>saṛ</i> , burn (intrans.).	<i>sār</i> , burn (trans.).
but <i>aṛ</i> , be entangled.	<i>aṛā</i> , entangle.
<i>paṛh</i> , read.	<i>pārḥ</i> or <i>paṛhā</i> , cause to read, teach.
<i>ggah</i> , toil.	<i>ggāh</i> or <i>ggahā</i> , cause to toil.
<i>lah</i> , descend.	<i>lāh</i> , bring down.
but <i>lah</i> , find.	<i>lahā</i> , cause to find.
<i>sambah</i> , be ready.	<i>sambāh</i> or <i>sambahā</i> , get ready.
<i>kīr</i> , fall.	<i>kēr</i> or <i>kērā</i> , cause to fall.
<i>phīr</i> , turn (intrans.).	<i>phēr</i> or <i>phērā</i> , cause to turn.
<i>chīṛ</i> , be irritated.	<i>chēr</i> or <i>chērā</i> , irritate.
<i>khīṇḍīr</i> , be spread.	<i>khīṇḍēr</i> or <i>khīṇḍār</i> , spread.
<i>sudhīr</i> , be arranged.	<i>sudhār</i> , arrange.
<i>visīr</i> , be forgotten.	<i>visār</i> , forget.
<i>ujīṛ</i> , be waste.	<i>ujār</i> , lay waste.
<i>bhur</i> , crumble.	<i>bhōr</i> , cause to crumble.
<i>muṛ</i> , be bent.	<i>mōṛ</i> , bend.
<i>vichhuṛ</i> , be separated.	<i>vichhōṛ</i> , separate.
but <i>kuṛ</i> , be weary.	<i>kurā</i> , weary.

(2) If the infinitive of an active verb has *i* or *u* preceding the termination *aṛ*, the causal is formed by adding *ār* to this *i* or *u*. Thus :—

Active Root.	Active Infinitive.	Causal Root.
<i>ḍi</i> , give.	<i>ḍiāṛ</i>	<i>ḍiār</i> , cause to give.
<i>jī</i> , live.	<i>jīāṛ</i>	<i>jīār</i> , cause to live.
<i>chu</i> , leak.	<i>chuanṛ</i>	<i>chuār</i> , cause to leak.
<i>dhō</i> , wash.	<i>dhuanṛ</i>	<i>dhuār</i> , cause to wash.

(3) Similarly, if a root ends in *h* preceded by *e* (i.e. *i*, see p. 22), *ār* is added, but not if the *h* is preceded by *u*. On the other hand, if a root ends in *ā*, *rā* is added. Thus :—

Active Root.	Causal Root.
<i>veh</i> , sit.	<i>vehār</i> , seat.
but <i>kuh</i> , slaughter.	<i>kuhā</i> , cause to slaughter.
<i>dhā</i> , suck the breast.	<i>dhārā</i> , suckle.
<i>ghā</i> , wound.	<i>ghārā</i> , cause to wound.
<i>khā</i> , eat.	<i>khārā</i> , feed.

So with many double causals, as in :—

Causal.	Double Causal.
<i>phērā</i> , cause to turn.	<i>phērārā</i> , cause (another) to cause to turn.
<i>ghārā</i> , cause to wound.	<i>ghārārā</i> , cause (another) to cause to wound.
(4) The following causals do not fall under any general rule :—	
Active Root.	Causal Root.
<i>drījj</i> , be frightened.	<i>drējjar</i> , frighten.
<i>sikh</i> , learn.	<i>sēkhār</i> , teach.
<i>sumh</i> , fall asleep.	<i>sumhār</i> , put to sleep.
<i>uth</i> , ¹ rise.	<i>uthār</i> , raise.
<i>vañ</i> , be lost.	<i>viñā</i> , loose.
<i>vēhej</i> , bathe.	<i>vēhejār</i> , wash.
<i>pa</i> , fall.	<i>pā</i> , cause to fall, let fall, put (clothes) on a person ; not to be confounded with <i>pā</i> , obtain.

(5) A large number of intransitive verbs have corresponding transitives, which may be classed as irregular causals. As a rule, the past participle of the intransitive verb is the same as that of the transitive, being intransitive-active in the one case, and passive (as are the past participles of all transitive verbs) in the other case. The past participle is hence irregular for one or other of these, and will be found in the list of irregular past participles on pp. 50ff.

The following is a list of the more important of these intransitive verbs with their corresponding transitives or causals. All verbs are quoted under their root forms :—

Intransitive.	Transitive (Causal).
<i>bbajh</i> , be bound.	<i>bbandh</i> , bind.
<i>bbuḍḍ</i> , be drowned.	<i>bbōr</i> , drown.
<i>bhajj</i> , be broken.	<i>bhañ</i> , break.
<i>bbujh</i> , be heard.	<i>bbundh</i> , hear.
<i>bhujj</i> , be fried.	<i>bhuñ</i> , fry.
<i>chhiijj</i> , be plucked.	<i>chhin</i> , pluck.
<i>chhup</i> , be touched.	<i>chhuh</i> , touch.
<i>ḍḍajh</i> , be envious.	<i>ḍḍah</i> , cause envy.
<i>ḍḍubh</i> , be milked.	<i>ḍḍuh</i> , milk.
<i>dhōp</i> , be washed.	<i>dhō</i> , wash.
<i>ḍhrāp</i> , be satiated.	<i>ḍhra</i> or <i>ḍhrā</i> , satiate.
<i>gas</i> , be abraded.	<i>gah</i> , abrade.
<i>hapām</i> , be lessened.	<i>hapā</i> , lessen.
<i>jjam</i> or <i>jjāp</i> , be born.	<i>jjan</i> , bear (children).
<i>khajj</i> , be raised.	<i>khan</i> , raise.
<i>khājj</i> , be eaten.	<i>khā</i> , eat.
<i>kham</i> , burn.	<i>khāñ</i> , burn.
<i>kus</i> , be slaughtered.	<i>kuh</i> , slaughter.
<i>lab</i> , be reaped.	<i>luṇ</i> , reap.

¹ Note the dental *th*. So also the Kāshmiri root *wōth*, but Lahndā, Pañjabī, and Hindī *uth*.

Intransitive.	Transitive (Causal).
<i>labh</i> , be obtained.	<i>lah</i> , obtain.
<i>lūs</i> , be scorched.	<i>lūh</i> , scorch.
<i>mam</i> or <i>māp</i> , be contained.	<i>mā</i> , contain.
<i>mus</i> , be unlucky.	<i>muh</i> , cause to be unlucky.
<i>phāt</i> , be torn.	<i>phār</i> , tear.
<i>phuṭ</i> , burst.	<i>phōṛ</i> , cause to burst.
<i>rajh</i> , be boiled.	<i>randh</i> , boil.
<i>rah</i> , remain.	<i>rakh</i> , place.
<i>sujj</i> , be heard.	<i>sun</i> , hear.
<i>truṭṛ</i> , be broken.	<i>trōṛ</i> , break.
<i>uḍḍām</i> , fly.	<i>uḍḍā</i> , cause to fly.
<i>ujhām</i> , be extinguished.	<i>ujhā</i> , extinguish.
<i>vehām</i> , be passed.	<i>vehā</i> , pass.
<i>vik</i> or <i>vikam</i> , be sold.	<i>vikin</i> , sell.
<i>visām</i> , be extinguished.	<i>visā</i> , extinguish.
<i>yabh</i> , be copulated.	<i>yah</i> , copulate.

(6) Double Causals are formed from Causals according to the foregoing rules. Thus:—

Active Root.	Causal Root.	Double Causal Root.
<i>phir</i> , turn (intrans.).	<i>phērā</i> , cause to turn, turn (trans.).	<i>phērārā</i> , cause (another) to cause to turn.
<i>ghā</i> , wound.	<i>ghārā</i> , cause to wound.	<i>ghārārā</i> , cause (another) to cause to wound.
<i>gar</i> , drop (intrans.).	<i>gār</i> , shed.	<i>gārā</i> , cause to shed.
<i>vichhuṛ</i> , be separated.	<i>vichhōṛ</i> , separate.	<i>vichhōṛā</i> , cause to separate.

And so on.

Having obtained our Causal or Double Causal root under the foregoing rules, we conjugate it like any regular active transitive verb, as shown on pp. 62ff. It is hence unnecessary to give any example of its conjugation.

The following examples of the use of causal verbs are taken from the specimens:—

inhē lāiq" na āhiyā jō warī tūhē-jō puṭ" chawāyā, I am not worthy of this that again I should be addressed as thy son.

jāhī, ḍōṛī, bhākur" pāē, khēs" chumiō, who, having run, having let fall (*i.e.* having given) an embrace, kissed him.

waggō pahirāyōs, put a garment on him.

pēran"-mē jutī pāyōs, cause a pair of shoes to fall (*i.e.* put ye) on his feet.

piṇas" bbāhīr" achī khēs" samujhāyō, his father, having come outside, caused him to understand (*i.e.* entreated him).

THE PASSIVE VERB.—For the Passive Voice, the root is formed by adding *ij* to the active root. If the active root ends in a consonant, the *i* of the *ij* may be dropped. Thus, Active Root, *mār*, strike; Passive Root, *mārij* or *mārj*, be struck. If the active

root ends in a vowel other than *i* or *ī*, the *i* of the *ij* is not dropped. Thus, Active Root, *viñā*, lose; Passive Root, *viñāij* (not *viñāj*), be lost; Active Root, *dhō*, wash; Passive Root, *dhōij*, be washed.

Roots ending in *i* or *ī* are irregular. Thus, we have:—

Active Root.	Passive Root.
<i>ḍḍi</i> , give.	<i>ḍḍij</i> , be given.
<i>nī</i> , take.	<i>nij</i> , be taken.
<i>pī</i> , drink.	<i>pīj</i> , be drunk.
<i>thī</i> , become.	<i>thij</i> , become (see below).

Other roots in *ī* follow *pī*.

The Active Root *kar*, do, also forms its passive root irregularly, forming *kij*, be done.

Not only can transitive active verbs form a passive, but also intransitive active verbs. In the latter case, the passive voice may be used in either of two ways:—

(a) In one case, the meaning of the active intransitive verb is not changed by putting it into the passive voice. Thus:—

Active Root.	Passive Root.
<i>ḍḍak</i> or	<i>ḍḍakij</i> or <i>ḍḍakj</i> , tremble.
<i>phar</i> or	<i>pharij</i> or <i>pharj</i> , be fruitful.
<i>luṛh</i> or	<i>luṛhij</i> or <i>luṛhj</i> , float.
<i>pa</i> or	<i>pañj</i> , fall.

Thus, *ā ḍḍakā thō* or *ā ḍḍakijā thō*, I tremble.

(b) Very frequently the passive of an intransitive verb is used impersonally in the third person singular, just as in Latin we may say either *ludo*, I play, or *luditur a me*, it is played by me, *i.e.* I play. Similarly, in Sindhī, instead of *ā ḍḍakā thō* or *ā ḍḍakijā thō*, I tremble, we may say *ḍḍakijē thō*, it is being trembled, *i.e.* (I) tremble. So, from the active intransitive root *hal*, go, we have the passive root *halij*, be gone, or go, from which, used impersonally, we have *halijē*, it may be gone (by me, thee, him, her, us, you, or them); *halijē thō*, it is being gone; *halibō*, it will be gone; *halibō hō*, it was being gone; *halius*, I went, or *mū haliō*, it was gone by me; and so on.

The conjugation of the passive voice mainly follows that of the *a*-conjugation of intransitive active verbs like *halan*, to go, but there are some points of difference:—

(a) The present participle is not formed by adding *andō* to the root, but by changing the termination *ij* or *j* of the passive root to *ibō*. Thus, while the active *hal*, go, has its present participle *hal-andō*, going, the passive *hal-ij* or *halj*, be gone, has its present participle *hal-ibō*, being gone, going. So, the active transitive root *mār*, strike; passive root, *mār-ij* or *mār-j*, be struck; present participle active, *mārindō*, striking, but present participle passive, *mār-ibō*, being struck.

(b) The past participle passive is not formed from the passive root at all. As the past participle of the active verb is passive in meaning, there is no need for a special past participle made from the passive root. Hence the past participle used with the active verb is also used with the passive verb, and here with its proper force. Thus, the past participle passive of *mār*, strike, passive root *mārij* or *mārj*, is *māriō*, not *mārijō* or *mārjiō*, and of *hal*, go, is *haliō*, not *halijō* or *haljiō*.

(c) The future passive participle in *iṇō* occurs, as has been stated, only in the case of transitive verbs (see p. 55). Being passive in meaning, it is used unchanged in the passive voice, as in *māriṇō*, about to be struck.

The following is the conjugation of the passive verb *mārijaṇ*°, to be struck. Where tenses are not conjugated in full, the analogy of the conjugation of the active intransitive verb *halajaṇ*° should be followed.

Conjugation of the Passive Verb *mārijaṇ*° or *mārjaṇ*°.

Passive Root.	<i>mārij</i> or <i>mārj</i> , be struck.
Infinitive.	<i>mārijaṇ</i> ° or <i>mārjaṇ</i> °, to be struck.
Present Participle.	<i>māribō</i> , being struck.
Past Participles.	<i>māriō</i> or <i>māryō</i> , struck. <i>māryal</i> °, struck.
Future Passive Participle.	<i>māriṇō</i> , about (or meet) to be struck.
Conjunctive Participles.	<i>mārijī</i> (<i>karē</i>) or <i>mārjī</i> (<i>karē</i>), having been struck.
Noun of Agency.	<i>mārijaṇawārō</i> , one who is being struck. <i>mārijaṇahār</i> °, one who is being struck, or one who is about to be struck.

Radical Tenses.—Imperative.

Sing. 2. *mārij*° or *mārj*°, be thou struck.

Plur. 2. *mārijō* or *mārjō*, be ye struck.

Old Present.—Sing. 1, *mārijā* or *mārjā*, I may be struck, etc., and so on like *halā*.

Present.—Masc. Sing. 1, *mārijā thō* or *mārjā thō*, I am being struck, and so on like *halā thō*. As in the active the *thō* may precede the main verb, except at the beginning of a sentence.

Participial Tenses.—*Tenses formed from the Present Participle.*—These tenses are formed as in the Active Verb, substituting the Present Participle Passive, *māribō*, for the Present Participle Active, *māriṇō*. The Future will be conjugated in full.

Future, 'I shall be struck,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>māribus</i> °	<i>māribias</i> °, <i>māribyas</i> °	<i>māribāsī</i>	<i>māribiūsī</i> , <i>māribyūsī</i>
2	<i>māribē</i>	<i>māribi</i> °, <i>māribiē</i>	<i>māribau</i>	<i>māribiū</i> , <i>māribyū</i>
3	<i>māritō</i>	<i>māribi</i>	<i>māribā</i>	<i>māribiū</i> , <i>māribyū</i>

Present Definite.—Masc. Sing. 1, *māribō āhiyā*, etc., 'I am being (habitually) struck,' and so on, on the analogy of *halāndō āhiyā*.

Imperfect.—Masc. Sing. 1, *māribō hōs*^e, I was being struck, and so on, on the analogy of *halandō hōs*^e.

Durative Future.—Masc. Sing. 1, *māribō hūndus*^e, I was being struck, and so on, on the analogy of *halandō hūndus*^e.

Durative Present Subjunctive.—Masc. Sing. 1, *māribō huā*^ñ, I may be being struck, etc., and so on, on the analogy of *halandō huā*^ñ.

Tenses formed from the Past Participle.

Past.—This is formed on the analogy of the Past tense of an intransitive verb, the pronominal suffixes of the nominative being added to the Past Participle, as in *halius*^e, I went. It will be remembered that there are no pronominal suffixes of the nominative for the third person, and hence the bare participle is used for the third person of this tense. In a Passive Verb, the tense is conjugated as follows. It will be remembered that the Past Participle may be spelt either *māriō* or *māryō*, and both spellings may be used throughout the tense, although, to save space, only one will be shown.

Past, 'I was struck,' etc.

	SING.		PLUR.	
	Masc.	Fem.	Masc.	Fem.
1	<i>mārius</i> ^e	<i>mārias</i> ^e	<i>māriās</i> ^ñ	<i>māriās</i> ^ñ
2	<i>māriē</i> ^ñ	<i>mār^ñ, māriē</i> ^ñ	<i>māriau</i>	<i>māriū</i> ^ñ
3	<i>māriō</i>	<i>mārī</i>	<i>māriā</i>	<i>māriū</i> ^ñ

In the Lār^u, or Lower Sindh, the 2nd pl. masc. may be *māriā*.

Habitual Past.—Masc. Sing. 1, *mārius*^e *thē*, I used to be struck, and so on, like *halius*^e *thē*.

Perfect.—Masc. Sing. 1, *māriō āhiyā*^ñ, I have been struck, and so on, like *haliō āhiyā*^ñ.

Pluperfect.—Masc. Sing. 1, *māriō hōs*^e, I had been struck, and so on, like *haliō hōs*^e.

Future Perfect.—Masc. Sing. 1, *māriō hūndus*^e, I shall, or may, have been struck, and so on, like *haliō hūndus*^e.

The only instance of a passive noted in the specimens is the perfect *ladhō-āhē*, (my son who had been lost) has been found.

THE VERB WITH PRONOMINAL SUFFIXES.—A list of pronominal suffixes has been given on pp. 42ff., where also the manner of their application to nouns has been discussed. They fall into three groups :—

A.—Those representing personal pronouns in the nominative case.

B.—Those representing personal pronouns in any other case, except the case of the agent.

C.—Those representing personal pronouns in the case of the agent.

All these suffixes can be employed with verbs.

A. Those representing pronouns in the nominative case have been already dealt with in the verbal paradigms. There we have seen that they are added to the present and to the past participle, to form the future and the past tense respectively. In the latter case, they are used only with intransitive (including passive) verbs. Further account of these is therefore unnecessary.

B. It will be convenient to repeat here the pronominal suffixes representing any oblique case except that of the agent :—

	Sing.	Plur.
1st person.	<i>m^e</i>	<i>ũ, sũ, sũ.</i>
2nd person.	<i>e</i>	<i>w^a.</i>
3rd person.	<i>s^e</i>	<i>n^e, n^a.</i>

Regarding the suffixes of the first person plural, as a rule (but not invariably) *ũ* is used after consonants, and *sũ* or *sũ* after vowels. *Sũ* and *sũ* are interchangeable, and wherever one is given in the following paradigms, the other may be employed at option. In the Sirō, or Upper Sindh, *sũ* is often used instead of *sũ* :—

With verbs, these suffixes can be used for any oblique case except the case of the agent. The following examples are taken from Stack's grammar :—

Accusative.—*jhalĩ-s^e, hē mārē-m^e thō*, for *hun^a-khē jhal^e, hē mũ-khē mārē thō*, seize him, he beats me.

Dative.—*kāl^h mũ ḍḍah^a rupayā ḍḍina-s^e*, for *hun^a-khē ḍḍinā*, I yesterday gave ten rupees to him.

Ablative.—*subhānē wañij^e tũ sarāph^a-waṭ^e, ā^ũ rupayā waṭhī achijā-s^e*, for *hun^a-khā waṭhī achij^e*, go to-morrow to the banker, and bring the money from him.

ḍrukō, chōr^a wañē-w^a thō, for *tavhā-khā wañē thō*, run, the thief is getting away from you.

chōr^a tavhā-khē ḍḍisī, thō ḍḍakē-w^a, for *tavhā-khā thō ḍḍakē*, the thief seeing you, trembles at you.

Genitive.—*miṭ^a āhiyā-s^e*, for *tũh^a-jō miṭ^a āhiyā*, I am your relative.

The oblique case, with various postpositions—

ghī^a atha-s^e, for *hun^a-waṭ^e āhē*, has he any ghee?

ḍḍiō thō visāmē, tēl^a vijhī-s^e, for *hun^a-mē vijh^a*, the lamp is going out, put oil in it.

ajjōkī rāt^e gaḍḍijī sumhī-s^e, for *hun^a-sā gaḍḍijī sumh^a*, sleep with him to-night.

chhō thō pāṇī vijhī-m^e, for *mũ-tē vijhī*, why do you throw water on me?

hun^a ghaṇī dēr^e lātī āhē ; tũ wañī-s^e, kōṭhē achī-s^e, for *hun^a-ḍḍē wañ^a*, he has made great delay ; go thou to him, and call him.

ā vēṭhō hūndōsā^e, tũ achij^e, for *tũh^a-jē wāstē vēṭhō hūndus^a*, I shall remain waiting for you, so come.

Occasionally these suffixes are added with a power something like that of the Latin *Dativus commodi*. In such cases they are hardly translatable, although they affect the general meaning of the sentence. Thus :—

ā mārjā-n^e thō. Hō ki māṭh^e-karē vehandā ? jarūr^a īndā, I am being beaten.

Do you think that they will sit in silence? They will certainly come.

Here the *n* attached to *mārjā* may mean 'their servant' or 'their companion,' showing some connexion with the persons spoken of.

ā mārjā-w thō, tahī achē chharāyō-m, I am being beaten, come ye and release me. Here the *w* attached to *mārjā* may refer to the person appealed to as 'your friend,' 'servant,' etc., or it might mean 'before you,' 'in your presence.' An Irish peasant would say 'I'm beaten on you' with much the same forces.

hē uhōi mārjhū ath-ēi, this is that very man for thee.

hō utē atha-w, he is there before you, or he is near you.

These suffixes can be added to any person of a verb, or to a participle, but they cannot be added when they represent the same person, either in the singular or in the plural, as the subject of the verb, or, in other words, when the reflexive pronoun would be used in their place if the sentence were expressed with the full pronouns. Thus, *māryā* means 'I may strike,' and we can add to it, e.g., *s*, the suffix of the third person singular, getting *māryā-s* (equivalent to *hun-khē māryā*), I may strike him, but we cannot say '*māryā-m*,' 'I may strike me,' or '*māryā-sū*,' 'I may strike us,' because, if fully expressed we should have to represent *m* not by *mū-khē*, or *sū* by *asā-khē*, but both by the reflexive pronoun *pān-khē* (*pān-khē māryā*).

Note that before these suffixes the termination *s* of the first person singular future and past becomes *sā*. Thus, *hōs*, I was, but *hōsā*, I was for thee. Nasals are dropped before the suffix *n*. Thus, *hōsā-n*, I was for them. Before these suffixes a long vowel is generally shortened. Thus, *huā*, they were, but *hua-m*, they were for me. But this shortening does not always take place. Thus, we have *huā-sū*, they were for us.

I commence by giving the forms that the verb substantive *āhiyā*, I am, takes with these suffixes. It will be seen that there are several further irregularities in this case. These compounds are very common, as they supply the place of the English verb 'to have.' Thus, *atha-m*, there is of me, is often employed to mean 'I have.' Note the special forms of the third person singular and plural from the base *ath*. This base is used only with pronominal suffixes. It is not used alone like *āhē*. *Atha* means both 'he' or 'she is' and 'they are.'

'I am,' etc.

	I am.	Thou art.	He is.	We are.	You are.	They are.
	<i>āhiyā</i>	<i>āhī</i>	<i>āhē</i>	<i>āhiyū</i>	<i>āhiyō</i>	<i>āhin</i>
With <i>m</i>	.....	<i>āhīm</i>	<i>āhēm</i> , <i>atham</i>	.....	<i>āhiyōm</i>	<i>āhinim</i> , <i>atham</i>
With <i>t</i>	<i>āhiyā</i>	.....	<i>āhēi</i> , <i>athī</i> , <i>athēi</i>	<i>āhiyū</i>	.....	<i>āhineī</i> , <i>āhinī</i> , <i>athī</i> , <i>athēi</i>
With <i>s</i>	<i>āhiyās</i>	<i>āhīs</i>	<i>āhēs</i> , <i>athas</i>	<i>āhiyūs</i>	<i>āhiyōs</i>	<i>āhinis</i> , <i>athas</i>
With <i>ū</i>	.....	<i>āhēū</i>	<i>āhēū</i> , <i>athū</i>	.....	<i>āhiyōū</i>	<i>āhineū</i> , <i>athū</i>
With <i>w</i>	<i>āhiyāw</i>	.....	<i>āhēw</i> , <i>athaw</i>	<i>āhiyūw</i>	.....	<i>āhiniv</i> , <i>athaw</i>
With <i>n</i>	<i>āhiyān</i>	<i>āhīn</i>	<i>āhēn</i> , <i>athan</i>	<i>āhiyūn</i>	<i>āhiyōn</i>	<i>āhinin</i> , <i>athan</i>

In the above *āhy-* may be substituted for *āhiy-* throughout. Thus, *āhyā*, and so on.

Similarly, for the verb *huan*°, to be, we have the following forms :—

Old Present, with suffixes.

	I may be.	Thou mayst be.	He may be.	We may be.	You may be.	They may be.
	<i>huā</i>	<i>huē</i>	<i>huē</i>	<i>hū</i>	<i>huō, hō</i>	<i>huan</i> °
With <i>m</i> °	...	<i>huēm</i> °	<i>huēm</i> °	...	<i>huōm</i> °, <i>hōm</i> °	<i>huanim</i> °
With °	<i>huā</i> °	...	<i>huēī</i>	<i>hū</i>°	.....	<i>huanī, huaneī</i>
With <i>s</i> °	<i>huās</i> °	<i>huēs</i> °	<i>huēs</i> °	<i>hūs</i> °	<i>huōs</i> °, <i>hōs</i> °	<i>huanis</i> °
With <i>ū</i>	...	<i>huēū</i>	<i>huēū</i>	...	<i>huōū, hōū</i>	<i>huaneū</i>
With <i>w</i> °	<i>huāw</i> °	...	<i>huēw</i> °	<i>hūw</i>°	.....	<i>huaniw</i> °
With <i>n</i> °	<i>huān</i> °	<i>huēn</i> °	<i>huēn</i> °	<i>hūn</i> °	<i>huōn</i> °, <i>hōn</i> °	<i>huanin</i> °

Future, with suffixes.

	I shall be.	Thou wilt be.	He will be.	We shall be.	You will be.	They will be.
Masculine.						
	<i>hūndus</i> °	<i>hūndē</i>	<i>hūndō</i>	<i>hūndāsū</i>	<i>hūndō, hūndau</i>	<i>hūndā</i>
With <i>m</i> °	...	<i>hūndēm</i> °	<i>hūndum</i> °	...	<i>hūndōm</i> °, <i>hūndaum</i> °	<i>hūndam</i> °
With °	<i>hūndōsā</i>°	.....	<i>hūndu</i> °, <i>hūndē</i>	<i>hūndāsū</i>°	.....	<i>hūnda</i> °
With <i>s</i> °	<i>hūndōsās</i> °	<i>hūndēs</i> °	<i>hūndus</i> °	<i>hūndāsūs</i> °	<i>hūndōs</i> °, <i>hūndaus</i> °	<i>hūndas</i> °
With <i>ū, sū</i>	...	<i>hūndēū</i>	<i>hūndōsū</i>	...	<i>hūndōsū, hūndausū</i>	<i>hūndāsū</i>
With <i>w</i> °	<i>hūndōsāw</i>°	.....	<i>hūnduw</i> °	<i>hūndāsūw</i>°	.....	<i>hūndaw</i> °
With <i>n</i> °	<i>hūndōsān</i> °	<i>hūndēn</i> °	<i>hūndun</i> °	<i>hūndāsūn</i> °	<i>hūndōn</i> °, <i>hūndaun</i> °	<i>hūndan</i> °
Feminine.						
	<i>hūndias</i> °	<i>hūndī</i> °, <i>hūndīē</i>	<i>hūndī</i>	<i>hūndīsū</i>	<i>hūndīū</i>	<i>hūndīū</i>
With <i>m</i> °	...	<i>hūndīām</i> °, <i>hūndīēm</i> °	<i>hūndiam</i> °	...	<i>hūndīūm</i> °	<i>hūndīūm</i> °
With °	<i>hūndīsā</i>°	.....	<i>hūndīa</i> °	<i>hūndīsū</i>°	.....	<i>hūndīū</i> °
With <i>s</i> °	<i>hūndīsās</i> °	<i>hūndīās</i> °, <i>hūndīēs</i> °	<i>hūndias</i> °	<i>hūndīsūs</i> °	<i>hūndīūs</i> °	<i>hūndīūs</i> °
With <i>ū, sū</i>	...	<i>hūndīēū</i>	<i>hūndīsū</i>	...	<i>hūndīsūū</i>	<i>hūndīsūū</i>
With <i>w</i> °	<i>hūndīsāw</i>°	.....	<i>hūndīaw</i> °	<i>hūndīsūsūw</i>°	... ..	<i>hūndīūw</i> °
With <i>n</i> °	<i>hūndīsān</i> °	<i>hūndīan</i> °	<i>hūndīan</i> °	<i>hūndīsūsūn</i> °	<i>hūndīun</i> °	<i>hūndīun</i> °

In the Feminine *hūndy*- may be substituted for *hūndī*- throughout.

Past, with suffixes.

	I was.	Thou wast.	He was.	We were.	You were.	They were.
Masculine.						
	<i>hōs'</i>	<i>huē</i>	<i>huō, hō</i>	<i>huāsū, hāsū</i>	<i>huō, hō</i>	<i>huā, hā</i>
With <i>m'</i>	...	<i>huēm'</i>	<i>hōm'</i>	... ..	<i>huōm'</i>	<i>huam'</i>
With <i>'</i>	<i>hōsā'</i>	.....	<i>hō'</i>	<i>huāsū'</i>	...	<i>hua'</i>
With <i>s'</i>	<i>hōsās'</i>	<i>huēs'</i>	<i>hōs'</i>	<i>huāsūs'</i>	<i>huōs'</i>	<i>huas'</i>
With <i>ū, sū</i>	...	<i>huēsū</i>	<i>hōsū</i>	.....	<i>huōsū</i>	<i>huāsū</i>
With <i>w'</i>	<i>hōsāw'</i>	.....	<i>hōw'</i>	<i>huāsūw'</i>	...	<i>huaw'</i>
With <i>n'</i>	<i>hōsān'</i>	<i>huēn'</i>	<i>hōn'</i>	<i>huāsūn'</i>	<i>huōn'</i>	<i>huan'</i>
Feminine.						
	<i>huyas'</i>	<i>huyi, huyē</i>	<i>hui, hī</i>	<i>huyūsū</i>	<i>huyū</i>	<i>huyū</i>
With <i>m'</i>	...	<i>huyām', huyēm'</i>	<i>huyam'</i>	.....	<i>huyūm'</i>	<i>huyūm'</i>
With <i>'</i>	<i>hūīsā'</i>	.....	<i>huya'</i>	<i>huyūsū'</i>	...	<i>huyū'</i>
With <i>s'</i>	<i>hūīsās'</i>	<i>huyās'</i>	<i>huyas'</i>	<i>huyūsūs'</i>	<i>huyūs'</i>	<i>huyūs'</i>
With <i>ū, sū</i>	...	<i>huyēsū</i>	<i>hūīsū</i>	.....	<i>huyūsū</i>	<i>huyūsū</i>
With <i>w'</i>	<i>hūīsāw'</i>	.....	<i>huyaw'</i>	<i>huyūsūw'</i>	...	<i>huyūw'</i>
With <i>n'</i>	<i>hūīsān'</i>	<i>huyan'</i>	<i>huyan'</i>	<i>huyūsūn'</i>	<i>huyun'</i>	<i>huyun'</i>

In the feminine *hui-* may be substituted for *huy-* throughout.

We shall now conjugate the transitive verb *māraṇ'*, to strike, with these suffixes.

The **Imperative**, when conjugated with suffixes, takes the forms of the second person, singular and plural, of the Old Present.

For the Respectful Imperative we have *mārijā-m'*, please strike thou me, and *mārijō-m'*, please strike ye me, and so on, simply changing the suffixes, and leaving the verb unchanged. The *i* of the base is often omitted, so that we have *mārijā-m'*, *mārijō-m'*, and so on.

For the **Old Present**, we have the following forms:—

māryā, I may strike.

māryā', I may strike thee.

māryē, mārē, mārī, thou mayst strike. *māryē-m'*, *mārē-m'*, *mārī-m'*, thou mayst strike me.

mārē, he may strike.

mārē-m', he may strike me.

māryū, we may strike.

māryū', we may strike thee.

māryō, you may strike.

māryō-m', you may strike me.

mārin', they may strike.

mārinī-m', they may strike me.

Similarly for the other suffixes. The only irregularity is that when *'*, the suffix of the second person singular, follows *ē*, it becomes *ī*, and when it follows *'* the two together coalesce into *ī*. Thus, *mārē + '* becomes *mārēī*, he may strike thee; and *mārin' + '* becomes *mārinī*, they may strike thee.

The **Present** offers no difficulty. Thus, *māryā' thō*, I (masc.) strike thee, and so on.

In the **Future** the suffixes are added as follows :—

Future, with suffixes.

	I shall strike.	Thou wilt strike.	He will strike.	We shall strike.	You will strike.	They will strike.
Masculine.						
	<i>mārīndus'</i>	<i>mārīndē</i>	<i>mārīndō</i>	<i>mārīndāsū</i>	<i>mārīndō</i>	<i>mārīndā</i>
With <i>m'</i>	...	<i>mārīndēm'</i>	<i>mārīndum'</i>	...	<i>mārīndōm'</i>	<i>mārīndam'</i>
With <i>'</i>	<i>mārīndōsā'</i>	.....	<i>mārīndu', mārīndē</i>	<i>mārīndāsū'</i>	...	<i>mārīnda'</i>
With <i>s'</i>	<i>mārīndōsās'</i>	<i>mārīndēs'</i>	<i>mārīndus'</i>	<i>mārīndāsūs'</i>	<i>mārīndōs'</i>	<i>mārīndas'</i>
With <i>ū, sū</i>	...	<i>mārīndēū</i>	<i>mārīndōsū</i>	...	<i>mārīndōsū</i>	<i>mārīndāsū</i>
With <i>w'</i>	<i>mārīndōsāw'</i>	.....	<i>mārīnduw'</i>	<i>mārīndāsūw'</i>	...	<i>mārīndaw'</i>
With <i>n'</i>	<i>mārīndōsān'</i>	<i>mārīndēn'</i>	<i>mārīndun'</i>	<i>mārīndāsūn'</i>	<i>mārīndōn'</i>	<i>mārīndan'</i>
Feminine.						
	<i>mārīndyas'</i>	<i>mārīndiā</i>	<i>mārīndī</i>	<i>mārīndyūsū</i>	<i>mārīndyū</i>	<i>mārīndyū</i>
With <i>m'</i>	...	<i>mārīndyām', mārīndiēm'</i>	<i>mārīndyam'</i>	...	<i>mārīndyūm'</i>	<i>mārīndyūm'</i>
With <i>'</i>	<i>mārīndīsā'</i>	.....	<i>mārīndya'</i>	<i>mārīndyūsū'</i>	...	<i>mārīndyū'</i>
With <i>s'</i>	<i>mārīndīsās'</i>	<i>mārīndyās'</i>	<i>mārīndyas'</i>	<i>mārīndyūsūs'</i>	<i>mārīndyūs'</i>	<i>mārīndyūs'</i>
With <i>ū, sū</i>	...	<i>mārīndyāū, mārīndiēū</i>	<i>mārīndīsū</i>	...	<i>mārīndiūsū</i>	<i>mārīndyūsū</i>
With <i>w'</i>	<i>mārīndīsāw'</i>	.. ...	<i>mārīndyāw'</i>	<i>mārīndyūsūw'</i>	...	<i>mārīndyūw'</i>
With <i>n'</i>	<i>mārīndīsān'</i>	<i>mārīndyan'</i>	<i>mārīndyan'</i>	<i>mārīndyūsūn'</i>	<i>mārīndyun'</i>	<i>mārīndyun'</i>

In the feminine *mārīndi-* can be substituted for *mārīndy-* throughout.

The **Present Definite** offers no difficulty, *āhiyā*, with the appropriate suffixes, being added to the present participle. Thus, *mārīndō āhiyā*, I am striking; *mārīndō āhiyā'*, I am striking thee, and so on. *Āhiyā* is conjugated with these suffixes on p. 80 above.

Similarly, for the **Imperfect**, we have *mārīndō hōs'*, I was striking; *mārīndō hōsā'*, I was striking thee, and so on. *Hōs'* is conjugated with these suffixes on p. 82 above.

Again, for the **Durative Future**, we have *mārīndō hūndus'*, I shall be striking, and *mārīndō hūndōsā'*, I shall be striking thee, and so on. *Hūndus'* is conjugated with these suffixes on p. 81 above.

Finally, for the **Durative Present Subjunctive**, we have *mārīndō huā*, I may be striking, and *mārīndō huā'*, I may be striking thee, and so on. *Huā* is conjugated with these suffixes on p. 81 above.

With regard to tenses formed from the Past Participle, it will be remembered that the past participles of transitive verbs are transitive in signification, and that when such a verb in these tenses is construed actively, the subject is put into the agent case, and the object is either in the nominative or in the dative form of the accusative. When the suffixes of the nominative are used alone with such past participles, we get the passive past, as in *mārius'*, I was struck, conjugated on p. 78. The accusative-dative can be represented by the suffixes with which we are now dealing, but the subject must either be represented by a suffix in the agent case (with which we

shall deal presently) or must be omitted altogether, leaving the bare participle. Thus, *māriō*, struck, *māriw*, been struck with reference to thee, *i.e.* (so and so, masc.) struck thee; *gadḍiō*, met, *gadḍiōsũ*, met with us; '*aql phiriō*, (so and so's) mind has turned round, *i.e.* (so and so) has gone mad, but '*aql phirius*', the mind has been turned round of him, *i.e.* his mind has turned round, he has gone mad. The last two examples deal with intransitive verbs and have been chosen because they illustrate the use of these suffixes better than can be done with transitive verbs.

As therefore only the bare participle of a transitive verb takes these suffixes by themselves, it will be more convenient to give the past tense of the intransitive verb *halan*, to go. This, we have already seen, is conjugated fully for all persons, and to each of these persons these suffixes can be added as shown in the following paradigm. To get the forms required for transitive verbs, all that is required is to take those for the third persons singular and plural, which, of course, even in intransitive verbs are merely the bare participles. Thus:—

Sing. masc.	<i>māryum</i> , <i>māryu</i> , etc.
Sing. fem.	<i>māryam</i> , <i>mārya</i> , etc.
Plur. masc.	<i>māryam</i> , <i>mārya</i> , etc.
Plur. fem.	<i>māryũm</i> , <i>māryũ</i> , etc.

As another example, we may take *karan*, to do, past participle *kiō*; *kī na kiun*, nothing was done to them; *kāh kāmīn kia*, by whom were enchantments done to thee? *i.e.* who enchanted thee?

Past, with suffixes.

	I went.	Thou wentest.	He went.	We went.	You went.	They went.
Masculine.						
	<i>halius</i> ¹	<i>halīē</i>	<i>halīō</i>	<i>halīāsũ</i>	<i>halīō, haliau</i>	<i>halīā</i>
With <i>m</i>	...	<i>halīēm</i>	<i>halium</i>	...	<i>halīōm</i>	<i>haliam</i>
With <i>ā</i>	<i>halīōsā</i>	.....	<i>halīu</i>	<i>halīāsũ</i>	...	<i>halīa</i>
With <i>s</i>	<i>halīōsās</i>	<i>halīēs</i>	<i>halīus</i>	<i>halīāsũs</i>	<i>halīōs</i>	<i>halīas</i>
With <i>ũ, sũ</i>	...	<i>halīēũ</i>	<i>halīōsũ</i>	...	<i>halīōsũ</i>	<i>halīāsũ</i>
With <i>w</i>	<i>halīōsāw</i>	.....	<i>halīuw</i>	<i>halīāsũw</i>	...	<i>halīaw</i>
With <i>n</i>	<i>halīōsān</i>	<i>halīēn</i>	<i>halīun</i>	<i>halīāsũn</i>	<i>halīōn</i>	<i>halīan</i>
Feminine.						
	<i>halias</i>	<i>halī^ā, halīē</i>	<i>halī</i>	<i>halīūsũ, (-sī)</i>	<i>halīũ</i>	<i>halīũ</i>
With <i>m</i>	...	<i>halīām, halīēm</i>	<i>haliam</i>	...	<i>halīũm</i>	<i>halīũm</i>
With <i>ā</i>	<i>halīsā</i>	.....	<i>halia</i>	<i>halīūsũ</i>	...	<i>halīũ</i>
With <i>s</i>	<i>halīsās</i>	<i>halīās</i>	<i>halias</i>	<i>halīūsũs</i>	<i>halīūs</i>	<i>halīūs</i>
With <i>ũ, sũ</i>	...	<i>halīēsũ, halīsũ</i>	<i>halīsũ</i>	...	<i>halīūsũ</i>	<i>halīūsũ</i>
With <i>w</i>	<i>halīsāw</i>	.....	<i>halīaw, halīā</i>	<i>halīūsũw</i>	...	<i>halīũw</i>
With <i>n</i>	<i>halīsān</i>	<i>halīan</i>	<i>halīan</i>	<i>halīūsũn</i>	<i>halīun</i>	<i>halīun</i>

¹ Or *halys*, and so *ly* may be substituted for *li* throughout.

The **Habitual Past** requires no comment. *Thē* is added to the Past, which is conjugated with suffixes as above. Thus, *haliōsā̃ thē*, I used to go for thee.

For the **Perfect**, the suffixes are added to *āhiyā̃*, conjugated with the past participle. Thus, *haliō āhiyā̃*, I have gone for thee. In the transitive verb, only the third person is used, as in *māriō atham̃*, has been struck for me, and so on.

For the **Pluperfect**, the suffixes are also added to the auxiliary. Thus, *haliō hōs̃*, I had gone; *haliō hōsā̃*, I had gone for thee. For a transitive verb, using only the third person, we have *māriō hōm̃*, had been struck for me, and so on.

So, for the **Future Perfect**, we have *haliō hūndus̃*, I may have gone; *haliō hūndōsā̃*, I may have gone for thee; *māriō hūndum̃*, may have struck for me.

C.—Suffixes of the case of the agent.—These are:—

	Sing.	Plur.
1st person	<i>m̃</i>	<i>ū̃, s̃ĩ, s̃ū̃</i>
2nd person	<i>̃</i>	<i>w̃</i>
3rd person	<i>ī̃</i>	<i>ū̃</i>

It will be observed that in the first and second persons the suffixes are the same as those of the other oblique cases given under head B. Those given above for the third person are added only to participles. If it is necessary to add a suffix of the agent to a finite form of a verb, *s̃* and *ñ*, also forms belonging to group B, are added instead. Thus, if we wish to add them to *atha*, he is or they are, we have *atha-s̃* and *atha-ñ*, not *atha-ī̃* and *atha-ū̃*, for 'he is by him' and 'he is by them,' respectively.

When *ī̃* or *ū̃* is suffixed to a participle, the final *ō* of the latter is changed to *ā̃*. Thus, *māriō*, struck; *māriā̃-ī̃*, for *huñ māriō*, struck by him or her, *i.e.* he or she struck: *māriā̃-ū̃*, for *huñ māriō*, struck by them, *i.e.* they struck. Moreover, when either of these two suffixes is added, the participle does not change for gender or number. *Māriā̃-ī̃* means not only 'he was struck by him or her' (*huñ māriō*), but also 'she was struck by him or her' (*huñ mārĩ*), and 'they (masc. or fem.) were struck by him or her' (*huñ māriā̃* or *māriū̃*). So *māriā̃-ū̃* means 'he, she or they (masc. or fem.) was or were struck by them (masc. or fem.)' (*huñ māriō*, *mārĩ*, *māriā̃*, or *māriū̃*). The terminations *ā̃ī̃* and *ā̃ū̃* are often written *āī̃* and *āū̃*, but this does not affect the pronunciation.

These suffixes are, of course, used only with those tenses of transitive verbs that are formed from the past participle. Intransitive verbs do not require them. They practically supply an active conjugation of the past tenses of a transitive verb. Thus, *māriu-m̃*, he was struck by me, means 'I struck him'; *māria-m̃* means 'I struck her'; *māriu-̃* means 'thou struckest him,' and so on. *Māriu-m̃* is identical in meaning with *mū̃ māriō*, given on p. 68. So *māria-m̃* is identical in meaning with *mū̃ mārĩ*, and *māriu-̃* with *tō māriō*.

As appended to the past tense of a transitive verb, these suffixes appear as follows:—

Past, 'was struck,' with suffixes.

	Sing.		Plur.	
	Masc.	Fem.	Masc.	Fem.
	<i>māriō</i> ¹	<i>mārī</i>	<i>māriā</i>	<i>māriū</i>
By me . . .	<i>mārium</i> ^e	<i>māriam</i> ^e	<i>māriam</i> ^e	<i>māriūm</i> ^e
By thee . . .	<i>māriu</i> ^e , <i>māriē</i>	<i>māriā</i> ^e , <i>māriē</i>	<i>māriā</i> ^e , <i>māriē</i>	<i>māriū</i> ^e
By him, by her . . .	<i>māriāi</i>	<i>māriāi</i>	<i>māriāi</i>	<i>māriāi</i>
By us . . .	<i>māriōsū</i>	<i>mārisū</i>	<i>māriāsū</i>	<i>māriūsū</i>
By you . . .	<i>māriuw</i> ^a , <i>māriā</i>	<i>māriaw</i> ^a	<i>māriaw</i> ^a	<i>māriūw</i> ^a
By them . . .	<i>māriāū</i>	<i>māriāū</i>	<i>māriāū</i>	<i>māriāū</i>

¹ Or *māryō*, and so, changing *ri* to *ry* throughout.

If the pronominal suffix indicates any oblique case other than that of the agent, the suffixes of the first and second persons, singular and plural, are the same as those given above, but those of the third person singular and plural are, as before, *s'* and *n'*, respectively. Thus, *kī-na kiāū*, nothing was done by them, they did nothing, but *kī-na kiun'*, nothing was done to them (see p. 79).

For the **Perfect**, *māriō āhē*, has been struck, the suffixes are added to the auxiliary verb. The first and second persons present no difficulty. The conjugation of *āhē* with suffixes is given on p. 80. The third person does not take *i* or *ū*, owing, as has been already explained, to the fact that *āhē* is a finite verb, and not a participle. The suffixes are therefore *s'* and *n'*, as given on p. 79, and not *i* and *ū*. Thus, *māriō āhēs'* or *māriō athas'*, equivalent to *hun^a māriō āhē*, he has been struck by him or her, i.e. he or she has struck him; *mārī āhēs'* or *mārī athas'*, equivalent to *hun^a mārī āhē*, he or she has struck her; *māriō āhēn'* or *māriō athan'*, equivalent to *hun^a māriō āhē*, they (masc. or fem.) have struck him. As for examples of other persons, we may quote:—

māriō atham', equivalent to *mū māriō āhē*, I have struck him,

mārī athēi, equivalent to *tō mārī āhē*, thou hast struck her,

māriā athaw^a, equivalent to *ahā māriā āhin'*, you have struck them (masc.),

māriū athū, equivalent to *asā māriū āhin'*, we have struck them (fem.),

and so on for the other suffixes. It should be noted that the forms with *ath-*, such as *athas'*, *athan'*, *atham'*, and so on, are more commonly used than those with *āhē*, such as *āhēs'*, *āhēn'*, or *āhēm'*.

For the **Pluperfect** the past participle is conjugated with *huō* or *hō*, the past participle of *huan'*, to be. Thus, *mū māriō hō*, I had struck him. Here, as *huō* or *hō* is a participle, the suffixes *i* and *ū*, not *s'* and *n'*, are used for the third person. The

conjugation of *huō* or *hō* with the suffixes of the first and second persons is given on p. 82. The forms for the third person are :—

	Sing.		Plur.
	Masc.	Fem.	Masc. Fem.
By him or her . . .		<i>huāĩ</i> or <i>hāĩ</i> .	
By them (masc. or fem.)		<i>huāũ</i> or <i>hāũ</i> .	

Thus :—

*māriō hōm**, equivalent to *mũ māriō hō*, I (masc. or fem.) had struck him,

*māriũ huyũw**, equivalent to *ahā māriũ huyũ*, you (masc. or fem.) had struck them (fem.),

māriō huāĩ, equivalent to *hun* māriō huō*, he or she had struck him,

māri huāĩ, equivalent to *hun* māri huĩ*, he or she had struck her,

māri huāũ, equivalent to *hun* māri huĩ*, they (masc. or fem.) had struck her,

and so on.

In the **Future Perfect** (*mũ māriō hūdō*, I may have struck him), the auxiliary being a participle takes *ĩ* and *ũ* in the third person. Thus, *māriō hūdāĩ*, equivalent to *hun* māriō hūdō*, he or she may have struck him; *māri hūdāũ*, equivalent to *hun* māri hūdĩ*, they (masc. or fem.) may have struck her. Similarly, *māriō hūdum**, equivalent to *mũ māriō hūdō*, I may have struck him; *māri hūdiam**, equivalent to *mũ māri hūdĩ*, I may have struck her; and so on. The conjugation of *hūdō* with suffixes is given on p. 81.

The verb with double suffixes.—We have seen that the group of suffixes which refer to any oblique case except the agent of a personal pronoun, and which I have grouped under head B, may be added to any tense of a transitive or of an intransitive verb. On the other hand, the suffixes representing the agent cases of the personal pronouns can only be added to those tenses of a transitive verb that are formed from a past participle. In this latter the suffix indicates the subject of the sentence. *Māriāĩ* means ‘he or she struck him, her, or them.’ In such a case, *i.e.* in the case of a transitive verb in one of the past participial tenses, the object, direct or indirect, can be further indicated by again adding a suffix of group B. We have seen (*ante*, pp. 83, 84) that these suffixes of group B can be added by themselves to the past participial tenses of transitive verbs, and that, in such cases, they do not represent the nominative. *Mārium** does not mean ‘I was struck’ (*that* would be the passive past *mārius**, as conjugated on p. 78), but does mean ‘he was struck for me’ or ‘of me’ or ‘to me’ or something of the sort.

So also, *māriāĩ* means ‘he or she struck him, her, or them,’ and, with a double suffix, *māriāĩ-m** means ‘he or she struck him, her, or them, for me,’ or ‘of me,’ or ‘to me,’ etc. The force of such a suffix is not very evident in such a verb as *māraṇ**, meaning ‘to strike,’ but it comes out clearly in other verbs, such as *ḍḍiaṇ**, to give. Thus, from the past participle *ḍḍinō* we have *ḍḍināĩ*, he or she gave him, her, it, or them, and with a second suffix of the first person we have *ḍḍināĩ-m**, he or she gave (it, etc.) to me. As the second suffix can represent the dative, and as the accusative can take the dative form, we can have from *āṇaṇ**, to bring, the past participle *āṇdō*, brought, from which we get *āṇdu-m**, I brought, and then *āṇdō-mā-s**, I brought him, in which the second suffix, *s**, represents the dative-accusative *hun*-khē*, not the

nominative, *hō*. The meaning could equally well be expressed by *mũ hun^a-khē āndō*, or in Hindī by *mai-nē us-kō pahūchāyā*.¹ As other examples of the use of these second suffixes, we can take :—

chawan^a, to say; *chiyō*, said; *chiyāĩ*, he said; *chiyāĩ-s^a*, he or she said to him or her; *chiyāĩ-n^a*, he or she said to them; *chiyāĩ-s^a*, they said to him or her.

ghapā bhērā chiyō-mā-s^a, *para n^a mañāĩ*, I told him several times, but he did not attend; where *chiyō-mā-s^a* is equivalent to *mũ hun^a-khē chiyō*.

mānī khādhī-mā-s^a, I have eaten your bread, where *khādhī-mā-s^a* is equivalent to *mũ tūh^a-jī (mānī) khādhī*.

The last two examples come from Stack's grammar.

It will be remembered that the suffix *s^a* of the first person singular nominative becomes *sā* before another suffix. So, when a second suffix is added to a form ending in *m^a*, the suffix of the first person singular agent, the *m^a* becomes *mā*, as in the last of the above examples. Also, before a second suffix the suffix *ĩ* of the third person singular agent is often dropped, leaving the participle ending in *ā*, so that we get *māriāĩ-n^a* or *māriā-m^a*, he or she struck him, her, or them, for me, and so on for the other second suffixes. On the other hand, the suffix *ũ* of the third person plural agent may be shortened to *ū* or *u*.

In tenses in which the first suffix is added to a participle, such as the past or the pluperfect, these second suffixes are most commonly added to verbal forms ending in the agent case of the third person (*māriāĩ*, *māriāũ*), and occasionally to those ending in the agent case of the first person (*mārium^a*, *māriōsũ*), but they are not added to forms ending in the agent case of the second person (*māriu^a*, *māriuw^a*). We thus get the following forms for the **Past** tense, in which I indicate the force of the second suffix by the words 'in reference to me,' 'in reference to thee,' and so on, as the best way of expressing the very wide range of meanings that it connotes.

Past, with double suffixes.

	With reference to					
	me.	thee.	him or her.	us.	you.	them.
He was struck by me	<i>māriōmā^a</i> ²	<i>māriōmā^a</i>	...	<i>māriōmāw^a</i>	<i>māriōmān^a</i>
She was struck by me	<i>mārimā^a</i>	<i>mārimā^a</i>	...	<i>mārimāw^a</i>	<i>mārimān^a</i>
They (masc.) were struck by me	<i>māriāmā^a</i>	<i>māriāmā^a</i>	...	<i>māriāmāw^a</i>	<i>māriāmān^a</i>
They (fem.) were struck by me	<i>māriūmā^a</i>	<i>māriūmā^a</i>	...	<i>māriūmāw^a</i>	<i>māriūmān^a</i>
He was struck by us	<i>māriōsũ</i>	<i>māriōsũ</i>	...	<i>māriōsūw^a</i>	<i>māriōsūn^a</i>
She was struck by us	<i>mārisũ</i>	<i>mārisũ</i>	...	<i>mārisūw^a</i>	<i>mārisūn^a</i>
They (masc.) were struck by us	<i>māriāsũ</i>	<i>māriāsũ</i>	...	<i>māriāsūw^a</i>	<i>māriāsūn^a</i>
They (fem.) were struck by us	<i>māriūsũ</i>	<i>māriūsũ</i>	...	<i>māriūsūw^a</i>	<i>māriūsūn^a</i>
He, she, or they was or were struck by him or her.	<i>māriāĩm^a</i> or <i>māriām^a</i>	<i>māriāĩ</i> or <i>māriā</i>	<i>māriāĩs^a</i> or <i>māriās^a</i>	<i>māriāĩsū</i> or <i>māriāsū</i>	<i>māriāĩw^a</i> or <i>māriāw^a</i>	<i>māriāĩn^a</i> or <i>māriān^a</i>
He, she, or they was or were struck by them (com. gen.).	<i>māriāũm^a</i> or <i>māriām^a</i> ³	<i>māriāũ</i> or <i>māriā</i> ³	<i>māriāũs^a</i> or <i>māriāūs^a</i> ³	<i>māriāũsū</i> or <i>māriāūsū</i> ³	<i>māriāũw^a</i> or <i>māriāūw^a</i> ³	<i>māriāũn^a</i> or <i>māriāūn^a</i> ³

¹ The usual Hindī word meaning 'to bring' is *lānā*, but, this word being intransitive, I have used *pahūchānā*, to cause to arrive, which is transitive.

² Or *māryōmā^a*, and so throughout, changing *ri* to *ry*.

³ Or *māriām^a*, etc.

For the **Perfect** (*māriō āhē*, has been struck; *māriō atham°*, I have struck him) the second suffixes, like the first, are appended to the auxiliary verb. The auxiliary is not a participle, but is in a finite tense, and the second suffix can be added only to those forms in which the suffix of the agent represents the first person singular (*māriō atham°*), the second person singular (*māriō athēi*), the first person plural (*māriō athāñ*), or the third person plural (*māriō athan°*). It is not added if the agent case represents the third person singular (*māriō athas°*) or the second person plural (*māriō athaw°*). We thus get the following forms. Note that *atham°* becomes *athīmāñ*. Otherwise the whole is quite regular :—

The Perfect, with double suffixes.

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He has been struck by me . . .	<i>māriō-</i>	...	<i>athīmāñ°</i>	<i>athīmāñs°</i>	...	<i>athīmāñw°</i>	<i>athīmāñn°</i>
She has been struck by me . . .	<i>māri-</i>	...	<i>athīmāñ°</i>	<i>athīmāñs°</i>	...	<i>athīmāñw°</i>	<i>athīmāñn°</i>
They (masc.) have been struck by me .	<i>māriā-</i>	...	<i>athīmāñ°</i>	<i>athīmāñs°</i>	...	<i>athīmāñw°</i>	<i>athīmāñn°</i>
They (fem.) have been struck by me .	<i>māriū-</i>	...	<i>athīmāñ°</i>	<i>athīmāñs°</i>	...	<i>athīmāñw°</i>	<i>athīmāñn°</i>
He has been struck by thee . . .	<i>māriō-</i>	<i>athēim°</i>	...	<i>athēis°</i>	<i>athēisū</i>	..	<i>athēin°</i>
(Similarly for the sing. fem. and for the plur. masc. and fem., only the participle changing its form.)							
He has been struck by us . . .	<i>māriō-</i>	...	<i>athū°</i>	<i>athūs°</i>	...	<i>athūw°</i>	<i>athūn°</i>
(Similarly for sing. fem. and plur. masc. and fem.)							
He has been struck by them . . .	<i>māriō-</i>	<i>athanim°</i>	<i>athaneñ</i>	<i>athanis°</i>	<i>athaneñ</i>	<i>athaniw°</i>	<i>athanin°</i>
(Similarly for the sing. fem. and for the plur. masc. and fem.)							

In the **Pluperfect** double suffixes are rare. The auxiliary being a participle, it follows the past in adding the second suffix only to those forms in which the agent case indicates the first or third person, and not to those in which it indicates the second. Thus :—

The Pluperfect, with double suffixes.

		With reference to					
		me.	thee.	him or her.	us.	you.	them.
He had been struck by me	<i>māriō hō-</i>	...	<i>-mā̃</i>	<i>-mā̃s</i>	...	<i>-mā̃w</i>	<i>-mā̃n</i>
She had been struck by me	<i>māri hu-</i>	...	<i>-mā̃</i>	<i>-mā̃s</i>	...	<i>-mā̃w</i>	<i>-mā̃n</i>
They (masc.) had been struck by me	<i>māriā hua-</i>	...	<i>-mā̃</i>	<i>-mā̃s</i>	...	<i>-mā̃w</i>	<i>-mā̃n</i>
They (fem.) had been struck by me	<i>māriū huyū-</i>	...	<i>-mā̃</i>	<i>-mā̃s</i>	...	<i>-mā̃w</i>	<i>-mā̃n</i>
He had been struck by him or her	<i>māriō huā-</i>	<i>-īm̃</i>	<i>-ī̃</i>	<i>-īs̃</i>	<i>-īs̃ū</i>	<i>-ī̃w</i>	<i>ī̃n</i>
She had been struck by him or her	<i>māri huā-</i>	<i>-īm̃</i>	<i>-ī̃</i>	<i>-īs̃</i>	<i>-īs̃ū</i>	<i>-ī̃w</i>	<i>ī̃n</i>
They (masc.) had been struck by him or her.	<i>māriā huā-</i>	<i>-īm̃</i>	<i>-ī̃</i>	<i>-īs̃</i>	<i>-īs̃ū</i>	<i>-ī̃w</i>	<i>ī̃n</i>
They (fem.) had been struck by him or her.	<i>māriū huā-</i>	<i>-īm̃</i>	<i>-ī̃</i>	<i>-īs̃</i>	<i>-īs̃ū</i>	<i>-ī̃w</i>	<i>ī̃n</i>
He had been struck by us	<i>māriō hō-</i>	...	<i>-sū̃</i>	<i>-sū̃s</i>	...	<i>-sū̃w</i>	<i>-sū̃n</i>
She had been struck by us	<i>māri hu-</i>	...	<i>-sū̃</i>	<i>-sū̃s</i>	...	<i>-sū̃w</i>	<i>-sū̃n</i>
They (masc.) had been struck by us	<i>māriā hua-</i>	...	<i>-sū̃</i>	<i>-sū̃s</i>	...	<i>-sū̃w</i>	<i>-sū̃n</i>
They (fem.) had been struck by us	<i>māriū huyū-</i>	...	<i>-sū̃</i>	<i>-sū̃s</i>	...	<i>-sū̃w</i>	<i>-sū̃n</i>
He had been struck by them (masc. or fem.).	<i>māriō huā-</i>	<i>-ū̃m</i>	<i>-ū̃</i>	<i>-ūs̃</i>	<i>-ūs̃ū</i>	<i>-ū̃w</i>	<i>-ū̃n</i>
She had been struck by them (masc. or fem.).	<i>māri huā-</i>	<i>-ū̃m</i>	<i>-ū̃</i>	<i>-ūs̃</i>	<i>-ūs̃ū</i>	<i>-ū̃w</i>	<i>-ū̃n</i>
They (masc.) had been struck by them (masc. or fem.).	<i>māriā huā-</i>	<i>-ū̃m</i>	<i>-ū̃</i>	<i>-ūs̃</i>	<i>-ūs̃ū</i>	<i>-ū̃w</i>	<i>-ū̃n</i>
They (fem.) had been struck by them (masc. or fem.).	<i>māriū huā-</i>	<i>-ū̃m</i>	<i>-ū̃</i>	<i>-ūs̃</i>	<i>-ūs̃ū</i>	<i>-ū̃w</i>	<i>-ū̃n</i>

The following examples of the use of the verb with pronominal suffixes are taken from the specimens and from the list of words :—

Verb Substantive—

jēkī atham̃, sō sabh̃ tūh̃-jō-i āhē, whatever is to me (i.e. whatever I have), that is only thine.

nālō atham̃ Rabū, my name is Rabū (II).

jaḍḍah̃ thīndam̃, taḍḍah̃ ḍḍīndus̃, when I shall have them, then I will give (them) (II).

Imperative, sing. 2—

nōriñ-sā karē bbadh̃īs̃, bind him with ropes (236).

plur. 2—

uchē-khā uchō waggō pahirāyōs̃, pērañ-mē jutī pāyōs̃, put ye on him the best robe, put on his feet a pair of shoes.

Old Present—

ghōrō khapēi, (if) a horse be necessary to thee.

Future—

paīsā chhavīh^a rupayā waṭhandōsā^ē, I will take money, twenty-six rupees, from thee (II).

āū uthī pāh^ē-jē pi^a-waṭ^ē wañi chawandōsā^ē, I, having arisen, having gone to my father, will say unto him.

Past—

A. Intransitive—

parilā^a kan^a-tē pius^ē, the sound fell on his ear.

Transitive—

piṇas^ē chayus^ē, ‘*ē bbachā*,’ his father said to him, ‘O child.’
mū chayus^ē ta, ‘*chañō*,’ I said to him, ‘good.’

B. Transitive, with suffix of the agent—

naukirī chhaḍḍiam^ē, I gave up service (II).

ḍḍiṭhum^ē khuh^a, I saw the well (II).

un^a-khā puchhium^ē, I asked him (II).

chhēlō na ḍḍim^ē, thou didst not give a kid.

hekirē bbānhē-khē kōṭhē puchhiā^ē, having called a servant, he asked.

andar^ē wañan^a chañō na bhāyā^ē, he did not think it good to go inside.

warandi^a-mē chayā^ē, he said to him in answer.

Perfect—

uhō ghōrō paṭēwālē-khē ḍḍinō-atham^ē, I have given that horse to the orderly (II).

khēs^ē chañō-bhalō ladhō-athas^ē, he has got him safe and sound.

Past, transitive, with double suffix—

chayā^ē ta, ‘*tūh^ē-jō bhā^a āyō-āhē*,’ he said to him, ‘thy brother is come.’

COMPOUND VERBS.

As in other Indo-Aryan languages, compound verbs are common in Sindhī.

A. Formed from the Conjunctive Participle in *i* or *ē* :—

1. **Intensives.**—These are formed by prefixing the conjunctive participle to another verb, such as *wañan^a*, to go (Hindī *jānā*); *viḥan^a*, to cast (Hindī *ḍālnā*); *chhaḍḍan^a*, to abandon; *ḍḍian^a*, to give (Hindī *dēnā*); *paṇan^a*, to fall (Hindī *paṇnā*); or *waṭhan^a*, to take (Hindī *lēnā*). Thus :—

thī wañan^a, to become (Hindī *hō jānā*).

marī wañan^a, to die (H. *mar jānā*).

rahiḥī wañan^a, to be left (H. *rah jānā*).

mārē viḥan^a, to kill (H. *mār ḍālnā*).

phārē viḥan^a, to tear up (H. *phār ḍālnā*).

mērē chhaḍḍan^a, to sweep up.

chāi ḍḍian^a, to tell (H. *kah dēnā*).

uchhlāe ḍḍian^a, to throw away (H. *phēk dēnā*).

jī paṇan^a, to come to life.

khāi waṭhan°, to eat up quickly (H. *khā lēnā*).

likhī waṭhan°, to write off, *i.e.* write out quickly.

Another way of forming intensives is to prefix *piō*, the past participle of *pawan*°, to fall, to the imperative, old present, or imperfect of another verb. Thus :—

piō māñijās°, enjoy her.

piā thian°, they become, with a force more enduring than that of *thā thian*°, the ordinary present.

piā ḍḍisandō huā, they were seeing.

Khanī, the conjunctive participle of *khanan*°, to lift up, or *pēi*, *pē*, or *paī*, the conjunctive participle of *pawan*°, to fall, is often prefixed to a verb to signify intensity of action. *Khanī* often indicates immediate commencement of a work. Thus :—

khanī likhan°, to set to and write.

khanī wañan°, to go off (with something).

khanī hal°, come along.

paī khian°, to eat up, equivalent to Hindi *khā jānā*.

pē āyō, he suddenly came, he appeared.

Not strictly intensive compounds, but formed with this conjunctive participle are phrases such as :—

waṭhī wañan°, having taken to go, to take away (Hindi *lē jānā*).

waṭhī achān°, having taken to come, to bring (H. *lē ānā*).

Equivalent to the Hindi *chalā-jānā* is Sindhi *viō-halan*°, to go away.

2. **Potentials** are formed by conjugating *saghan*°, to be able, with the conjunctive participle of the main verb, as in *karē saghan*°, to be able to do; *mārē saghan*°, to be able to strike; *halī saghan*°, to be able to go. The verb *jjānan*°, to know (how), may be similarly used, as in *karē jjānan*°, to know how to do, to be able to do (in the sense of knowing how).

3. **Compleatives** use the conjunctive participle with *rahan*°, to remain; *waṭhan*°, to take; *chukan*°, to be completed; *nibhan*° or *niban*°, to be ended; or *bas° karan*°, to leave off. Thus :—

khāi rahan°, to have finished eating.

likhī waṭhan°, to have finished writing.

karē chukan°, to have done.

chāi bas° karan°, to have finished speaking.

B. Formed from the **Conjunctive Participle** in *iō* or *yō* are **Frequentatives**. In this case the verb is repeated,—first in the form of the conjunctive participle, and then again in its appropriate conjugated form, as in *paṛhiō paṛhan*°, to keep on reading, to read over and over again. The emphatic particle *ī* may be added to the conjunctive participle, as in *paṛhiō-ī thō paṛhā*, I read (present tense) (it) over and over again.

C. Formed from the **Present Participle** are **Continuatives**. The verb *rahan*°, to remain, or *watan*°, to go about, is conjugated with the participle. Thus :—

paṛhandō rahan°, to continue reading.

khāindō thō watē, he goes on eating.

D. **Inceptives** are formed by conjugating *laggañ*^a, to come in contact with, with the **Oblique Infinitive** of the main verb, as in *karañ laggañ*^a, to begin to do; *ruañ laggō*, he began to weep.

The following examples of compound verbs are taken from the specimens :—

Intensives—

gum^a thī-viō-hō, he had become lost.

ghōrō chōrī thī-viō, the horse became a theft, *i.e.* was stolen (II).

sō mū-khē khañī-ḍḍē, set to and give that to me.

ghōrō wathī . . . āyus^e Mōrē, I brought the horse to Mōrō (II).

uchē-khā uchō waggō khañī achī, having lifted the best robe, having come, *i.e.*

having brought forth the best robe.

Rabū viō-haliō, Rabū went away (II).

Inceptives—

samujh^a-mē achī chawañ laggō, having come into his senses, he began to say.

uhē khūshī karañ laggā, they began to make merry.

INDECLINABLES.

For these, reference should be made to the dictionary. The usual **negative** is *na*, not, which, as we have seen (*vide* p. 59), is often compounded with the verb substantive, as in *na āhē* or *nāhē*, he is not. In prohibitions, *ma* is used with the imperative and *matā*¹ is used with the present subjunctive (old present), as in *hē kam^a tū matā karī*, you must not do this thing.

The following list of the more common **postpositions** governing the oblique case is mostly taken from Stack's Grammar :—

ā, ū, ō (amongst Hindūs), or *āū* (amongst Musalmāns), from.

bhar^a, on, upon, with such a part downwards.

ḍḍē, ḍḍāhā, ḍḍahā, ḍḍāhō, ḍḍāhī, or ḍḍāhō, towards, to.

jō, of.

kañ^e or *kañ^e*, to.

khā, khū, khō, khāū, from.

khē, to.

lākū, from, since; up to, till.

mañjh^e, in, inside.

mē¹, in.

rē, without, wanting.

sā, sāñ^a, with, along with.

sāō, with, at the same time as.

sandō, of, belonging to.


sārū, in proportion to, according to.

sūdhō, sūdhā, along with, accompanied by; up to, during.

tāī, tōī, tōñī, tōī, till, up to.

tē, utē, on, upon.

wa!^e, near, with.

¹ Usually indicated by the sign  in the Perso-Arabic alphabet.

Of the above, *sandō*, of, is almost confined to poetry, and is now nearly obsolete in prose, except when compounded with pronominal suffixes, as will be explained below. The common postposition of the genitive is *jō*, which, on the other hand, never takes pronominal suffixes. *Sāñ*, with, and *sūdñhō*, along with, may optionally be declined as adjectives, on the same principle as *jō* and *sandō*.

When a postposition governs a personal pronoun, it may optionally be compounded with it, the pronoun taking the form of a suffix. Such suffixes are common with the postposition *sandō*, of, the compound so obtained forming a set of possessive pronouns,—*sandum*, my; *sandū*, thy; *sandus*, his or her, and so on. These are declined as adjectives, as follows:—

	Sing.		Plur.	
	Nom.	Obl.	Nom.	Obl.
My, Masc.	<i>sandum</i> ^e	<i>sandam</i> ^e	<i>sandam</i> ^e	<i>sandanim</i> ^e
Fem.	<i>sandyam</i> ^e	<i>sandyam</i> ^e	<i>sandyum</i> ^e	<i>sandyunim</i> ^e
Thy, Masc.	<i>sandū</i> ^e	<i>sanda</i> ^e	<i>sanda</i> ^e	<i>sandanī</i>
Fem.	<i>sandya</i> ^e	<i>sandya</i> ^e	<i>sandyu</i> ^e	<i>sandyunī</i>
His, her, Masc.	<i>sandus</i> ^e	<i>sandas</i> ^e	<i>sandas</i> ^e	<i>sandanis</i> ^e
Fem.	<i>sandyas</i> ^e	<i>sandyas</i> ^e	<i>sandyus</i> ^e	<i>sandyunis</i> ^e
Our, Masc.	<i>sandñ</i>	<i>sandañ</i>	<i>sandañ</i>	<i>sandineñ</i>
Fem.	<i>sandyañ</i>	<i>sandyañ</i>	Not in use.	Not in use.
Your, Masc.	<i>sanduw</i> ^a	<i>sandaw</i> ^a	<i>sandaw</i> ^a	<i>sandiniw</i> ^a
Fem.	<i>sandyaw</i> ^a	<i>sandyaw</i> ^a	<i>sandyur</i> ^a	<i>sandyuniw</i> ^a
Their, Masc.	<i>sandun</i> ^e	<i>sandan</i> ^e	<i>sandan</i> ^e	<i>sandanin</i> ^e
Fem.	<i>sandyan</i> ^e	<i>sandyan</i> ^e	<i>sandyun</i>	<i>sandyunin</i> ^e

Note as regards the masculine that the oblique singular is always the same as the nominative plural; and, as regards the feminine, that the nominative and oblique singular are always the same.

The following examples of the use of postpositions are taken from the grammars of Stack and Trumpp:—

From *sāñ*, with, we have —

sāñum^e, for *mñ sāñ*, with me.

sāñu^e, or *sāñuh*ⁱ, for *tō sāñ*, with thee.

sāñus^e, for *hun^a sāñ*, with him.

sāñuhñ, for *asñ sāñ*, with us.

sāñuw^a, for *tavhñ sāñ*, with you.

sāñun^e, for *hun^e sāñ*, with them.

So also other postpositions ending in *ñ*.

From *kaṇ*°, to, we have—

<i>kaṇim</i> °, to me.	<i>kaṇeũ</i> °, to us.
<i>kaṇē</i> °, to thee.	<i>kaṇiw</i> °, to you.
<i>kaṇis</i> °, to him.	<i>kaṇin</i> °, to them.

So also other postpositions ending in °.

The postposition *khē*, to, simply adds the suffixes without change, as in *khēs*°, to him; *khēn*°, to them. On the other hand, *utē*, upon, has *utis*° or *utehis*°, upon him, and *utin*° or *utehin*°, upon them.

From *khā*°, from, we have *khās*° or *khāũs*°, from him, and *khān*° or *khāun*°, from them.

With most postpositions the suffixes of only the third person are in use.

The following examples of postpositions with suffixes are taken from the specimens:—

sandus° *nanḍhō* *puṭ*° *hekirē* *ḍḍūrāhē* *ḍḍēh*°-*ḍḍē* *uthi* *haliō*, his younger son arose and went to a far country.

sandus° *wadḍō* *puṭ*° *bbani*°-*mē* *thi*, his elder son, being on his way home from in the field.

khēs° *kāh*° *be* *kī* *kī* *na* *ḍḍinō*, no one gave anything at all to him.

jāh°, *ḍōṛi*, *bhākur*° *pāē*, *khēs*° *chumiō*, who, having run, having given an embrace, kissed him.

khēs° *chanō*-*bhalō* *ladhō*-*athas*°, he has got him safe and sound.

piṇas° *khēs*° *samujhāyō*, his father caused him to understand.

The usual word for 'and' is *a*° or *ā*°. In the Perso-Arabic Alphabet it is not customary to write this word out, the sign & being used instead.

VICHŌLĪ.

Of the three following specimens of standard Sindhī, the first is a version of the Parable of the Prodigal Son, written both in the Perso-Arabic and in the Nāgarī character, with a transliteration and translation. In addition, the first few lines are given in the Khudāwādī character, which possesses no medial vowels, and in the improved Hindū Sindhī character, which supplies these missing vowels.

The second specimen is the statement of a person accused in a criminal court, written both in the Perso-Arabic and in the Nāgarī character, with a transliteration and translation.

Both these specimens come from Hyderabad where the number of speakers of standard Sindhī was reported for the purposes of this Survey to be 791,000. The language is almost exactly that described in the foregoing grammatical sketch, and the specimens have been utilized for providing examples of the various grammatical forms. The only departures from the standard are the following:—

The genitive of the reflexive pronoun is *pāhⁱ-jō* instead of *pāhⁱ-jō*; the word for 'by his father' is *piṇas^e*, not *piṇhas^e*; and the past participle of the verb *laggan^a*, to begin, is *laggō*, not *laggiō*.

There are also one or two instances of careless spelling. Thus we find *أهيان* for *أهيان*, *āhiyā*, I am; and *أنه كى* for *أنه كى*, *unhē-khē*, to him.

The third specimen is another version of the Parable, which I have taken from the version of the New Testament in Sindhī, published by the British and Foreign Bible Society, and printed in London, in the Perso-Arabic character, in the year 1890. For this also a transliteration has been provided, but it has not been thought necessary to add an interlinear translation.

[No. I.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN I.

(PERSO-ARABIC CHARACTER.)

هڪڙي ماهو ڪي پڻ مٿا، تن مان ننڍي پڻ ڪڇيو، اي بابا مال مان جيڪو پاڻو مڻي هجي
 اچي سومون ڪي ڪڍي ڏي، جنهن تي هن مال پنهنجي ڪي وراڇي ڏنو. توڙن ڏينهن کان پوءِ سنڌو سنڌو پٽ
 سڀڪي مٿ ڪري هڪڙي ڏوراهين ڏيهه ڏي اٿي هليو، جتي پهتو مال اجهل سڀي مين وڃايائين.
 سڀ ڪاٺ ڪان پوءِ اتفاقاً اٿي ڏيهه مين ڏاڍو ڏڪر اچي پيو، جنهن ڪري هو پڙوس ٿي لڳو. (پاڻي
 تنگ حال مين ڏسي) اٿي ڏيهه جي هڪڙي رهندڙي جيئن ٿيئن ڪري وڃي چنبري پيو، جنهن پنهني
 پنهني مين سسر چارڻ لاءِ موڪليو. ۽ ائين ٿي پيا يائين ته جيڪي چلون سسر ٿا ڪاٺن سي جيڪر
 مان ڪاٺي پهتو پٽ پريان، پر کيس ڪنهن به ڪسي ڪاٺ ڏنو. اٿي سمجهه مين اچي چوڻ لڳو ته مهڻي
 پڻ وٺ ڪيترن ئي پورهنن جي همدمي ماني پئي ماي ۽ اٿو نئي مٿي به پيو مران: سو اٿو اٿي
 پنهني پڻ وٺ وڃي چوندو سانس اي بابا مون آسمان جو ۽ لهجو گنا ڪيو آهي، هاڻي اٿي لائق نه آهيان
 جو وري لهجو پٽ چوايان، سومون ڪي پنهني پورهنن مان هڪڙي جهڙو ڪري ڄاڻ. (راڻي نرتي،
 اٿي پنهني پڻ ڏي هليو. اڃا پري هو ته اٿي ڪي ڏسي پس ڪي ڏاڍي باجهه اٿي، جنهن ڏوڙي

پاڪر پائي کيس چميو. تنهن تي پيش چيس اي بابا مون آسمان جو ۽ ٽنجهو گناه ڪيو آهي، هاڻ
 اهي لائق نه آهن ان جو وري ٽنجهو پٽ چوان. پر پيش ٻيئي ٻانڌن کي چيو، ته اچي کان اچو وڳو ڪٽي اچي
 ٻاهر ايس، ۽ هٿ مين منڊي ۽ پيرن مين جتي پايون، ته پوءِ کائي خوشي ڪريون: چوڻ هين
 منجهو پٽ مٿو سو هاڻي جيئو آهي ۽ گڙ تي ويو هو سو هاڻي لڏو آهي ته تهن اهي خوشي ڪرڻ لڳا.
 ۽ سنوس وڌو پٽ سيئي مان تي جڏهن گهر ڪيو ويجهو آيو ته تهن ڳائڻ ۽ ناچ جو ڀر لاءِ ڪن
 تي پيش، سو هڪڙي ٻاڻي کي ڪوئي پڇيائين ته هيئي ڇاپو ٿئي؟ چيائين ته ٽنجهو ڀاءُ آيو آهي
 ۽ پٽ جي مهماني ڪئي آهي، اهي لاءِ جو کيس ڳلو ڀلو لڏو آهي. هي ٻڌي ڪاوڙي اندر وڃي ڳلو
 نه پايائين، ته تهن پيش ٻاهر اچي کيس سمجايو: پر پڻ کي ورندي مين چيائين جو تون آئون
 ڪيترن ورهن کان ٽنجهي خدمت ڀريو ڪريان ۽ ڪڏهن ٽنهي محڪم جي ابتري نه هليو آهيان،
 ته تهن به مون کي ڪڏهن چيا و نه ٿئي جو آئون (ڪمهي) ٻيئي دوستن سان گڏ خوشي ڪريان.
 پر هن ٻيئي پٽ جي اچڻ تي جنهن ٽنجهو مال ڪيچر ٻن مين وڃايو تنهن لاءِ تو وري مهماني
 ڪئي. تنهن تي پيش چيس اي ٻچا تون ته هميشه مون وقت ئي آهيان ۽ هيڪي آهي
 سو سڀ ٽنجهو ئي آهي، پر خوشي ڪرڻ ۽ سرهو ٿيڻ اسان تي واجب هو، چوڻ هيڪي
 ٽنجهو ڀاءُ مٿو سو هاڻي جيئو آهي ۽ گڙ تي ويو هو سو هاڻي لڏو آهي.

[No. I.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN I.

NĀGARĪ CHARACTER.

हिकिडे माण्डुअ-खे ब पुट हुआ । तिनि-माँ नंटे पिउ-खे चयो, ए बाबा, माल-माँ जेको भाडो मुँहिँ-जे हिसे अचे, सो मूँ-खे खणी डे । जँहिँ-ते हुन मालु बिन्ही-खे विराहे डिनो । थोरनि डौँहनि-खाँ पोद सन्दुसि नंठो पुटु सभु-की हथि करे हिकिडे डूराहें डेह डे उथी हलिओ, जिते पँहिँ-जो मालु अमलादुअ-में विजायाँदँ । सभि खपादुण-खाँ पोद इतिफाकाँ उन्हे डेह-में डाढो डुकुअची पिओ, जँहिँ-करे हो परवसि थिअण लग्गो । (पाण-खे तंगि हाल-में डिसी) उन्हे डेह-जे हिकिडे रहंदडु-खे जीअँ-तीअँ करे वजी चंबिडिओ, जँहिँ पँहिँ-जे बनिअ-में सुअर चारण-लोड मोकिलिउसि । अदँ इएँ थे-भायाँदँ त जेके क्लिँ सुअर था-खादुनि, से जेकर माँ खाई पँहिँ-जो पेटु भयाँ, पर खेसि काँहिँ बि की-की-न डिनो । इते समुभ-में अची चवण लग्गो त मुँहिँ जे पिउ-वटि केतिरनि-ई पोरिहतनि-खे भभी मानी पेई-मिले, अदँ आजँ-ई हिति बुख पिओ-मराँ । सो आजँ उथी पँहिँ-जे पिउ-वटि वजी चवंदोसाँसि, ए बाबा, मूँ आसिमान-जो अदँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लादुक्रु न आहियाँ जो वरी तुँहिँ-जो पुटु चवायाँ, सो मूँ-खे पँहिँ-जे पोरिहतनि-माँ हिकिडे जहिडो करे ज़ाणु । (इएँ रिये) उथी पँहिँ-जे पिउ-डे हलिओ । अजा परे-ई हो त उन्हे-खे डिसी पिणसि-खे डाढी ब्राभ आई, जँहिँ डोडी भाकुरु पाए खेसि चुमिओ । तँहिँ-ते पुटसि चयुसि, ए बाबा, मूँ आसिमान-जो अदँ तुँहिँ-जो गुनाहु कयो-आहे, हाणे इन्हे लादुक्रु न आहियाँ जो वरी तुँहिँ-जो पुटु चवायाँ । पर पिणसि पँहिँ-जे ब्रान्हनि-खे चयो त, उचे-खाँ उचो वग्गो खणी अची पहिरायोसि; अदँ हथ-में मुंडी, अदँ पेरनि-में जुती पायोसि, त पोद खाई खुशी कर्युँ; को-त हिउ मुँहिँ-जो पुटु मुओ हो, सो हाणे जीओ ओहे; अदँ गुमु थी विओ-हो, सो हाणे लघो-आहे । तड़हीं उहे खुशी करण लग्गा ॥

अड्डं संदुसि वडो पुटु वनिअ-माँ थो, जडहोँ घर-खे वेभो आयो, तडहोँ
 गावण अड्डं नाच जो परिलाउ कन-ते पिउसि । सो हिकिडे बान्हे-खे कोठे पुछि-
 याँडें त हिउ का पिओ-थिए । चयाँडेंसि त तुँहिँ-जो भाउ आयो-आहे, अड्डं
 पिणहे महिमानी. कर्द-आहे, इन्हे-लाड जो खेसि चडो-भलो लधो-अथसि । ही
 बुधो काविडिजी अंदरि वअणु चडो न भायाँडें । तडहोँ पिणसि बाहिरि अची
 खेसि समुभायो । पर पिउ-खे वरंदिअ-में चयाँडें जो, डिंसु आजँ केतिरनि
 वरिहनि-खाँ तुँहिँ-जी-ई खिजिमत पिओ कर्याँ अड्डं कडहोँ तुँहिँ-जे हुकिम-जे
 उवतडि न हलिओ-आहियाँ; तडहोँ वि मूँ-खे कडहोँ छेलो न डिनुइ, जो आजँ
 (कुही) पँहिँ-जे दोसितनि-साँ गड्डु खूशी कर्याँ; पर हिन पँहिँ-जे पुट-जे अचण-ते,
 जँहिँ तुँहिँ-जो मालु कजिरिउनि-में विआयो, तँहिँ-लाड तो वडी महिमानी
 कर्द । तँहिँ-ते पिणसि चयुसि, ए बचा, तूँ त हमेश मूँ-वटि-ई आहीँ अड्डं
 जेकी अथमि सो सभि तुँहिँ-जो-ई आहे; पर खूशी करणु अड्डं सरहो थिअणु
 असाँ-ते वाजिबु हो; छो-जो हिउ तुँहिँ-जो भाउ मुओ हो, सो हाणे जीओ आहे;
 अड्डं गुमु थो विओ-हो. सा हाणे लधो-आहे ॥

[No. 1.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hekirē-māṇhu^a-khē bba puṭ^a huā. Tin^e-mā^ñ nandhē
One-man-to two sons were. Them-from-among by-the-younger
 pi^u-khē chayō, ‘ē bābā, mā^a-mā^ñ jēkō bhānō
the-father-to it-was-said, ‘O father, the-property-from-in whatever portion
 mūh^e-jē-hiṣē achē, sō mū^ñ-khē khaṇī-ddē,’ jāh^e-tē hun^a
in-me-of-the-share may-come, that me-to set-to-and-give,’ which-upon by-him
 mā^u bbinhī-khē virāhē-ddinō. Thōran^e-ddīhan^e-khā^ñ-pō^e
the-property the-two-to was-divided(-and)-given. A-few-days-from-after
 sandus^e nandhō puṭ^a sabh^a-kī hath^e karē hekirē-ddūrāhē-ddēh^a-ddē
his younger son everything in-hand having-made a-far-country-towards
 uthī haliō, jitē pāh^e-jō mā^u ajhalāi^a-mē^ñ
having-arisen went, where his-own property licentiousness-in
 viñāyā^ñ. Sabh^e khapāin^a-khā^ñ-pō^e itifāqā^ñ unhē-ddēh^a-mē^ñ
was-wasted-by-him. All-things spending-from-after by-chance that-country-in
 ddādāhō dḍukar^u achī piō, jāh^e-karē hō parawas^e thian^a
severe famine having-come fell, which-through he in-want to-become
 laggō. (Pān^a-khē tang^e-hāl^a-mē^ñ dḍisī)
began. (Himself (acc.) straitened-circumstance-in having-seen)
 unhē-ddēh^a-jē-hekirē-rahandar^a-khē jī^a-tī^a karē, wañī,
that-country-of-one-resident-to somehow-or-other having-done, having-gone,
 chambiriō, jāh^e pāh^e-jē-bhani^a-mē^ñ suar^a chāraṇ^a-lā^e mōkilius^e.
he-adhered, by-whom his-own-field-in swine feeding-for it-was-sent-as-for-him.
 A^e iē thē-bhāyā^ñ ta, ‘jēkē chhilū suar^a
And thus it-was-being-thought-by-him that, ‘whatever husks the-swine
 thā-khāin^e, sē jēkar^a mā^ñ khāi pāh^e-jō pēt^a bharyā^ñ,
are-eating, those would-that I having-eaten my-own belly I-may-fill,’
 par^a khēs^e kāh^e be kī-kī-na dḍinō. Itē samujh^a-mē^ñ
but to-him by-anyone even anything-at-all-not was-given. Here sense-in
 achī chawan^a laggō ta, ‘mūh^e-jē-pi^a-waṭ^e kētiran^e-i-pōrehatan^e-khē
having-come to-say he-began that, ‘me-of-father-near how-many-even-labourers-to

jhājhi mānī pēi-milē, a^e āũ-ī het^a bukh^a piō-marā.
abundant bread is-being-got, and I-indeed here of-hunger am-dying.
 Sō āũ uthī pāh^e-jē-pi^u-wat^e wañi chawandōsās^e,
Therefore I having-arisen my-own-father-near having-gone I-will-say-to-him,
 “ ē bābā, mū āsimān^a-jō a^e tūh^e-jō gunāh^a kayō-āhē, hāṇē
“ O father, by-me heaven-of and thee-of sin been-done-is, now
 inhē-lāiq^a na āhiyā jō warī tūh^e-jō puṭ^u
for-this-fit not I-am that again thee-of the-son
 chawāyā, sō mū-khē
I-should-cause-to-say (i.e. I-should-call-myself), so me (acc.)
 pāh^e-jē-pōrehatan^e-mā hekirē-jaherō karē jjān^a.’’ (Iē
thine-own-labourers-from-among one-like having-made esteem.’’ (Thus
 rithē), uthī pāh^e-jē-pi^u-ddē haliō. Añā
having-planned), having-arisen his-own-father-towards he-went. Still
 parē-ī hō ta unhē-khē ddisī piṇas^e-khē dḍadhī
distant-even he-was that him (acc.) having-seen his-father-to great
 bbājh^a āi, jāh^e dōṛī bhākur^a pāē khēs^e
compassion came, by-whom having-run embrace having-caused-to-fall to-him
 chumiō. Tāh^e-tē puṭas^e chayus^e, ‘ ē bābā, mū
it-was-kissed. That-on by-his-son it-was-said-to-him, ‘ O father, by-me
 āsimān^a-jō a^e tūh^e-jō gunāh^a kayō-āhē, hāṇē inhē-lāiq^a na āhiyā
heaven-of and thee-of sin been-done-is, now for-this-fit not I-am
 jō warī tūh^e-jō puṭ^u chawāyā.’ Par^a piṇas^e
that again thee-of the-son I-should-cause-to-say.’ But by-his-father
 pāh^e-jē-bbānhan^e-khē chayō ta, ‘ uchē-khā uchō waggō khañi
his-own-slaves-to it-was-said that, ‘ good-than good dress having-taken
 achi pahirāyōs^e; a^e hath^a-mē mudi, a^e pēran^e-mē
having-come clothe-ye-him; and hand-on a-ring, and feet-on
 jutī pāyōs^e, ta pō^e khāi khūshī
a-pair-of-shoes put-ye-on-him, and afterwards having-eaten rejoicing
 karyū; chhō-ta hi^a mūh^e-jō puṭ^u muō hō, sō hāṇē
let-us-make; because-that this me-of the-son dead was, he now
 jiō-āhē; a^e gum^a thi viō-hō, sō hāṇē ladhō-āhē.
alive-is; and lost having-become gone-was, he now been-got-is.’
 Taddahī uhē khūshī karaṇ^a laggā.
Then they rejoicing to-make began.

A^e sandus^e waddō puṭ^u bbani^a-mā
And his great son the-field-from-in
 thi, jaddahī ghar^a-khē vējhō āyō,
having-become (i.e. having-retained), when the-house-to near he-came,

taddahī ggāin^a-a^ē-nāch^a-jō parilāⁿ kan^a-tē pius^ē. Sō
then singing-and-dancing-of sound the-ear-on fell-to-him. So
 hekirē-bbānhē-khē kōthē puchhiāī ta, 'hi^a chhā
one-slave-to having-called it-was-asked-by-him that, 'this what
 piō-thiē ? ' Chayāī^s ta, 'tūh^ē-jō bhāⁿ āyō-āhē,
is-becoming ? ' It-was-said-by-him-to-him that, 'thee-of the-brother come-is,
 a^ē piñhē mahemānī kai-āhē, inhē-lā^ē jō khēs^ē
and by-thy-father hospitality been-made-is, this-for that him
 chañō-bhalō ladhō-athas^ē. Hi bbudhi, kāviriji,
safe(-and)-sound been-got-is-by-him.' This having-heard, having-become-angry,
 andar^ē wañan^a chañō na bhāyāī. Taddahī piñas^ē
within to-go good not it-was-thought-by-him. Then by-his-father
 bbāhir^ē achī khēs^ē samujhāyō. Par^a piⁿ-khē
outside having-come to-him it-was-caused-to-understand. But the-father-to
 warandī^a-mē chayāī jō, 'ddisⁿ, āū kētiran^ē-warehan^ē-khā
answer-in it-was-said-by-him that, 'see, I how-many-years-from
 tūh^ē-jī-i khizimat^a piō-karyā, a^ē kaḍḍahī tūh^ē-jē-ḥukim^a-jē-ubatar^ē
thee-of-only service am-doing, and ever thee-of-the-order-of-against
 na haliō-āhiyā; taddahī be mū-khē kaḍḍahī cbhēlō na
not gone-am ; then even me-to ever a-kid not
 dḍinu^ē, jō āū (kuhī) pāl^ē-jē-dōsitān^ē-sā gaḍḍ^a
was-given-by-thee, that I (having-slaughtered) my-own-friends-with together
 khūshī karyā; par^a hin^a-pāl^ē-jē-put^a-jē-achan^a-tē, jāh^ē
rejoicing may-make ; but this-Your-Honour-of-son-of-coming-on, by-whom
 tūh^ē-jō mālⁿ kañiriun^ē-mē viñāyō, tāh^ē-lā^ē tō waḍḍī mahemānī
thee-of property harlots-in was-wasted, him-for by-thee great feast
 kai.' Tāh^ē-tē piñas^ē chayus^ē, 'ē bbachā, tū ta
was-made.' That-on by-his-father it-was-said-to-him, 'O child, thou that
 hamēsh^a mū-wat^ē-i āhī, a^ē jēkī atham^ē sō sabh^ē
always me-with-veryly art, and whatever is-of-me that all
 tūh^ē-jō-i āhē; para khūshī karan^a a^ē sarahō thian^a asā-tē
thee-of-only is ; but rejoicing to-make and happy to-become us-on
 wājib^a hō; chhō-jō hiⁿ tūh^ē-jō bhāⁿ muō hō, sō hāṇē jīō
proper was ; because-that this thee-of brother dead was, he now alive
 āhē; a^ē gumⁿ thī viō-hō, sō hāṇē ladhō-āhē.
is ; and lost having-become gone-was, he now been-got-is.'

[No. 2.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN II.

(PERSO-ARABIC CHARACTER.)

آئون تدار منشي سوپراج وت نوڪر هوس موري مين. اٽڪل ٻه مناشندا
 جو نوڪري ڇڏي ڏنيه ۽ گهوٽرو جيڪو منهنجي سوار ٻئي جو هو سوچوري تي وين
 پوءِ اٽڪل ۱۵، ۱۶ ڏينهن ٿيندا جو موري کان نارو شاهه ويس تي باقي اڌ ٻاهر سڄ
 هو ته ڏنيه ته ليکوءِ وائي جو ڪوهه نارو شاهه کان مل پند اوري آهي اتي مڪم ماڻون
 گهوٽرو ڪاهي پي آيو مون ڏٺو، ان کان پڇيهم ته ڪير آهين چيائين ته ماضي آهيان نالو اتر
 ربو پٽ ڍاندي جو ويند نارو شاهه جو. پوءِ مون سڀا توجوا ڳوڻهه جو واقف هو. پاڻ گهوٽري
 تي چتر هيل هو. مون کي ڏسي گهوٽري تان لٿو. ۽ مون کي چيائين ته گهوٽرو ڪيئي ڪاهي وڃ مون
 چيئ ته چلو مون کي ڏي. گهوٽرو رنگ جو ڪميٽ عمر چو سال هو. پوءِ گهوٽرو وٺي ان تي چتر
 آيس موري ۽ ربو ويو هليو. مون کي چيائين ته پسا ۲۶ رپيا وٺندو سانئ. مون چيس ته هيسر
 مون وت ڪين آهن جڏهن ٿيند مٽهين ڏيندس. انهيءَ وقت ٻيو ماڻون ڪوڪوڻ هو.

اھاراتِ موري تڪيسن بي راتِ قاضي جي ڳوٺِ مسافر خاني مين تڪيسن چوٿين ڏينهن
 ننڊي الهيار مين پھتو ۽ اچي منشي فارو مل تيار وٽ ھو تار پيش ڪيو ۽ مون سان ھو
 ۽ ٽيون ڏينهن اھو ڪوٽو ڏنگن واري منشي جي پٽي والي کي ڏنوا ٿا ڪا به ڪن لاءِ جو آئي
 وٽ آئي ۽ اڄ صبح جو مون کي صوبيدار پڪڙيو آهي ته توبارو ڪوٽو وڃو پر جيڪو آهي ۽
 صوبيدار ڪوٽو ڪونه گھرايو آيا ڪوٽو وٺي پٽي والي وٽ آهي.

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN II.

NĀGARĪ CHARACTER.

आजं तपदार मुनिशी सोभराज-वटि नौकरु होसि मोरे-में अटिकल व
 महिना थींदा जो नौकिरी छड़ी डिनिअमि अइं घोड़ो जेको मुँहिंजे
 सुवारिअ-जो हो सो चोरी थी विअो । पोइ अटिकल पंद्रहँ सोरहँ डीहँ थींदा
 जो मोरे-खाँ ठारुशाह विउसि-थे, बाक्री अधु पहिरु सिजु हो त डिठुमि त
 लेखुअ वाणिअ-जो खूहु, ठारुशाह-खाँ मइलु पंधु ओरे आहे, उते हिकु माणूँ
 घोड़ो काहे पे-आयो, सो मूँ डिठो । उन-खाँ पुछिउमि त केरु आहीँ ?
 चयाँई त माक्री आहियाँ । नालो अथमि रबू पुटु ठाँदे-जो, वेठलु ठारुशाह-जो ।
 पोइ मूँ सुजातो जो अगु मुँहिं-जो वाक्किपु हो । पाण घोड़े-ते चडिहिअलु
 हो । मूँ-खे डिसी घोड़े-ताँ लथो अइं मूँ-खे चयाँई त घोड़ो खपेई त काहे
 वजु । मूँ चयुसि त चडो मूँ-खे डे । घोड़ो रंग-जो कुमेतु उमिरि चौसाल
 हो । पोइ घोड़ो वठी उन-ते चडिही आयुसि मोरे अइं रबू विअो हलिअो ।
 मूँ-खे चयाँई त पइसा क्वीह रुपया वठंदोसाँइ । मूँ चयुसि त हीअर मूँ-वटि
 के-न आहिनि । जइहीं थींदमि तइहीं डींदुसि । उन्हिअ वक्किति बियो
 माणूँ को-को-न हो । इहा राति मोरे टिकिउसि, वी राति काज़िअ-जे गोठि
 मुसाफिर खाने-में टिकिउसि, चोथे डीहँ टंडे अलछार-में पइतुसि अइं अची
 मुनिशी ठारुमल तपदार-वटि कोटारु बीठुसि । घोड़ो मूँ-साँ हो अइं दिअों
 डीहँ उहो घोड़ो टुकनिवारे मुनिशिअ-जे पटेवाले-खे डिनो-अथमि गाह-जे
 खणण-लाइ, जो उन्हे-वटि आहे । अइं अजु सुबूह-जो मूँ-खे सूवेदार पकिडिअो-
 आहे त तो-वारो घोड़ो चोरिअ-जो आहे । अइं सूवेदार घोड़ो को-न घुरायो ।
 अआ घोड़ो उन्हे पटेवाले-वटि आहे ॥

[No. 2.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT HYDERABAD.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Āũ Tapadār^a-Munishī-Sōbharāj^a-waṭ^e naukar^a hōs^e Mōrē-mē. Aṭikal^a bba
I Tapadār-Munshī-Śōbhrāj^a-with servant was Mōrō-in. About two
 mahinā thindā jō naukirī chhaḍḍī-dḍiniam^e, a^e ghōrō
months will-become that service was-abandoned-by-me, and the-horse
 jēkō mūh^e-jē-suwāri^a-jō hō, sō chōrī thī-viō. Pō^e aṭikal^a
whichever me-of-riding-of was, that a-theft became. Afterwards about
 pandrah^a sōrah^a dḍīh^a thindā, jō Mōrē-khā Thārūshāh^a
fifteen sixteen days will-become, that Mōrō-from (to-)Thārūshāh^a
 vius^e-thē, bāqī adh^a pahir^a sij^a hō, ta dḍithum^e ta
I-was-going, remaining half a-watch the-sun was, that was-seen-by-me that
 Lēkhū-wāṇiē-jō khūh^a, Thārūshāh^a-khā mail^a pandh^a ōrē āhē, utē
Lēkhū-Baṇiyā-of the-well, Thārūshāh^a-from a-mile distance near it-is, there
 hek^a māṇhū ghōrō kāhē pē-āyō, sō mū dḍithō.
a man horse having-driven was-coming, he by-me was-seen.
 Un^a-khā puchhium^e ta, 'kēr^a āhī?' Chayāi^a ta,
Him-from it-as-asked-by-me that, 'who art-thou?' It-was-said-by-him that,
 'Māchhī āhiyā. Nālō atham^e Rabū, puṭ^a Dhāndē-jō, vēthal^a
'Māchhī I-am. Name is-to-me Rabū, son Dhāndō-of, seated (i.e. resident)
 Thārūshāh^a-jō.' Pō^e mū suṇātō jō agg^a mūh^e-jō
Thārūshāh^a-of.' Then by-me he-was-recognized that formerly me-of
 wāqif^a hō. Pāp^a ghōrē-tē chareheal^a hō. Mū-khē
acquaintance he-was. He-himself a-horse-on mounted was. Me (acc.)
 dḍisī, ghōrē-tā lathō, a^e mū-khē chayāi^a
having-seen, the-horse-from-on he-descended, and me-to it-was-said-by-him
 ta, 'ghōrō khapēi, ta kāhē wañ^a.' Mū
that, 'a-horse may-be-needed-by-thee, then having-driven go.' By-me
 chayus^e ta, 'chanō, mū-khē dḍē.' Ghōrō rang^a-jō
it-was-said-to-him that, 'good, me-to give.' The-horse colour-of

kumēt^a, 'umir^e chausāl^a hō. Pō^e ghōrō waṭhī, un^a-tē
bay, age in-the-fourth-year was. Then the-horse having-taken, it-on
 charehī, āyus^e Mōrē, a^e Rabū viō-haliō. Mũ-khē
having-mounted, I-came to-Mōrō, and Rabū went-away. Me-to
 chayāñi ta, 'paīsā chhaviḥ^a rupayā waṭhandōsā^e.
it-was-said-by-him that, 'money twenty-six rupees I-will-take-from-thee.'
 Mũ chayus^e ta, 'hīar^a mũ-waṭ^e kē-na āhin^e. Jadḍahī
By-me it-was-said-to-him that, 'now me-near any-not are. When
 thindam^e, tadḍahī dḍindus^e. Unhe^a-waqit^e bbiyō māñhū
they-will-become-to-me, then I-will-give.' At-that-time other man
 kō-kō-na hō. Ihā-rāt^e Mōrē ṭikius^e, bbī-rāt^e
any-at-all-not was On-this-very-night at-Mōrō I-stayed, on-the-next-night
 Qāzi^a-jē-Ggōṭh^e musāfir^a-khānē-mē ṭikius^e, chōthē-dḍīh^a.
at-Qāzi-jō-Gōṭh^a the-travellers-rest-house-in I-stayed, on-the-fourth-day
 Tanḍē-Alahyār^a-mē pahutus^e, a^e achī, Munishī-Ṭhārūmal^a-Tapadār^a.
Tanḍō-Alahyār^a-in I-arrived, and having-come, Munshī-Ṭhārūmal-the-Tapadār-
 waṭ^e kōṭār^a biṭhus^e. Ghōrō mũ-sā hō, a^e ṭ(r)iō-dḍīh^a
with a(-public)-servant I-stood. The-horse me-with was, and the-third-day
 uhō ghōrō ṭukan^e-wārē-munishi^a-jē-paṭēwālē-khē dḍinō-atham^e
that horse the-vaccinator-Munshī's-orderly-to been-given-is-by-me
 gāh^a-jē-khaṇa^a-lā^e, jō unhē-waṭ^e āhē, a^e ajj^a ṣubūh^a-jō mũ-khē
grass-of-carrying-for, which him-with is, and today morning-of me-as-for
 ṣubēdār^a pakiriō-āhē ta 'tō-wārō ghōrō chōri^a-jō āhē.' A^e
by-the-Ṣubēdār been-arrested-it-is that 'your horse theft-of is.' And
 ṣubēdār^a ghōrō kō-na ghurāyō. Añā ghōrō
by-the-Ṣubēdār the-horse at-all-not was-sent-for. Still the-horse
 unhē-paṭēwālē-waṭ^e āhē.
that-very-orderly-with is.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF AN ACCUSED PERSON IN A CRIMINAL COURT.)

I was a servant with Munshī Śōbhraj, the Tapadār, in Mōrō. About two months ago I left his employment, and my riding horse was stolen. Fifteen or sixteen days afterwards I was going from Mōrō to Ṭhārūshāh, and about half a watch before sunset I came in sight of Lēkhū Baniyā's well, situated about a mile from Ṭhārūshāh, and there I saw a man coming along on horseback. I asked him who he was, and he said that he was a Māchhī, that his name was Rabū, the son of Ḍhāndō, and that he lived in Ṭhārūshāh. At this I recognized him as an old acquaintance. He was mounted on his horse, and on seeing me he got off and said to me that if I needed a horse, I could ride off on that one. I said I was willing to take it. The colour of the horse was bay, and

it was in its fourth year. So I took over the horse, mounted it, and rode to Mōrō, while Rabū went off (in another direction). He told me that I should have to give him twenty-six rupees for the horse, and I replied that I had no money at the time, but that when I got any I would pay him. No one else was present at the time. That night I stayed at Mōrō, the next night in the travellers' rest-house at Qāzī jō Gōṭh. On the next day I arrived at Tāndō Alahyār, and engaged myself as a Government servant to Munshī Ṭhārūmal, the Tapadār. I had the horse with me, and on the third day I gave it to the Paṭēwālō of the Vaccinator Munshī for carrying grass, and it is still with him. This morning I was arrested by the Police Ṣūbēdār on the charge that the horse that was with me was stolen property. The Ṣūbēdār has never sent for the horse (to inspect it), and it is still in possession of the Paṭēwālō to whom I made it over.

[No. 3.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

SPECIMEN III.

(British and Foreign Bible Society, 1890.)

(PERSO-ARABIC CHARACTER.)

ڊڪڙي ماڻهو کي هر پُٽ دوا (۱۲) تڻ مون ننڍي پيءُ کي چيو اي بابا
 مال مون چڪو پاڻو مهنجو ٿئي سو مون کي ڏي تر اُنهي مال تڻ کي وڌائي
 ڏنو (۱۳) ۽ ٿورڙن ڏينهن کان پوءِ اهو ننڍو پُٽ سڳي گڏ ڪري ڊڪڙي
 ڏورائي ڏيڏي هليو ويو ۽ اُتي پهتو سڀ مال اجهائي ر وڃايا (۱۴)
 ۽ جڏه سڀ ڪپائي رهيو تر اُنهي ڏيڏي ر ڏاڍو ڏڪر اچي پيو ۽ اهو ڀروس
 ٽٽل لڳو (۱۵) تر اُنهي ڏيڏي جي ڊڪڙي رهندڙ کي وڃي چنبڙيو ۽ اُنهي
 پهنجي پٺي ر سُر چارل لاءِ موڪلس (۱۶) ۽ اُتي ٿي پانڀا تر چيڪي چلون
 سُرڻا کائين تڻ ما پهنجو پٽ پريان ۽ اُنهي کي ڪنڊ هر تر ٿي ڏنو (۱۷) ڏڏي
 سنڀال ر اچي چيائ تر مهنجي پيءُ وٽ ڪيترن پو رهين کي جهجهي ماني ٿي ملي
 ۽ آءُ هٿ بکر پتو مران (۱۸) تر آءُ اُتي پهنجي پيءُ ڏي هلي ويندس ۽ چوندو ساس
 اي بابا مون آسمان جو ۽ تهنجو گناه ڪيو آهي (۱۹) ۽ هاڻي اُنهي لائق نه
 آهيان جو وري تهنجو پُٽ چوايان سو مون کي پهنجي پو رهين مون ڊڪڙي
 جهڙو ڪري چاڻ (۲۰) پوءِ اُتي پهنجي پيءُ ڏي هليو ۽ اڃا پري ئي هو تر اُنهي
 کي ڏسي پڻس کي ڏاڍي ٻاجهر آئي ۽ ڊوڙي پاڪر پائي تنه کي چميا (۲۱) تر
 پڻس چيس اي بابا مون آسمان جو ۽ تهنجو گناه ڪيو آهي هاڻي اُنهي لائق نه آهيان
 جو وري تهنجو پُٽ چوايان (۲۲) تر پڻس پهنجي ٻانهن کي چيو ڪ اوهي کان

اُڇو وڳو ڪٽي اچي پهر اڏوس ۽ هٿ ۾ منڊي ۽ پيرن ۾ جٽي وڃي (۲۳) ۽ ٿلهو
وڇو اچي ڪلهو نه کائون ۽ خوشي ڪريون (۲۴) ڇو جو هي ۲ تهنجو پٽ مٿو هو
سو هاڻي ڄڻو آهي ۽ گهر تي ويو هو سو هاڻي لڏو آهي تڏه اُهي خوشي
ڪرڻ لڳا۔

(۲۵) ۽ اُنهي جو وڏو پٽ ٻني ۾ هو سو جڏه گهر کي وڃي آيو ته ڳاڙو ۽
ناچ جو پر لاءِ ڪن ٽي پيس (۲۶) تڏه ڊڪري نوڪر کي ڪوئي پڇيا ته هي
ڇا ٿو ٿئي (۲۷) اُنهي چيس ته تهنجو ڀاءُ آيو آهي ۽ تهنجي ٻي ۲ ٿلهو وڇو ڪنو آهي
ڇو جو اُنهي کي چڱو ڀلو لڏا (۲۸) ته اُنهي ڪاوڙجي اندر وڃي چڱو نه ڀانيو
تڏه پيس ڏاڙا اچي تنه کي سمجهايو (۲۹) ته اُنهي ورندي ۾ ٻي ۲ کي چيو جو
قس آءٌ ڏيترن ورهين کان تهنجي خدمت ۾ ڪريان ۽ ڪڏه تهنجي حڪم
کان اُبتو نه هليو آهيان پر ڪڏه ٻه نو مون کي ڊڪرو ڇپلو نه ڏنو ته آءٌ پهنجي
دوستن سا گڏ خوشي ڪريان (۳۰) پر جڏه هي ۲ تهنجو پٽ آيو جنه تهنجو مال
ڪڇرين ۾ وڃايو آهي ته نو اُنهي لاءِ ٿلهو وڇو ڪنو (۳۱) تڏه اُنهي چيس اي
پٽ تون هميشه مون وٽ آهي ۽ جيڪي مون وٽ آهي سو تهنجو ئي آهي (۳۲)
پر خوشي ڪرڻ ۽ سرهو ٿيڻ اسان کي واجب هو ڇو جو هي ۲ تهنجو ڀاءُ مٿو هو سو هاڻي
ڄڻو آهي ۽ گهر تي ويو هو سو هاڻي لڏو آهي —

[No. 3.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

SPECIMEN III.¹*(British and Foreign Bible Society, 1890.)*

TRANSLITERATION.

(11) Hekirē-māṇhu^a-khē bba puṭ^a huā. (12) Tin^e-mō nandhē pi^a-khē chayō, ‘ē bābā, māl^a-mō jēkō bhānō mūh^e-jō thiē, sō mū^a-khē dḍē.’ Ta unhē māl^a tin^e-khē virāhē-dḍinō. (13) A^e thōriṇ^e-dḍiḥan^e-khā pō^e uhō nandhō puṭ^a sabh^a-kī gadd^a karē hekirē dḍuriē-dḍēh^a-dḍē haliō-viō, a^e utē pāh^a-jō sabh^e māl^a ajhalāi^a-mē viṇāyāi. (14) A^e jaddēhⁱ sabh^e khapāē rahiō, ta unhē-dḍēh^a-mē dḍādhō dḍukar^a achī piō, a^e uhō para-was^e thian^a laggō. (15) Ta unhē-dḍēh^a-jē-hekirē-rahandar^a-khē wañi chamburiō, a^e unhē pāh^a-ji^a-bbani^a-mē suar^a chāran^a-lā^e mōkilius^e. (16) A^e iē thē bhāyāi ta ‘jē-kē chhilū suar^a thā-khāin^e, tin^e māl^a pāh^a-jō pēt^a bharyā,’ a^e unhē-khē kāh^e be na thē-dḍinō. (17) Taddēhⁱ sambhāl^a-mē achī chayāi ta, ‘mūh^e-jē-pi^a-wat^e kētiran^e-pōrahyatan^e-khē jhaji mānī thī-milē, a^e āñi het^e bukh^a piō mārā. (18) Ta āñi uthi pāh^a-jē-pi^a-dḍē hali vēndus^e, a^e chawandōsās^e, ‘ē bābā, mū āsmān^a-jō a^e tūh^e-jō gūnāh^a kayō-āhē, (19) a^e hānē inhē-lāiq^a na āhiyā jō warī tūh^e-jō puṭ^a chawāyā, sō mū^a-khē pāh^a-jē-pōrahyatan^e-mō hekirē-jeharō karē jjan^a.’ (20) Pō^e nthi pāh^a-jē-pi^a-dḍē haliō; a^e āñi parē-i hō, ta unhē-khē dḍisi piṇis^e-khē dḍādhī bbājh^a āi, a^e dōri, bhākur^a pāē, tāh^e-khē chumiāi. (21) Ta puṭas^e chayus^e, ‘ē bābā, mū āsmān^a-jō a^e tūh^e-jō gūnāh^a kayō-āhē, hānē inhē-lāiq^a na āhiyā jō warī tūh^e-jō puṭ^a chawāyā.’ (22) Ta piṇis^e pāh^a-jē-bbānhan^e-khē chayō ke, ‘ūchē-khā ūchō waggō khañi-achī pahirāyōs^e; a^e hath^a mē mundī, a^e pēran^e-mē jutī vijhōs^e, (23) a^e thulhō wachhō achhi kuhō, ta khāñi a^e khūshī karyū; (24) chhō-jō hi^a mūh^e-jō puṭ^a muō hō, sō hānē jiō āhē; a^e gum^a thī viō-hō, sō hānē ladhō-āhē.’ Taddēhⁱ uhē khūshī karan^a laggā.

(25) A^e unhē-jō waddō puṭ^a bbani^a-mē hō. Sō jaddēhⁱ ghar^a-khē vējhō āyō, ta ggāin^a-a^e-nāch^a-jō parlā^a kan^a-tē pius^e. (26) Taddēhⁱ hekirē-naukar^a-khē kōthē puchhiāi ta, ‘hi^a chhā thō-thiē?’ (27) unhē chayus^e ta, ‘tūh^e-jō bhā^a āyō-āhē, a^e tūh^e-jē-pi^a thulhō wachhō kuṭhō-āhē, chhō-jō unhē-khē chañō-bhalō ladhāi.’ (28) Ta unhē kāviriji andar^e wañan^a chañō na bhāyō. Taddēhⁱ piṇis^e bbāhar^e achī tāh^e-khē samujh-āyō. (29) Ta unhē warandi^a-mē pi^a-khē chayō jō, ‘dḍis^a, āñi hētiran^e-warahyun^e-khā tūh^e-ji khidmat^a piō-karyā, a^e kaddēhⁱ tūh^e-jē-hukum^a-khā ubtau na haliō-āhiyā, par^a kaddēhⁱ be tō mū^a-khē hekirō chhēlō na dḍinō ta āñi pāh^a-jē dōstan^e-sā gadd^a khūshī karyā. (30) Par^a jaddēhⁱ hi^a tūh^e-jō puṭ^a āyō, jāh^e tūh^e-jō māl^a kañiryun^e-mē viṇāyō-āhē, ta tō unhē-lā^e thulhō wachhō kuṭhō.’ (31) Taddēhⁱ unhē chayus^e, ‘ē puṭ^a, tū ham-ēsh^a mū-wat^e āhē, a^e jē-kī mū-wat^e āhē, sō tūh^e-jō-i āhē; (32) par^a khūshī karan^a a^e sarahō thian^a asā-khē wājib^a hō, chhō-jō hi^a tūh^e-jō bhā^a muō hō, sō hānē jiō-āhē; a^e gum^a thī viō-hō, sō hānē ladhō-āhē.’

¹ The above so closely resembles the Hyderabad specimen that no interlinear translation is necessary. The only important difference is that in this version the fattened calf is referred to, while mention of it is avoided in the version from Hyderabad. Regarding the transliteration of جَدِّه by *jaddēhⁱ* instead of *jaddēh^e*, see the remarks on p. 21.

STANDARD SINDHĪ OF KARACHI.

It was reported for this Survey that there were 370,780 speakers of Standard Sindhī in the District of Karachi. Two specimens have been received from that district, each being written both in the Perso-Arabic and in the improved Hindū Sindhī character. The specimens are here given only in the latter character. The first specimen is a version of the Parable of the Prodigal Son, and it so closely resembles the versions already given that it has not been thought necessary to provide an interlinear translation. Instead, an interlinear transliteration has been added to the facsimile representation of the original manuscript. The second specimen is an extract from the famous Dīwān of the Sindhī poet 'Abdu'l-Latīf Shāh, entitled the *Shāh-jō Risālō*, or 'Tractate of the Shāh.' The extract is the *Wāī*, or Epilogue, of the fourth *Sur*, or Song, entitled *Surāgg*. I have shown in footnotes where the text as given differs from the edition of Trumpp.

The language of these specimens is practically the same as that illustrated in the preceding grammatical sketch. There is a tendency to substitute a final *°* for a final *²* or *³*, but these are probably merely instances of careless writing. Examples are *hālat°* for *hālat²*, *pān°* for *pān²*, *guzirān°* for *guzirān²*, *rakh°* for *rakh²*, *gun°* for *gun²*, and, in the second specimen, *sun°* for *sun²*, and *chhin°* for *chhin²*. There is a strong tendency to insert a *y* between concurrent vowels, as in *chayāyī*, he said; *piy*, a father, and so on. The termination *āī* is written *āī* or *āyī*, with no nasal mark over the *ā*. Thus, *chhadḍī-yāī*, he abandoned; *chayāyī*, he said. These are, however, merely matters of spelling, and do not affect the pronunciation.

In the second specimen, *āhē*, thou art, takes the poetical form *āhiyē*.

[No. 4.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT KARACHI.

SPECIMEN I.

Hekrē

māṇhū¹-khē

bba

puṭ^a

huā.

Ā^ctin^c-mā

nandhē

pāh^c-jē-piy¹-khē

chayō,

‘ē

bābā

māl^a-mā

jēkō

bhānō

muh^c-jō

thiē,

sō

mū^c-khē

ḍḍē.’

Ā^chun^apāh^c-jōmāl^a

virahāē (for virāhē)

hunan^c-khē

ḍḍinō.

Thōri^can^c.

ٻڌڻ ۽ ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

ḍḍihān°-khā

pō

nanḍhō

puṭ°

سڄو ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

sabh°

gaḍḍ°

karē

hekrē-

ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

ḍḍūrāhē-ḍḍēha-ḍḍē

haliyō

ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

viyō,

ā°

utē

pāh°-jō

māl°

ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

bē-hūdī° (for bē-hūdī°)

hālat°-mē

viñāē

ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

chhaḍḍiyāī.

Ā°

jaḍḍhī

sabh°

ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

khapāē

rahiyō

tāh°-khā

pō°

ڳالهائڻ ۽ ڳالهائڻ ۽ ڳالهائڻ

un°-ḍḍēh°-mē

ḍḍāḍhō

ḍḍukār°

achī

پيو. ٺڪڙو ٿو ٿيڙو ✓
 piyō, ẓ̃e hun^a-jō guzirān^e (for guzirān^a)

ٿو ٿيڙو ٺڪڙو ٺڪڙو. ٺڪ
 tang^e thiyaṇ^a laggō.¹ Ẓ̃e

ٺڪڙو ٺڪڙو ٺڪڙو ٺڪڙو
 hun^a pāh^e-jē bbanī^a (for bbani^a)-mē

ٺڪڙو ٺڪڙو ٺڪڙو ٺڪڙو
 suar^a chāraṇ^a-tē rakhiyus^e.

ٺڪڙو ٺڪڙو ٺڪڙو ٺڪڙو
 Jēkē tuh^a suaran^e thē-kbādhā,

ٺڪڙو ٺڪڙو ٺڪڙو ٺڪڙو
 sē hū khūshī^a-sā̃ (for khūshi^a-sā̃) khāī pāh^e-jō

ٺڪڙو ٺڪڙو ٺڪڙو ٺڪڙو
 pēt^a bharē-hā, par^a kāh^e

ٺڪڙو ٺڪڙو ٺڪڙو ٺڪڙو
 dḍinas^e kē na. Jaddhī hun^a

¹ The following words have been omitted after this —hun^a-ḍḍēha-jē-hekṛē-rahandar^a-khē wañī laggō.

پاڻ ۽ سمجھڻ ۽ ڏيڻ

pāṇ°

sambhālyō,

taddhī

ڪاڻ ۽ ٻن ٻن ٻن ٻن ٻن

chayāī

ta,

‘muh°-jē-piy°-jī

پڙهڻ ۽ ڏيڻ ۽ ڏيڻ ۽ ڏيڻ

pōrheyatan°-waṭ°

jhajhī

mānī

ڪاڻ ۽ ڪاڻ ۽ ڪاڻ ۽ ڪاڻ

khāiṇ°-kāṇ° (*for eating*)

āhē,

ā°

uh°

ڪاڻ ۽ ڪاڻ ۽ ڪاڻ ۽ ڪاڻ

pāchhī (*remaining over*) be (*also*) vijhī (*having cast*) thā-saghan° (*they are able*), ā°

ڪاڻ ۽ ڪاڻ ۽ ڪاڻ ۽ ڪاڻ

āū

bukh°

piyō-marā.

Āū

ڪاڻ ۽ ڪاڻ ۽ ڪاڻ ۽ ڪاڻ

uthī

piy°-waṭ°

thō-wañā,

ā°

ڪاڻ ۽ ڪاڻ ۽ ڪاڻ ۽ ڪاڻ

wañī

thō-chawās°

ta,

“ē

bābā,

اڻ ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا

āñ

Bhagguwant^aā^etuh^e-jōdḍuhārī (*guilty*)

اڻ ٿيڻ وارا ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا ✓

āhiyā,

hāñē

mā

lāik^a

na

اڻ ٿيڻ وارا ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا

āhiyā

jō

tūh^e-jōpuṭ^a

saddāyā ;

اڻ ٿيڻ وارا ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا ✓

sō

mū-khē

pāh^e-jan^e-paghārawāran^e-

اڻ ٿيڻ وارا ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا ✓

naukaran^e-mā

hekṛō

karē

rakh^e (*for rakh^a*).'''

اڻ ٿيڻ وارا ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا ✓

Ā^e

uthī

piy^a-ḍḍē

haliyō.

Par^a

اڻ ٿيڻ وارا ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا ✓

aṇā

ghaṇō

parē

hō

ta

piṇas^a

اڻ ٿيڻ وارا ٿيڻ وارا ۽ ڏاڏا ٿيڻ وارا ✓

dḍisi-wartus^a,ā^ehun^a-khēbbāj^a

ਮਾਛ ਮਾਂਛ ਤੁਛ ਤੁਝ ਠਿਠਿਐਂ ਠਿਠਾ

āī, â^ē hū dōrī-viyō aī ggirā-

1. $\frac{1}{\sqrt{1-x^2}}$ - 1

-tharyũ (*for* ggirāhetiryũ) pāē, chumyũ dḍinaĩs̃.

၁ နှစ်လျှင် ၄၃၇ မီလီမီတာ

Taddhī puṭ^a chayō, ‘bābā, mā̃ Parmē-

જિ. ૦ ૨ નો ૬ ના રૂઆતિ આંચે

-shiwar^a-jō ddubārī āhiyã aĩ

ମୁକ୍ତିଲାଭ କରିବାକୁ ମଧ୍ୟ ସମର୍ଥନ ଦିଅନ୍ତୁ

tũh^h-jō be, ă^h ăũ lăik^h na_x.

ਅਮਰਿਕਾ ਵਿਚ ਰਿਹਾ ਕਰਨ ਵਾਲਾ

ahiyā jō tūh^ē-jō puṭⁿ saddāyā.^{ā'}

72 100 10 4 10 10 10 10

Par^a piṇas^e pāñ-jan^e-naukaran^c.

॥ श्रीगणेशाय नमः ॥

khē chayō ta, 'tamām" suṭhō (*nice*) waggō khañi

اچو ڏيکاري ٿو ته ڇا ٿيڻ ٿو

achō, āḥ paherāyōs¹; aĩ pēran¹.

مڙي جي ٿيڻ ٿو ته ڇا ٿيڻ ٿو

mē jutī vijhōs¹; achō, ta khāũ āḥ

ڇو ته ڇو ته ڇو ته ڇو ته ڇو ته

khushiyũ karyũ; chhō-jō hiy^a mũh¹-jō

ڇو ته ڇو ته ڇو ته ڇو ته ڇو ته

puṭ^a marī-viyō-hō, āḥ warī jīō

ڇو ته ڇو ته ڇو ته ڇو ته ڇو ته

āhē; hū gum¹ (for gum^a) thi-viyō-hō, āḥ

ڇو ته ڇو ته ڇو ته ڇو ته ڇو ته

warī ladhō-āhē.¹ Āḥ hū khushiyũ

ڇو ته ڇو ته ڇو ته ڇو ته ڇو ته

karan^a laggā. Taddhī un^a-jō

ڇو ته ڇو ته ڇو ته ڇو ته ڇو ته

waddō puṭ^a bbanī^a (for bbani^a)-mē hō. Tāh¹

¹ Here the following words have been omitted:—āḥ hath^a-mē mundī payō¹.

جاڊڊي گھر ڪھ وڃھو اچي ڏيس

jaddhī ghar^a-khē vējhō achī ḍḍisē

تا رڱ ڏي ڏيکھو. تڙھ تڙھ

ta rāggⁿ ā^ē nīch^a bbudhō. Tāh^ē-tē

هنا هڪڙو نوڪار ڪوٺي

huna hekṛē-naukar^a-khē kōṭhē

پڪڙي وٺي ڏيکاري ڏي

puckhiyō ta, ‘hin^a-jō matilab^a

چھا؟ هُن چاڻو ۽ ٻڌايو

chhā ?’ Hun^a chayus^ē ta, ‘bhānē āyō-

آھي ڏيکاري ڏيکاري ڏي

āhē, ā^ē pinē majilis^a ḍḍinī-

آھي ڇھوڙو ھو ڪھ ساھي

āhē, chhō-jō hū un^a-khē sahī-

سالمات اچي مليو آھي.

salāmat^a achī milyō-āhē.’

ٻڌڻ ڪاٺي ۾ لڳائي ڏيڻ ۽ ڏيکارڻ

Un^a-khēkāwaṛ^o

laggī,

ā^oandar^o

ٺاڻي ۾ پيو وٺڻ ۽ ڏيکارڻ

na

piō-wañō.

Tāh^o-karēpiṇas^o

ٻڌڻ ۽ ڏيکارڻ ۾ ڪاٺي ۽ ڏيکارڻ

bbāher^o

āyō,

ā^ohin^a-khēminath^a (*entreaties*)

ڪاٺي ۾ ڏيکارڻ ۽ ڏيکارڻ

kayāī.

Hun^awarāṇī^a (*for* warāṇī^a)-mēpiy^a-

ٻڌڻ ۽ ڏيکارڻ ۾ ڪاٺي ۽ ڏيکارڻ

khē

chayō

ta,

‘dḍis^a tahētiran^o-warhan^o-

ٻڌڻ ۽ ڏيکارڻ ۾ ڪاٺي ۽ ڏيکارڻ

khā

āū

tūh^o-jī

chākri

piyō-

ڪاٺي ۾ ڏيکارڻ ۽ ڏيکارڻ

karyā,

ā^o

kaḍḍhī

be

tūh^o-jē-

ٻڌڻ ۽ ڏيکارڻ ۾ ڪاٺي ۽ ڏيکارڻ

āgiā-khē

ulanghan^o (*for* ulanghan^a)

na

ڪاڙو اٿام ۽ ٿڌي

kayō-atham°;

Taḍḍhī

be

ٿو ڪاڙي ٻي ڪاڙي ڪاڙي

tō

kaḍḍhī

be

mū-khē

hek°

chhēlō

na

ڏيڻو جو ڏيڻو ڏيڻو ڏيڻو

ḍḍinō

jō

āṭṭ

pāh°-jan°-yāran°-

سا ڪوشئي مان ڪاڙي ڪاڙي

sā

khushiyū

māṇyā.

Par° hiy°

ٿو ڪاڙي ڪاڙي ڪاڙي ڪاڙي

tūh°-jō

puṭ°,

jāh°

tūh°-jō

māl°

ڪاڙي ڪاڙي ڪاڙي ڪاڙي

kasibṇiyun° (*for* kasibṇiyun°)-mē

viñāyō-āhē,

اڪي ڪاڙي ڪاڙي ڪاڙي ڪاڙي

achī

pahutō-āhē,

ta

tō

hin°-kāṇ°

ماڃيلس ڏيڻو ڏيڻو ڏيڻو

majilis°

ḍḍinī-āhē.'

Taḍḍhī.

ڪاڻي سڻي ۽ ٻن ڀڻن سڻي
 chayāīs° ta, 'put°, tũ sadā-ī mũ.

هه ماڻھو ڏکي ٿي ويا
 waṭ° āhĩ, ā° jēkī mũ-waṭ°

ماڻھو ڪاڻي ۽ ڏکي ماڻھو.
 āhē sō sabh° tuhī-jō āhē.

ڪاڻي ۽ ڏکي ٿي ويا
 Ihā ggālh° juggāindī (*proper*) āhē jō

ماڻھو ڏکي ٿي ويا
 asĩ khushiyũ karyũ ā°

ڪاڻي ۽ ڏکي ٿي ويا
 sarahā thiyũ, chhō-jō hiy° tũhī-jō

ماڻھو ڏکي ٿي ويا
 bhā° muō hō, sō warī jiō-āhē;

ماڻھو ڏکي ٿي ويا
 ā° gum° (*for gum*°) thī-viyō-hō, ā° ladhō-

ماڻھو -
 āhē.'

[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT KARACHI.

SPECIMEN I.

ਮੰਤਰ ਪੜ੍ਹਨ ਤੋਂ ਮਨੁੱਖ

ଆବଦାନୀ ଓ ଫାଉଣ୍ଡେସନର ସାହାଯ୍ୟରେ

[illegible]

$\frac{1}{\sqrt{2}} \checkmark$ $\frac{1}{\sqrt{2}}$ $\frac{1}{\sqrt{2}}$ $\frac{1}{\sqrt{2}}$ $\frac{1}{\sqrt{2}}$ $\frac{1}{\sqrt{2}}$

[illegible]

புதிதான கருவியைப் பற்றி

ਪੰਨੇ ੨੧੭ ਨੂੰ ਮਿਲੇ ੬੨੫.੩੧.੬੭।✓

2017 ✓ מנהל מנהל פדגוגי ✓ חתום

ငါ့ခံစားရမှုအား အကျဉ်းချုပ်ဖော်ပြပါ။

[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT KARACHI.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Kandhī sāryā¹ kā-na.
Shore I-find any-not.

Yā Ilāhī, bbājh^a bbilāṭī bhāiyā¹.
O God, (thy) mercy an-island I-esteem.

Ggaṇaṇ^a-ggāṇētrō nāh^e kō, apar^a thiyā isiyān^a (for 'isyān^a).
In-counting-a-counter is-not anyone, countless were sins.

Khahar^a na āhē kabār^a-jī, nisōrā nisyān^a.
Knowledge not is the-grave-of, completely forgetful.

5. Wālī, rasiy^e wahelō, ōrahk^a (for ōrak^e) thiyā inisān^a.
O-Lord, arrive quickly, at-the-end were men.

Suṇ^e (for suṇ^r), sabbājhā, supirī, niritāḍ nighabān^a.
Hear, O-Merciful, Beloved, O-Watchful Guardian.

Mandiyū¹ pasī mūh^e-jū, sharmāyā Shētān^a.
Sins having-looked-at me-of, became-aghast the-devils.

Hin^a-mūh^e-jē-hāla-tē haē haē kan^e hēwān^a.
At-this-my-condition alas alas make the-beasts.

Sāṭī, sukhānī āhiyē, sāmūḍarē sujān^a.
Lord, the-helmsman thou-art, a-seaman skilful.

10. Turahō chhin^e (for chhin^a) ma tāra (for tār^e)-mē, rasiy^e tū rahemān^a.
The-raft break not the-deep-water-in, arrive Thou O-Merciful.

Bbēli jō bbuḍḍan^e-jō, mū-tē mōṭē mān^a.
Friend who (is) of-drowning, me-on he-may-return would-that.

Vēṭhō pinē pinīṇō, kaj^e kō bhērō mathē bhān^a.
Seated begs the-beggar, make some visit upon the-suppliant.

Khālik^a khūb^e (for khūb^a) khalikyā gōlan^e-jā guziran^a.
By-the-Creator well were-created servants-of provisions.

Āū puṇ^e (for puṇ^a) aghilō un^e-mē, vēṭhō pinā (for pinā¹) pān^a.
I also wicked them-among, seated I-beg (for) myself.

15. Sabh^a (for sabh^e) suwālī samughiyā, dātā ḍḍēī dān^a.
All applicants were-satisfied, the-Giver having-given alms.

¹ This line is a refrain, repeated after each of the following lines:—Verse 4, Trumpp, *nāhē* for *na āhē*; 5, Tr., *arikh^a* for *ōrahk^a*; 6, Tr., *niritō*; 9, Tr., *sukhānī*, *sāmūḍarī*; 13, Tr., *gguzrān^a*; 17, Tr., *chhaḍḍī*, *bah^agun^a*.

Vilahā sabh^a (*for* sabh^e) wahā̃ (*for* wāhiyā) kiyā, tūh^e-jē-
Needy-ones *all* *rich* *were-made,* *by-thy-*

jōd^a (*for* jūd^a) juwān^a.
bounty *ever-fresh.*

Matā̃ mū-khē chhadḍī̃, Bhah^egun^a,
Not *me* *mayst-thou-abandon,* *O-possessor-of-many-virtues,*
 lāi (*for* lāē) bbān^a.
 having-inflicted *arrows.*

Vīr^a, wasilō āhiyē̃, dārū mē̃ diwān^a.
Lord, *the-refuge* *thou-art,* *the-remedy* *in* *the-judgment-day.*

Lā^e dḍuhāran^e (*for* dḍuhārin^e) dḍīhⁱ-khē, khīmō addyō
For *the-sinners* *(broad)-day-in,* *a-tent* *was-erected*
 Khān^a.
 by-the-Lord.

20. Utē Abidulilatīf^a chaē, ‘sunijī, kā sulitān^a.’
There ‘*Abdu’l-Latīf* *says,* ‘*hear,* *O* *Lord.*’

FREE TRANSLATION OF THE FOREGOING.

1. No shore can I find (upon the trackless ocean).
2. (*Refrain*) O God, Thy mercy (alone) do I look upon as an island (and haven of refuge).
3. Beyond number were my sins. No counter was there who could count them.
4. Completely forgetful am I. No knowledge have I of the grave.
5. Lord, quickly haste Thou to me, for men have been driven to extremities.
6. O Merciful, Beloved, Ever-wakeful Guardian, hear me.
7. Even the devils, when they looked upon my sins, became aghast.
8. The very beasts utter lamentations upon this my state.
9. Lord, Thou art the helmsman, a skilful seaman.
10. Cut Thou not off my raft among the deep waters. Haste Thou to me.
- O Merciful.
11. Would that the Rescuer of the drowning might come back to me.
12. The beggar is seated begging of Thee. Make Thou a visit to this suppliant.
13. The Creator hath amply created provision for His servants.
14. I also, wicked that I am, am amongst them, and am seated begging for myself.
15. The Giver gave alms, and all were satisfied by Him.
16. All the needy have become rich, through Thy bounty ever fresh.
17. O Thou who art the Fullness of Excellence, inflict not Thine arrows, nor abandon me.

18. Lord, Thou art the Refuge, Thou art the Remedy on the day of judgment.
 19. The Lord hath erected a tent for the sinners in broad day.
 20. Quoth 'Abdu'l-Laṭīf, 'Hear me, O my King.'
-

STANDARD SINDHĪ OF KHAIRPUR.

In the State of Khairpur 119,000 persons were returned for the purposes of this Survey as speaking Standard Sindhī. It is the only form of the language spoken in the State, as the Sirāikī reported to be spoken by 3,000 people is not Sindhī, but is a form of Lahndā, and is hence described on pp. 359ff. under that head.

One specimen, a folktale, is given of the Standard Sindhī of Khairpur. Its language is that illustrated in the foregoing grammatical sketch. The only irregularities noted are the following:—As elsewhere, the word *chayō*, said, is written *chiyō*, and the pronominal suffix $\tilde{a}\tilde{i}$ is written $\tilde{a}\tilde{i}$, as in *chiāṭi*, he said. The verb *bbundhaṇ*°, to hear, makes its causal *bbudhāiṇ*° instead of the regular form *bbundhāiṇ*° given in the dictionaries.

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHI.

STANDARD DIALECT.

STATE KHAIRPUR.

ڪڙو ماڻھون پنهنجو گھڙون مال هڪڙي واپاري وٽ امانت رکي مسافري
 ٿي ويو جڏهن هو موٽي آيو تڏهن واپاري کان مال گھريا ۽ پر واپاري انڪار ڪيو
 ۽ قسري ڪئي ويو ته تو مون کي ڪي به ڪين ڏنو هو - انهي ماڻھون ۽ قاضي کي وڃي
 ۽ انهن ڌنن تي فلاڻي واپاري کي پنهنجو مال ڏنو هو جو هو هاڻي انهي کان انڪار
 نه ڪري قاضي سوچ کان پوءِ هن کي چيو ته ٻئي ڪنهن ماڻھون کي نه ٻڌاء ته
 فلاڻو واپاري تو کي پنهنجو مال موٽائي ڏئي آ ۽ بندوبست ڪريان ٿو - قاضي
 واپاري کي گھرايو ۽ هن کي چيا ۽ مون کي ڪم تمام گھڙون ٿيو آهي ۽ آءٌ هڪڙو ڀورو
 ڪري نٿو سگهان تون ايماندار ماڻھون آهين ته ڪري بادشاه جي حڪم موجب
 تو کي نائب قاضي مقرر ڪريان ٿو - واپاري قبول ڪيو ۽ گھڙون خوش ٿيو هو گھر ويو
 تهڪان پوءِ قاضي انهي ماڻھون کي چيو ته تون وڃي واپاري کان پنهنجو مال
 گھري ۽ هو تو کي ڏيندو - اهو ماڻھو واپاري وٽ آيو واپاري هن کي ڏسنديئي چيو ته
 ڇڏو ٿيو جو تون آئين مون تي ته ڪو مال آهي جو مون کان وٺي وري هو هاڻي
 آهو مال وٽ - نيٺ هن اهو مال انهي ماڻھون کي موٽائي ڏنو - ٻي ڏينهن
 واپاري قاضي وٽ ويو قاضي هن کي چيو ته بادشاه جو ارادو آهي ته تو کي وڏو
 عهدو ڏئي ته ڪري شڪر ادا ڪر جو تو کي چڱي نوڪري ملندي ۽ آءٌ
 نائب قاضي پيو مقرر ڪندس -

مطلب ڳالهه جو ته قاضي واپاري کي هن دلاسي سان ڪڍي ڇڏيو ۽ انهي
 ماڻھون کي انهي تهجو پسان وٺي مال وٺائي ڏنا -

[No. 6.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

STATE KHAIRPUR.

TRANSLITERATION AND TRANSLATION.

Hekirō	māṇhū	pāh ^ā -jō	ghaṇṭō	māl ^a	hekirē-wāpārī ^a -waṭ ^o	amānat ^a
<i>One</i>	<i>man</i>	<i>his-own</i>	<i>much</i>	<i>property</i>	<i>one-merchant-near</i>	<i>deposit</i>
rakhī	musāfirī ^a -tē	viō.	Jaddeh ^ē	hū	mōṭī	āyō,
<i>having-placed</i>	<i>journeying-on</i>	<i>went.</i>	<i>When</i>	<i>he</i>	<i>having-returnd</i>	<i>came,</i>
taddeh ^ē	wāpārī ^a -khā		māl ^a		ghuriāī,	par ^a
<i>then</i>	<i>the-merchant-from</i>		<i>the-property</i>		<i>was-demanded-by-him,</i>	<i>but</i>
wāpārī ^a	inkār ^a	kayō,	a ^ē	qasam ^a	khaṇī-viō	ta,
<i>by-the-merchant</i>	<i>denial</i>	<i>was-made,</i>	<i>and</i>	<i>oath</i>	<i>having-taken-he-went</i>	<i>that,</i>
‘tō	mū-khē	ki-be-ki-na		ḍḍinō-hō.’		Unhē-māṇhu ^a
<i>‘by-thee</i>	<i>me-to</i>	<i>anything-even-at-all-not</i>		<i>given-was.’</i>		<i>By-that-man</i>
Qāzī ^a -khē	wañī	dāh ^a	ḍḍini	ta,	‘fulāṇē-wāpārī ^a -khē	
<i>the-judge-to</i>	<i>having-gone</i>	<i>complaint</i>	<i>was-given</i>	<i>that,</i>	<i>‘such-and-such-a-merchant-to</i>	
pāh ^ā -jō	māl ^a	ḍḍinō-hōm ^ē ,	jō	hū	hāṇē	unhe ^a -khā
<i>my-own</i>	<i>property</i>	<i>given-was-by-me,</i>	<i>which</i>	<i>he</i>	<i>now</i>	<i>it-from</i>
thō-karē.’	Qāzī ^a	sōch ^a -khā	pōe	hun ^a -khē	chiō	ta,
<i>is-making.’</i>	<i>By-the-judge</i>	<i>consideration-from</i>	<i>after</i>	<i>him-to</i>	<i>it-was-said</i>	<i>that,</i>
‘bbiē-kāh ^ē -māṇhu ^a -khē	na	bbudhā ^ē	ta	fulāṇō	wāpārī	to-khē
<i>‘other-any-man-to</i>	<i>not</i>	<i>tell-thou</i>	<i>that</i>	<i>such-and-such</i>	<i>merchant</i>	<i>thee-to</i>
tūh ^ē -jō	māl ^a	mōtāc	na	thō-ḍḍiē.	Āū	bandōbast ^a
<i>thee-of</i>	<i>property</i>	<i>having-given-back</i>	<i>not</i>	<i>is-giving.</i>	<i>I</i>	<i>arrangement</i>
karyā ^ā -thō.’	Qāzī ^a	wāpārī ^a -khē	ghurāyō,	a ^ē	hun ^a -khē	
<i>making-am.’</i>	<i>By-the-judge</i>	<i>the-merchant-to</i>	<i>it-was-summoned,</i>	<i>and</i>	<i>him-to</i>	
chiāī,	‘mū-khē	kam ^a	amām ^a	ghaṇṭō	thiō-āhē,	a ^ē āū
<i>it-was-said-by-him,</i>	<i>‘me-to</i>	<i>work</i>	<i>entirely</i>	<i>heavy</i>	<i>become-is,</i>	<i>and</i>
pūrō	karē	na	thō-saghā.	Tū	īmāndār ^a	māṇhū
<i>finished</i>	<i>to-make</i>	<i>not</i>	<i>am-able.</i>	<i>Thou</i>	<i>trustworthy</i>	<i>man</i>
bādishā ^a -jē-hukum ^a -mūjib ^ē	tō-khē	nāib ^a -Qāzī	muqarir ^a	karyā ^ā -thō.’		
<i>the-king-of-order-according-to</i>	<i>thee (acc.)</i>	<i>assistant-judge</i>	<i>appointed</i>	<i>I-making-am.’</i>		
Wāpārī ^a	qabūl ^a	kiyō,	a ^ē	ghaṇṭō	khūsh ^ē	thiō.
<i>By-the-merchant</i>	<i>agreed-to</i>	<i>it-was-made,</i>	<i>and</i>	<i>much</i>	<i>glad</i>	<i>he-became.</i>
						<i>He</i>

ghar^a viō. Tāh^ē-khā^ā pō^ē Qāzi^a unhē-māṇhu^a-khē chiō
home went. That-from after by-the-judge that-man-to it-was-said
 ta, 'tū^ā wañī wāpāri^a-khā^ā pāhⁱ-jō māl^a ghur^a, a^ē
that, 'thou having-gone the-merchant-from thine-own property demand, and
 hū tō-khē dḍindō.' Uhō māṇhū wāpāri^a-waṭ^ē āyō.
he thee-to he-will-give.' That man the-merchant-near came.
 Wāpāri^a hun^a-khē dḍisandē-i chiō ta, 'chañō thiō
By-the-merchant him (acc.) on-seeing-even it-was-said that, 'good it-became
 jō tū^ā āē. Mū-waṭ^ē tūh^ā-jō māl^a āhē, jō mū-khā^ā
that thou camest. Me-near thy property is, which me-from
 visrī-viō-hō. Hānē uhō māl^a waṭh^a.' Nēṭh^ē hun^a uhō
forgotten-gone-was. Now that property take.' At-last by-him that
 māl^a unhē^a-māṇhu^a-khē mōtāē dḍinō. Bbiē-dḍīh^ā
property that-man-to having-given-back was-given. On-the-next-day
 wāpāri Qāzi^a-waṭ^ē viō. Qāzi^a hun^a-khē chiō ta,
the-merchant the-judge-near went. By-the-judge him-to it-was-said that,
 'bādishāh^a-jō irādō āhē ta tō-khē waddō 'uhdō dḍiē, tāh^ē-karē
'the-king-of intention is that thee-to great office he-may-give, therefore
 shukrānā Khudāi^a-jā kar^ē, jō tō-khē chañī naukari milandī, a^ē
thanks God-of make, because thee-to good service will-be-got, and
 āñī nāib^a-Qāziⁱ bbiō muqarir^a kandus^ē.
I assistant-judge another appointed will-make-I.'
 Matlab^a ggāl^h-jō ta Qāzi^a wāpāri^a-khē hin^a-dilāsē-sā^ā
Object story-of that by-the-judge the-merchant-from this-promise-by
 kaḍhī-chhaḍḍiō, a^ē unhē^a-māṇhu^a-khē inhe^a-tajwiz^a-sā^ā vial^a māl^a
was-extracted, and that-man-to this-device-by gone property
 waṭhāē-dḍināñ.
was-caused-to-be-taken(-and)-given.

FREE TRANSLATION OF THE FOREGOING.

A man once went on a journey, after leaving a large amount of property with a merchant for safe custody. On his return, he went to the merchant and demanded his property back, but the merchant denied having received it, and took an oath that the man had never given him anything. The man went to the judge and complained saying, 'I gave my property to such-and-such a merchant, and now he denies having received it.' After some consideration, the judge said, 'don't tell anyone else that such-and-such a merchant is not giving you your property, and I'll make it all right.'

The judge sent for the merchant and said to him, 'I have too much work, and I alone cannot get through it. You are an honest man, and therefore, under the orders of His Majesty, I am going to appoint you to be assistant judge. The merchant accepted the appointment, and went home in high glee.'

Then the judge sent for the man, and told him to go and ask again for his property and he would get it. The man went to the merchant, and the latter, immediately on seeing him, said, 'it's a lucky thing that you have come. I find I have your property after all, and had forgotten all about it. So, now you can take it away.' So, in the end, the man got his property back.

Next day the merchant went to the judge, who said to him, 'His Majesty now intends to give you some great office, so you must thank God that you are going to get a great post. As for the assistant judgeship, I have appointed someone else.'

The point of the story is that by exciting this hope in the merchant the judge got the lost property from him, and had it restored to the man who complained to him.

Standard Sindhi	.	.	.	.	.	.	.	.	.	.	.	178,425
Tharēli	.	.	.	.	.	.	.	.	.	.	.	75,000
											TOTAL	<u>253,425</u>

[No. 7.]

NORTH-WESTERN GROUP.

SINDEHĪ.

DISTRICT THAR AND PARKAR.

۱ جيڪو گهوڙي اوني چڙهي
کڻي بندوق ۽ ٻنڌي قرار
۲ هٿ ۾ يالو پٽ تي ڇال
وڃي جهنگن ۾ ڪري شڪار
۳ کان ڪمان کڻي جو ساط
هڻي تير جبل هي ٺار

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

STANDARD DIALECT.

DISTRICT THAR AND PARKAR.

TRANSLITERATION AND TRANSLATION.

1. Jēkō ghōrē-utē charhē,
Whoever horse-upon mounts,
 Khāṣā kaprā but^a-tē karē,
Special clothes body-on makes,
 Khaṇē bādūq^a a^ē bbandhē tarār^a,
Carries gun and girts-on sword,
 Tāh^ē-khē chaījē pakō haswār^a.
Him-to it-should-be-said perfect knight.
2. Hath^a-mē bhālō puṭh^c-tē dhāl^a,
Hand-in lance back-on shield,
 Charhī ghōrē-khē ddiārē chhāl^a,
Having-mounted horse-to he-causes-it-to-give leaps,
 Wañi jhangān^c-mē karē shikār^a,
Having-gone forests-in he-does hunting,
 Tāh^ē-khē chaījē pakō haswār^a.
Him-to it-should-be-said perfect knight.
3. Kān^a kamān^a khaṇē jō sāṇ^a,
Arrow bow carries who with (himself),
 Charhē ghōrē-tē chhōrē bbāṇ^a,
Mounts horse-on lets-off the-arrow,
 Haṇē tīr^a jabāl^a-jē pār^c,
Drives the-shaft mountain-of on-the-far-side,
 Tāh^ē-khē chaījē pakō haswār^a.
Him-to it-should-be-said perfect knight.

FREE TRANSLATION OF THE FOREGOING.

1. Whoever bestrides a horse, and arrays his person in fine clothes, and takes up his gun and girts on his sword,—let him be called the perfect knight.

2. In his hand is his lance, on his back his shield, he bestrides his steed and urges it on. He hunts in the forests. So let him be called the perfect knight.

3. Whoever carries with him bow and arrow and astride of his horse speeds the shaft over the mountains,—let him be called the perfect knight.

STANDARD SINDHĪ ELSEWHERE IN SINDH, IN BALUCHISTAN, AND IN BAHAWALPUR.

In the two remaining districts of Sindh,—Shikarpur¹ and the Upper Sindh Frontier,—Standard Sindhī has been returned for the purposes of this Survey as spoken by the following numbers :—

Shikarpur	824,000
Upper Sindh Frontier	100,000
TOTAL	<u>924,000</u>

Languages called 'Sirāiki' and 'Ubhēji' were also reported from these districts as spoken by 20,000 in Shikarpur, and by 12,000 in the Upper Sindh Frontier, but these are not forms of Sindhī. They are dialects of Lahndā, and are dealt with on pp. 337ff.

In each district, Sindhī is spoken over the whole area. It depends upon nationality, and not upon locality, as to what language is spoken by any particular person. Sindhī is spoken by all persons of Sindh nationality and also, as a second language, by most Balōchīs.

In Baluchistan,—lying to the west of Sindh,—both Sindhī and Lahndā are popularly known as 'Jaṭkī' and it is hence difficult to distinguish between them. No information regarding this point can be gathered from the returns supplied for this Survey, and I accordingly take the estimate given by Mr. Bray in the Census Report for 1911. He estimates (Report, p. 137) the number of speakers of Sindhī 'Jaṭkī,' as distinguished from the speakers of Lahndā 'Jaṭkī,' in Baluchistan as follows :—

Jaṭkī unspecified	33,570
Jaṭkī Sindhī	14,940
Lāsī	40,605
TOTAL	<u>89,115</u>

Of these, Lāsī will be considered subsequently (pp. 153ff.). For the sake of statistics we may take the two others as representing Standard Sindhī, their total amounting to 48,510.

To the north-east of the Shikarpur District lies the Punjab State of Bahawalpur. Here the main language is Lahndā, but in the parts bordering on Shikarpur Standard Sindhī is reported to be spoken by 21,416 people.

To sum up,—the following are the totals for Standard Sindhī here dealt with :—

Shikarpur and Upper Sindh Frontier	924,000
Baluchistan	48,510
Bahawalpur	21,416
TOTAL	<u>993,926</u>

No specimens of Standard Sindhī of any particular interest have been received from any of these localities. Those sent are either versions of the Parable, or else

¹ Regarding the District of Shikarpur, see the remarks on p. 10 (footnote).

depositions of witnesses in some police court or other, and merely repeat the standard dialect represented by the specimens already printed. No irregularities of any kind have been noted. As they would thus uselessly occupy valuable space, they are not here reproduced. From Baluchistan, no Sindhī specimens of any kind have been received.

SIRĀIKĪ SINDHĪ.

In Sindhī, the word *sir*^u means 'head.' From it is derived *sirō*, the extremity of anything, and, hence, the upper part of Sindh, from the northern frontier down to, say, the 27th degree of north latitude, about midway between Larkana and Sehwan. From this, again, is derived the adjective *sirāikō*, of or belonging to Upper Sindh or the Sirō.

Trumpp, in his Grammar (p. ii), states that there is a distinct dialect of Sindhī, spoken in Upper Sindh, and called Sirāikī, but this is not borne out by any of the specimens received by me. As an example, I may quote the specimen received from Khairpur, which lies geographically within the Sirō, and the language of which in no way differs from the Vichōlī standard of Hyderabad. The same remark applies to the specimens received from the Upper Sindh Frontier and from Shikarpur, which, as explained on p. 138, it has not been thought necessary to publish. It is true that the word 'Sirāikī' is employed to indicate a form of speech, but this is not any dialect of Sindhī. It is the form of Lahndā spoken all over Sindh, but principally in Upper Sindh, chiefly by Jātts, and also by some Balōch tribes (Rind, Laghārī, etc.) and by Abbāsīs.¹ This form of Lahndā is dealt with under that language, *vide* pp. 359ff.

There are a few very minor peculiarities found in the Sindhī of Upper Sindh, but nothing like sufficient to entitle it to claim existence as an independent dialect. Indeed, so unimportant are they,—the majority being either matters of pronunciation or the non-use of forms allowed optionally elsewhere,—that they do not make themselves observable in any of the specimens received.

According to the Gazetteer (*loc. cit.*) there are in Sarāikī, besides differences of pronunciation, a good many words in common use that betray the influence of Hindōstānī, such as *dhōbī* instead of *khaṭī*, a washerman, and *bhangī* instead of *shikārī*, a sweeper. In addition to this, I have extracted the following few points from the grammars of Stack and Trumpp, and from Shirt, Thavurdas, and Mirza's Sindhī Dictionary.

The treatment of the consonantal groups *ṭr*, *ḍr*, and *ḍhr* differs in different parts of Sindh. In the Lāṭ^u, the *r* is dropped both in writing and in pronunciation. In the Vichōlō, it is not usually written, but is pronounced. In the Sirō, it is written and pronounced. Thus:—

Lāṭ ^u .	Vichōlō.	Sirō.
<i>puṭ^u</i>	<i>puṭ(r)^u</i>	<i>puṭr^u</i> , a son.
<i>chanḍ^u</i>	<i>chanḍ(r)^u</i>	<i>chanḍr^u</i> , the moon.
<i>ḍḍaḍh^u</i>	<i>ḍḍaḍh(r)^u</i>	<i>ḍḍaḍhr^u</i> , itch.

In connexion with the letter *r*, we may here note that, while in Standard Sindhī, the past participle of the verb *waṭhaṇ^u*, to take, is *waṭhitō*, *watō*, *watō*, or *wardō*, in the Sirō it may also be *wadō*.

In the declension of nouns, the only point is that feminine nouns in ^a, like *sadh^a*, a wish, may form their nominatives plural in *ā* instead of *ū*. Thus, *sadhā*, as well as *sadhū*.

¹ See Gazetteer of the Province of Sindh (1907), p. 189.

In the declension of the first personal pronoun, the forms *mā̃* and *mah̃* are more used in the Sirō than elsewhere, but we have seen that the same form is used even in the standard dialect of Karachi, where we have (first specimen) *mā̃ lāikⁿ na āhiyā̃*, I am not worthy. The other forms of the pronoun are, of course, also used in the Sirō. In the Sirō the initial *h* of the demonstrative pronouns *hī* and *hū* is not dropped, as is done in the Lārⁿ, but not in the Vichōlō. The interrogative pronouns *kujjārō* and *kēō* are not used in the Sirō, but the other forms given in the grammar are used. The word *pinḍ^e*, in person, is peculiar to the Lārⁿ. According to the Gazetteer (*loc. cit.*), in the Sirō *hetrē* is used instead of *hetē*, here, and *kithrē* instead of *kithē*, where?, and so also, I presume, for the other cognate pronominal adverbs of place.

As regards the pronominal suffixes, the suffix *sū̃* of the first person plural is not so much used in the Sirō as in the Lārⁿ, and *sē̃* is sometimes used in the Sirō instead of *sī̃*, the other available form. When pronominal suffixes are added to the oblique case singular of nouns in *ō*, like *mathō*, a head, the junction vowel in the Sirō is often *i*, not *u*. Thus, *mathim^e*, instead of *mathum^e*.

As regards the conjugation of verbs, the only point is that the infinitive of all transitive verbs in the Sirō commonly ends in *inⁿ*, whereas in Vichōlī only some verbs take this termination, the others taking *anⁿ*. Thus, Sirāikī Sindhī, commonly *jhalinⁿ*, to seize, but Vichōlī, *jhalanⁿ*.

It will be seen that, as already stated, in nearly every one of the points noted above, the peculiarity of the Sirō so-called dialect is that when in the standard form of Sindhī there are several optional forms for the same thing, in Sirō one or more of these optional forms are not used. Only in one or two instances are forms found in the Sirō which are not found elsewhere, and even these are always optional, the standard form being equally correct.

It is no doubt that for this reason none of the specimens received from Upper Sindh can be distinguished, so far as language goes, in any respect from those received from Vichōlō. Standard forms could always be used, and consequently were used. I hence give no special specimens of the so-called Sirāikī Sindhī dialect.

THARĒLĪ.

The most eastern district of Sindh is that of Thar and Parkar. We have already pointed out that it consists of two main tracts,—the *Paṭ* (commonly called ‘Pat’) or plain of the eastern Nara, and the *Thar* (commonly called ‘Thar’) or desert. To the south-east of the Thar lies the tract called Pārkar, which differs from the Thar in possessing hills of hard rock instead of hills of sand. In the extreme south-east of Pārkar the language is Gujarātī, but elsewhere, and all over the Thar, it is the so-called Tharēlī or Tharēhī dialect of Sindhī, also called, especially in Rajputana, Dhātī.

In Rajputana the word ‘Dhāt’ means ‘desert,’ and is applied specifically to this *Thar* together with the adjoining desert tract of the Rajputana State of Jaisalmer, which is a continuation of it. Native authorities say that it includes the following towns:—

A. In Thar and Parkar:—

Umarkot.
Chhor.
Gadhra.
Mitti.
Rangdar.
Chachra.
Jaisinghdar.
Chelar.
Parno.
Naursar (? Nabisar).
Gundra.

B. In Jaisalmer:—

Mayajlar.
Khuri of Samkhabha Pargana.

The language of this latter tract is a mixture of Sindhī and of the Mārwarī spoken in Jaisalmer.

South of the Rajputana State of Jaisalmer, and still to the east of Thar and Parkar, lies, also in Rajputana, the Mallanī tract of the Marwar State. The main language of Mallanī is Mārwarī, but along the common frontier between it and Thar and Parkar there is a narrow tract in which the language is called Sindhī by Mārwarīs. This is a mixture of Mārwarī and Sindhī, and is spoken along the common frontier right up to the Dhāt of Jaisalmer. East of this strip and of the Dhāt the desert is continued into the heart of Rajputana, and the first language we meet is the Thālī form of the Mārwarī dialect of Rājasthānī.

To sum up,—we have in South-West Marwar-Mallanī and in the Thar or Dhāt of Thar and Parkar and of Jaisalmer a number of forms of speech, all mixtures of Mārwarī and Sindhī in varying proportions. They may be considered either as dialects of Sindhī, or as dialects of Mārwarī. In Sindh they are looked upon as falling under the

former category, and are called Tharēlī, etc., as stated above. The following are the estimated numbers of the speakers of these dialects :—

Mixed Mārwārī and Sindhī of Mallani	131,960
Jaisalmer Dhātḱī	150
Thar and Parkar Tharēlī or Dhātḱī	72,639
TOTAL	<u>204,749</u> ¹

All these forms of speech have already been discussed as mixed forms of Mārwārī and Sindhī under the head of Mārwārī (Vol. IX, Pt. ii, pp. 122ff.) and, for statistical purposes, the above figures have been included among the figures for that language. They therefore cannot here be again entered to the credit of Sindhī. At the time of writing the account of these dialects for Vol. IX, I was under the impression that there was, besides them, a distinct dialect of Sindhī also called Tharēlī, but the examination of the facts regarding Sindhī now at my disposal has shown me that this is not the case. The so-called Tharēlī dialect of Sindhī is only one of these mixtures of Mārwārī and Sindhī and has been already included in the statistical accounts. It might therefore be thought unnecessary to give any account of it under the head of Sindhī, but for convenience' sake I repeat here the specimen of the Tharēlī of Thar and Parkar already given in Vol. IX; and also give a version of the Parable of the Prodigal Son and a popular song in the Dhātḱī of Jaisalmer. It will be seen that all these specimens are in the same mixed form of speech, although, curiously enough, the Jaisalmer specimens more closely resemble Standard Sindhī than does the specimen from Thar and Parkar. It will be observed that the mixture of dialects is purely mechanical. The Sindhī peculiar double consonants appear but rarely in the Thar and Parkar specimen, and not at all in the others. Moreover, the pronunciation of a final short vowel is very rarely indicated. In fact, contrary to the spirit of Sindhī, in which every word must end in a vowel, many words are, as in Mārwārī, practically sounded as ending in consonants.

¹ The Thar extends also into the eastern parts of the State of Khairpur, and here, also, Tharēlī is no doubt spoken, but no figures are available.

[No. 8.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

DISTRICT THAR AND PARKAR.

SPECIMEN I.

आज अवेला क्यूँ आविआ कहरो मुज-में काम ।
 थाँ-रो मँहतो घर नहीं दूए सुगणी-रो शाम ॥
 शहर उजेणी हूँ फिरिओ महले आविओ आज ।
 तास अवेलो आविओ तुज बलावण काज ॥
 चंदर ग्यो घर आपने राजा तूँ भी घर जा ।
 मैं अबला-सी-से कैसो बलणो तूँ केहिर हूँ गा ॥
 केहिर कवली बखे छाली बखे नाहर ।
 जोखो लागे जिंदु-नाँ लाखों करे विचार ॥
 अर्द्धओ शौंह पचाणा हेकल गिर अबीह ।
 घर जँदराँ-रा दुगिड तो त-नाँ शरमु न आवे शौंह ॥ ५ ॥
 सज सहेची सिंगार राज करे पुकार ।
 जोखमु लागसी जिअ-नाँ लाखों करे विचार ॥
 बारि डीजे खेतर-नाँ बारि खेट-नाँ खाइ ।
 राजा डगडे रद्दअत-नाँ जिणे-रे कूक कणे लग जाइ ॥
 कूक मत कर रे सहेची कूक कैआँकि होइ ।
 केहर-के मुख बकरी कूटी सुणी न कोइ ॥
 आणि डिआँ आप-री आणि मत लोपो आप ।
 हूँ कवली तूँ ब्राह्मण हूँ बेटो तूँ बाप ॥

[No. 8.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

DISTRICT THAR AND PARKAR.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Āj avēlā kyũ āviā, kah-rō muj-mē kām ?
Today late why came, what-of me-in business ?

Thā-rō māl^htō ghar nahī, iē sugaṇī-rō śām.
You-of clerk at-home not, this chaste-one-of husband.

Śah^r Ujṇī hũ phiriō, mah^lē āviō āj.
City Ujjain I walked, in(-this)-quarter came today.

Tās avēlō āviō, tuj bbalāwaṇ kāj.
Therefore late came, to-you talking for.

Chandar gyō ghar āpⁿē, rājā tũ bhī ghar jā.
The-moon has-gone house its-own, O-king thou also house go.

Maī abbalā-sī-sē kaisō bbalāṇō, tũ kēhir hũ gā.
Me humble-like-with what talking, thou lion I cow.

Kēhir kawalī bakhē, chhālī bakhē nāhar,
Lion cow devours, goat devours wolf,

Jōkhō lāggē jind^a-nā, lākhō karē bichār^a.
Peril happens life-to, hundreds-of-thousands you-may-make pretext.

5. Aīō, śīh pachāṇā, hēkal gir abbīh.
Ah, lion fearless, alone roaring brave.

Ghar ūd^rā-rā dhuṇḍi, tō ta-nā śaram^a na āvē śīh.
Houses mice-of searching, then thee-to shame not come lion.

Saj Sahēchī sīgār, rājā karē pukār,
Put-on Sahēchī good-apparel, king makes command,

Jōkham^a lāgg^asī jia-nā, lākhō karē bichār^a.
Peril will-happen life-to, hundreds-of-thousands you-may-make pretext.

Bbāri dījē khētar-nā, bbāri khēt-nā khāi ?
Hedge put fields-to, hedge the-field eats ?

Rājā ḍaṇḍē raīat-nā jīṇ-rē, kūk kaṇē lagḡ jāi ?
King injures subjects his, complaint whom near goes ?

Kūk mat kar, rē Sahēchī, kūk kaiāki hōi ?
Complaint not make, O Sahēchī, from-complaint what results ?
 Kēhar-kē mukh bbak^arī, chhūṭī sunī na kōi.
Lion-of (in-)mouth goat, escaped was-heard not by-any-one.
 Āṇi ḍiā āp-rī, āṇi mat lōpō āp,
Oath I-give thee-of, oath not transgress thou,
 Hū kawali tū brāhmaṇ, hū bbēṭi tū bbāp.
I cow thou brāhmaṇ, I daughter thou father.

FREE TRANSLATION OF THE FOREGOING.

DIALOGUE BETWEEN A WOMAN AND A KING.

Woman.—Why have you come today at this late hour ; what business have you with me ? I am an honest woman and my husband, who is your clerk, is not in the house.

King.—I have walked over the whole of Ujjain city and at last today have come to your quarter. That is why I have come so late to converse with you.

Woman.—The moon has gone to her abode. You, O king, go to your own abode. What converse can you have with a humble woman like me ? You are the lion, I the cow.

King.—The lion devours the cow, the wolf the goat. You may put forward a thousand pretexts, but your life will only be imperilled.

Woman.—O fearless lion, roaring alone so bravely, are you not ashamed to come searching the houses of mice ?

King.—O Sahēchī, put on your best apparel for so the king desires. You may make a thousand pretexts, but you will only imperil your life.

Woman.—Round the field is put a hedge. Does that hedge swallow up the field (by overgrowing it) ? If the king injures his subjects to whom can they go for redress ?

King.—Do not complain, Sahēchī ; what will you gain by complaint ? Have you ever heard that a goat, once in the lion's mouth, escaped ?

Woman.—I hold you on your honour, do not transgress your oath. I am the cow, you are the Brāhmaṇ. I am the daughter, you my father.

It will be observed that the above is nearly all Mārwarī. The only distinctive Sindhi characteristics are the use of a cerebral *ḍ* instead of the dental letter, as in *ḍiā* (Sindhi *ḍḍiā*), I give; double *bb*, as in *bbalāwan*, etc. (but not double *ḍḍ*, cf. *ḍiā*); and the final *u* in words like *bichār* (Sindhi *vichār*), etc.

While the specimen from Thar and Parkar is really Mārwarī with a few Sindhi corruptions, the specimens of Tharēlī received from Jaisalmer present an entirely converse appearance. They are corrupt Sindhi, with a slight infusion of Mārwarī. In this respect the two following specimens are very interesting and it will be worth while to devote some attention to the forms used.

The final short vowels that are typical of Sindhi appear quite at random. We know that in the standard they are hardly audible, and it is plain that this is still more the case in Jaisalmer. So faint is their sound that not only are they often omitted, but sometimes, when they do appear, one is interchanged for another. Examples are:—*mārḥū-khē*, for *mārḥu-khē*, to a man; *manjh*, *manjh*, and *manjh*, in; *hunan-khē*, for *hunan-khē*, to them, but *hun*, by him, and *nōkaran-khē*, to the servants; *ḍēh*, for *ḍḍēh*, in a country; both *putr* and *putr*, for *put(r)*, a son; *ḍukār*, for *ḍḍukār*, a famine; *dhan* and *dhann*, wealth; *tangachāi thyan lagī*, want began to exist, but *karan lagā*, they began to make; *vīndus*, for *vīndus*, I will go; *chāwadus*, for *chawandus*, I will say; and so on.

More regular are *sabh*, all; *mulk-jō*, of a country; *māl*, property, and others.

In *hūnd* and *hundā*, forming a past conditional, *u* and *ā* are interchanged.

The peculiar Sindhi double sonant mutes appear only sporadically. Thus, *ba*, for *bba*, two; *abā* and *abbā*, a father; *ḍē*, for *ḍḍē*, give; both *gaḍḍ* and *gaḍ*, together; *ḍāḍḍhō*, for *ḍḍāḍḍhō*, severe; *ḍukār*, for *ḍḍukār*, a famine; *pēyō-ḍē*, for *pi-ḍḍē*, towards the father; *ḍiḥhō* and *ḍiḥhō*, for *ḍḍiḥhō*, seen, and so on. We even have the Mārwarī *dīndō*, with a dental *d*, for *ḍḍīndō*, giving. Other Mārwarī words are such as *kyō*, done, *gyō* (instead of *viō*), gone, and *luchchāi*, debauchery. The last word, with its double *chch*, is impossible in Sindhi.

The Sindhi nasal *ṇ* is represented by *ṅ*, as in *bhāṅgō*, for *bhāṇō*, a share, and *ṇ* becomes *nj*, as in *wanjān*, for *waṇān*, to go. We may note the forms *pēyō*, for *pi*, a father, and *niḍhō*, for *nanḍhō*, young.

In the declension of nouns, besides the points noted above, we may note *khā*, for *khā*, from, and *chhil*, instead of *chhil*, husks. The word for 'in' has been noted above.

For the personal pronouns, note *mah*, *mē* and *mu*, all used as the oblique form of *āṁ*, I. *Mhē* is 'by me.' The nominative plural *apā*, we (including the speaker), is taken from Mārwarī. From *tū*, thou, we have as oblique forms *tah*, *tō* and *tā*. The agent singular is *tō*. 'Own' is *pāh-jō*, *pāh-jō*, *pā-jō*, and *pā-jō*. *Hun*, by him, is regular, but the oblique plural is *hunan*. The agent singular of the relative pronoun is *jēhē*.

Present participles are nearly all irregular. We have *khāundō*, for *khāindō*, eating; *chāwadō*, wishing; and *dīndō*, with dental *d*, giving. Note the transfer of the nasal in *chāwadō*. The same occurs in *chāwadus*, I will say.

The following past participles may be noted: *ḍinō*, *ḍinhō*, and *ḍanhō*, for *ḍḍinō*, given; *ḍiḥhō* and *ḍiḥhō*, for *ḍḍiḥhō*, seen; and *payō*, for *piō*, fallen.

For the verb substantive, we have *ahĩ*, 'I am,' and 'thou art'; and *āhē* and *ahē*, he is.

For the future, we have *vīndus* and *chāwadus*, already quoted. There is also, in the third specimen, *kandāsē*, for *kandāsĩ*, we shall make.

Sindhī has no past conditional, using the imperfect, past, or pluperfect tense of the indicative instead. In this respect it differs from Mārwarī, which, like most other Indo-Aryan languages, has a past conditional formed from the present participle. So in Tharēlī, we have in the second specimen *karĩ-hūndā*, I might have made; and in the third specimen, *samhā-hundā*, if I had slept (2); *ḍihũ*, I would have shut (the door) (2); *karĩ-hundā*, thou wouldst have made (2); *ḍiṭhā-hē*, if they had been seen (7); *wahā-hundā*, would have been caused to flow (7); *vijhē-hundā*, thou wouldst have thrown (7); and *hundā*, thou wouldst have been (7); of these, *ḍihũ* is based on the Mārwarī old present, and *ḍiṭhā-hē* on the pluperfect. The others are based on the present participle of *huan*, and, except the last, agree in principle of formation with the Sindhī future perfect.

No instances of pronominal suffixes appear, except the usual nominative forms used in conjugating the future indicative.

[No. 9.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

STATE JAISALMER.

SPECIMEN II.

हिक माडू खे व पुत्र हा. हुनन मंभा निटे पुत्र अवाखे चयो ए अब्बा माल मंभा मङ्गो भांगो हो सो मेखे डे. तङ्गीं हुन हुनखे पांहजी मुराग बिगाहे डिन्ही. घणा डींह न थ्या त निटो पुत्र सभु गड्डु करे अघएं डेह हल्यो गयो अजं ओथी लुच्चाई मंभ पांहजो धन्न विंजाये डन्ही. जङ्गीं सभु विंजाय चुको तङ्गीं उन्हीं डेह में डाढो डुकार पयो अजं हुनखे तंगचाई थ्यण लगी. तङ्गीं हो हुनी मुल्क जे हिक माडू वटि टिक्यो जेहें हुनखे पंहजन खेंचन मंभि मिरू चारण खे मुको अजं उहो जे छिलुं मिरू खाउंदा हा तहिं-सां पाण जो पेटु भरण चांवदो हो से पण हुनखे कोई कींन दींदो हो तङ्गीं हुनखे अकुलु आयो अजं चवण लगे त मंहे पेयोजे पोर्छतन खे खावण खां वधंदी मानी थे थी अजं आं बुख थो मरां. आं उथी पंहजे पेयो वटि वींदुस अजं हुनखे चंवदुस अवा म्हे अलाहजो अजं तङ्गो गुनाहु क्यो आहे हाणे तङ्गो पुत्र चवण लायकु कींन अहीं मुखे तङ्गन पोर्छतन मंभा हिक जेडो करि पोय उहो उथी पेयो डे गयो पण उहो अरगोज हो त हुनखे पेयो डिटो अजं रहमु करे टुकी भाकुर विभे गड्यो अजं मिट्टे डिन्हें. पुत्र वावे खे चयो अवा म्हे अलाह जो अजं तङ्गो गुनाहु क्यो आहे हाणे तङ्गो पुत्र चवण लायकु कीं न अहीं पर पेयो पंहजन नोकरनिखे चयो त मूर भलो लेओ गिन्ही अची हुनखे पेहरायु अजं हुनजे अंगुरी-मंभ मुट्टी अजं पेरनि मंभि जूती पेरायु अजं अपां खाई पी खुसी कर्यूं क्यूं जो इहो मङ्गो पुत्र मरी गयो हो मोटी जीयो आहे विंजाजी प्यो हो, वरी लधो आहे. तङ्गीं उहे खुसी करण लगा ।

उन्ही वेल वडो पुत्र खेच मंभि हो अजं जङ्गीं घर खे वेभो आयो तङ्गीं सरोज अजं नाच जी धूम बुधी. नोकरन मंभा हिकखे वेभो घुराए

पुछ्यो त इहा धुम ख्याई आहे, हुन चयो तह्यो भाऊ आयो आहे,
 अजं तह्ये पेयो मिज्मानी की आहे हिन खा त हुन पांजे पुत्र
 खे चंगो भलो डीठो पर हुनखे इहा गाल बुधी कावड़ आई अजं
 घर मंभि कीन ग्यो. तहिं खा हुन जो पेयो बाहर निकरी हुनखे मनावण
 लगे. तह्यीं हुन पेयो खे वर्दी डिनी त डिसु आं हेचन वर्हन खा तह्यी
 चाकरी करां थो अजं कहीं तह्यो हुकुमु कीन रेख्यो; अजं तो मेखे कहीं
 बकरु ई कीन डिन्हो, त आं महुन संगत्यन साण खुसी करीं हूंद. पर तह्यो
 ही पुत्र जो कंजरियां साण तह्यो धनु मालु खाई आयो तहिंखे ईंदे सर्द तो
 मिज्मानी डिनी. पेयो हुनखे चयो, पुत्र, तू सदा में सां गडु अहीं; अजं
 जे की मे वटि आहे, सो सभ ताजो आहे. पर अपां-खे खुसी करणी अजं
 राजी थेवण लायकु हो; क्यूं जो तह्यो भाऊ मरी ग्यो हो, वरी जीयो आहे;
 विंजाजी प्यो हो, मोटी लधो आहे ॥

[No. 9.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR DHĀṬKĪ DIALECT.

STATE JAISALMER.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Hek^a-mārḥū-khē ba putr^a hā. Hunan-manjhā nidhō-putr^a
One-man-to two sons were. Them-from-among by-the-younger
 abā-khē chayō, ‘ē abbā, māl^a-manjhā mah-jō bhāgō hō,
the-father-to it-was-said, ‘O father, property-from-in me-of share may-be,
 sō mē-khē dē.’ Taḍhī hun^a hunan-khē pāh-jī murāg^a birāhē
that me-to give.’ Then by-him them-to his-own property having-divided
 ḍinhī. Ghaṇ^a ḍīh^a na thyā, ta nidhō putr^a sabh^a gaḍḍ^a
was-given. Many days not were, that the-younger son all together
 karē aghaē-ḍēh^a halyō-gyō, aũ ōthī luchchāi-manjh^a
having-made (to)a-distant-country went-away, and there debauchery-in
 pāh-jō dhann^a vinjāyē ḍanhō. Jaḍhī sabh^a vinjhāy-chukō,
his-own wealth having-wasted was-given. When all was-wasted-completely,
 taḍhī unhī-ḍēh^a-mē ḍāḍhō ḍukār payō, aũ hun^a-khē tangachāi thyan^a
then that-country-in a-severe famine fell, and him-to want to-become
 lagī. Taḍhī hō hunī-mulk^a-jē-hek^a-mārḥū-waṭ^e ṭikyō, jēhē hun^a-khē
began. Then he that-land-of-a-man-near settled, by-whom him-as-for
 pāh-jan-khētran-manjh^e mirū chāraṇ-khē ‘mukō. Aũ uhō jē chhilⁱ
his-own-fields-in swine feeding-for it-was-sent. And he ‘what husks
 mirū khāundā-hā, tahⁱ-sā pāṇ-jō pēṭ^a bharaṇ chāwadō-ho; sē
the-swine eating-were, that-with his-own belly to-fill wishing-he-was; those
 paṇ hun^a-khē kōi kī-na dīndō-hō. Taḍhī hun^a-khē akul^a āyō,
even him-to anyone at-all-not giving-was. Then him-to sense came,
 aũ chawaṇ^a lagō ta, ‘māh-jē-pēyō-jē-pōrhyatan-khē khāwaṇ-khā
and to-say he-began that, ‘me-of-father-of-servants-to eating-than
 wadhandī mānī thē-thī, aũ ā bukh^a thō-marā. Ā uthī
exceeding bread is-becoming, and I by-hunger am-dying. I having-arisen
 pāh-jē-pēyō-waṭ^e vīndus, aũ hun^a-khē chāwadus, “abā, mhē Alāh-jō
my-own-father-near will-go, and him-to I-will-say, “father, by-me God-of

aũ tah-jō gunāh^u kyō-āhē; hānē tah-jō putr^a chawaṇ lāyak^u kī-na
and thee-of sin done-is; now thee-of son to-say fit at-all-not
 ahī; mu-khē tah-jan-pōrhyatan-manjhā hek^a-jērō kar^e.'' Pōy
I-am; me (acc.) thee-of-servants-from-among one-like make.'' Afterwards
 uhō uthī pēyō-dē gyō. Paṇ uhō argō-j hō,
he having-arisen the-father-towards went. But he distant-even was,
 ta hun^a-khē pēyō dīthō, aũ raham^u karē,
that him-to by-the-father it-was-seen, and compassion having-made,
 drukī, bhākur vijhē, gadyō, aũ mitthē dīnhē.
having-run, embracing having-put, he-was-met, and kisses were-given.
 Putr^a bābē-khē chayō, 'abā, mhē Alāh-jō aũ tah-jō
By-the-son the-father-to it-was-said, 'father, by-me God-of and thee-of
 gunāh^u kyō-āhē; hānē tah-jō putra chawaṇ lāyak^u kī-na ahī.' Par^a
sin done-is; now thee-of son to-say fit at-all-not I-am.' But
 pēyō pāh-jan-nōkaran^e-khē chayō ta, 'mūr bhalō lēō
by-the-father his-own-servants-to it-was-said that, 'very good robe
 ginhi-achi hun^a-khē pēharāy^u; aũ hun^a-jē-angurī-manjh mudrī, aũ
having-brought him-to put-ye-on; and him-of-finger-in a-ring, and
 pēran^e-manjh^e jūti pērāy^u; aũ apā khāi pī
feet-in a-pair-of-shoes put-ye-on; and we having-eaten having-drunk
 khusī karyū; kyū-jō ihō mah-jō putr^a marī-gayō-hō,
rejoicing may-make; because this me-of son having-died-gone-was,
 mōṭī jiyō āhē; vinjāji-pyō-hō, warī ladhō-āhē.' Taḍhī
back-again alive is; having-been-lost-fallen-was, again got-is.' Then
 uhē khusī karan lagā.
they rejoicing to-do began.

Unhi-vēl^a waḍō putr^a khētr^a-manjh^e hō, aũ jaḍhī ghar-khē
At-that-time the-big son the-field-in was, and when the-house-to
 vējhō āyō, taḍhī sarōj-aũ-nāch-jī dhum budhī.
near he-came, then music-and-dancing-of sound was-heard.
 Nōkaran-manjhā hek^a-khē vējhō ghurāē puchhyō ta, 'ihā
Servants-from-among one-to near having-called it-was-asked that, 'this
 dhum khāi-ī āhē?' Hun^a chayō, 'tah-jō bhāū āyō-āhē,
noise what-veryly is?' By-him it-was-said, 'thee-of brother come-is,
 aũ tah-jē-pēyō mijmānī kī-āhē, hin^a-khā ta hun^a pā-jē-putr^a-khē
and by-thy-father a-feast made-is, this-from that by-him his-own-son-to
 changō-bhalō dīthō.' Par^a hun^a-khē ihā gāl budhī kāwar
safe(-and)-sound it-was-seen.' But him-to this thing having-heard anger
 āi, aũ ghar-manjh^e kī-na gyō. Tah^e-khā hun^a-jō pēyō
came, and house-in at-all-not he-went. That-from him-of the-father

bāhar nikarī hun^a-khē manāwan lagō. Tadḥī hun^a pēyō-khē
outside having-emerged him-to to-persuade began. Then by-him the-father-to
 wardī dīnī ta, 'dis', ā hētran-warhan-khā tah-jī chākārī
answer was-given that, 'see, I so-many-years-from thee-of service
 karā-thō, ā kadhī tah-jō hukum^a kī-na rētyō; ā tō
doing-am, and ever thee-of command at-all-not was-turned-aside; and by-thee
 mē-khē kadhī bakar^a-ī kī-na dīnhō, ta ā mah-jān-sangatyan-sān
me-to ever a-goat-even at-all-not was-given, that I me-of-friends-with
 khusī karī-hūnd^a. Par^a tah-jō hī putr^a, jō kanjariyā-sān
rejoicing might-have-made. But thee-of this son, who harlots-with
 tah-jō dhan^a-māl^a khāi-āyō, tah^a-khē īndē-sāi tō
thee-of wealth-property devoured, him-to coming-immediately-on by-thee
 mijmāni dīnī.' Pēyō hun^a-khē chayō, 'putr^a, tū sadā
a-feast was-given.' By-the-father him-to it-was-said, 'son, thou always
 mē-sā gad^a ahī, ā jē-kī mē-wat^a āhē, sō sabh^a tā-jō
me-with together art, and whatever me-near is, that all thee-of
 ahē. Par^a āpā-khē khusī karanī ā rāji thēwan^a lāyak^a.
is. But us-to rejoicing to-make and happy to-become fit
 hō; kyū-jō tah-jō bhāū marī-gyō-hō, warī jīyō ahē;
was; because thee-of brother having-died-gone-was, again alive is;
 vinjāji-pyō-hō, mōṭī ladhō-ahē.'
having-been-lost-fallen-was, back-again got-is.'

The third specimen of Tharēlī is an extract from the celebrated Sindhī folk-epic of Rāṇō and Mūmal. A full analysis of the poem is given in Burton's *Sindh*, pp. 114ff. The hero of the poem is Rāṇō Mahēndra (often called Mēndhrō in the poem), a Sōdhā of Umarkōṭ. Mūmal, the heroine, was a Rāṭhōr by caste, and lived at Ludarwā on the bank of the river Kāk, about ten miles north-west of Jaisalmer, and a hundred miles from Umarkōṭ. Rāṇō used to visit her by night, but jealous enemies captured and imprisoned him. At length he escaped and hastened to his beloved. Mūmal,¹ in order to beguile her grief during Rāṇō's absence, had hit upon the curious expedient of dressing her sister Sūmal in Rāṇō's old clothes, and of causing her to sleep on the same couch. As it was night when the lover arrived after his escape, he merely saw that the bed contained more than one occupant, and, in the fury of his jealousy, drew his sword to kill the pair. After a few minutes' reflection, however, he put up the weapon, and planting a stick by the side of the couch, left the house in silence. When Mūmal awoke and saw the sign, she guessed the full extent of her misfortune.—

'Thou hast ridden to Kāk, and yet thou believest thy love faithless.

O Jaṭṭ! hath thine intellect fled for ever?

With grief as thine only companion hast thou departed, O Mēndhrō!'

¹ Most of what follows is taken from Burton.

Mūmal follows Rāṇō in disguise, and after several adventures is recognized by him. He charges her with having yielded to the solicitations of his rival Sītal Rāo. This she denies. The extract given as a specimen forms the messages exchanged between them. Rāṇō refuses to believe her, and remains inexorable to her entreaties. Whereupon the unhappy Mūmal leaves the house. Feeling sick of life, she collects a pyre of firewood, and exclaiming,—

‘ If we meet not now, I go where our souls will reunite, O Mēndhrō ! ’
 sets fire to the mass, and is burnt to ashes.

Rāṇō, on hearing the news of her untimely fate, addresses the Manes of his Mūmal:—

‘ Our separation now ends, my beloved, our sorrows are over.
 Fired with desire of thee, I quit the world which contains thee not.
 Tell my friends, ye bystanders, that Rāṇō is gone to seek Mūmal.’

He then makes his servants throw up a heap of wood, lights it, and precipitates himself into the flames.

[No. 10.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

STATE JAISALMER.

SPECIMEN III.

१. मूमल मिजमानन्जा हिंय न भजन हक ।
हिक्कु ओजाका अंखन खे व्या लताडिया लक ।
चाड़े चादर खट्ट वंजे सुते सीतल राव सां ।
२. जे सन्हा हुंदा सीतल राव सां त डिह्णं दुसुं दरी ।
सड्ड करीं हुंदा केतरा डेही ताक तरी ॥
३. मा डह्णं मियां महेन्द्रा थीया कान कची ।
रुगन रोसाहन जी तोखे पड्डा मय मची ।
हेकर हिति अची करि मारिया मंभि मुकाबलो ॥
४. मूमल तङ्गी काक ते ड़ंदुस कीन वरी ।
तोजे बोल बह्णू कया तेह्णां कान परी ॥
५. आयो होसि अध राति जो कहीं सोक पर्द ।
सूती पर्द ही सीतल राव सां खट्ट ते बेल वदे ॥
६. वैरी सीर वर्द मोटी न कन्दासे मुलाकात ।
तोड़े सीर वहे तो भी मोटे कन्दासे मुलाकात ॥
७. गड्ड डिठा हे “गाजी चे” तूं मोटे कीं न हुंदा सीर ।
सट्टि विभे हुंदा सर्वाही सोठा वहए हुंदा सीर ।
पोय करणु नजीर राणा कम्म रणन् जो ॥

[No. 10.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

THARĒLĪ OR DHĀTKĪ DIALECT.

STATE JAISALMER.

SPECIMEN III.

TRANSLITERATION AND TRANSLATION.

1. Mūmal^a, mijamānan-jā hīy^a na bhajan hak^a.
O-Mūmal, guests-of thus not let-be-broken rights.
 Hekⁿ ōjākā ankhan-khē, byā latāriyā lak^a.
One wakings eyes-to, second were-trampled sandhills.
 Chārē chādar, khaṭṭ^a wanjē, sutē Sital-Rāw-sā.
Having-put-on sheet, cot having-gone, you-slept Sital-Rāo-with.
2. Jē samhā-hundā Sital-Rāw-sā, ta dīhū dursⁿ dari.
If I-had-slept Sital-Rāo-with, then I-would-have-shut properly doors.
 Sadd^a karī-hundā kētarā, dēhī tāk^a
Calls thou-wouldst-have-made how-many, thou-wouldst-have-given (to)shutters
 tarī.
palms.
3. Mā-dahū, Miṣā Mahēndrā, thiyā kā-na kachī.
My-from-direction, Sir Mahēndra, became any-not bad-action.
 Rugan rōśāhan-jī tō-khē paīā may^a machī.
Only anger-of thee-to fallen wine fermented.
 Hēkar^a het^e achī kar^e māriyā-manjh^e mukābalō.
Once here having-come make-thou upper-room-in confronting.
4. Mūmal, tah-jī-Kāk-tē inḍus kī-na warī.
O-Mūmal, thee-of-Kāk-on I-will-come at-all-not again.
 Tō-jē-bōl^a bahyū kyā, tēh-mā kā-na parī.
Thee-of-promises many were-made, them-in any-not was-fulfilled.
5. Āyō-hōs^e . adh^a-rāt^e-jō, kahī-sōk paī.
Come-I-was midnight-at, with what-love having-fallen.
 Sūtī paī-hī Sital-Rāw-sā khaṭṭ^a-tē bēl^a baī.
Sleeping fallen-thou-wast Sital-Rāo-with cot-on two-together both.
6. Vairī sir^a wai-mōṭī, na kandāsē mulākāt^a.
(Is-)gone the-stream having-flowed, not we-shall-make interview.
 Tōrē sir^a wahē, tō-bhī mōṭē kandāsē mulākāt^a.
Although the-stream flow (away), still back-again we-shall-make interview.

7. Gadd^a dīṭhā-hē, Gājī chē, tū mōṭē kī-na
Together (if) they-had-been-seen, Gāzī says, thou back-again at-all-not
 hundā, Mīr^a.
 thou-wouldst-have-been, O-Prince.
- Satt^e vijhē-hundā sarwāhī, Sōḍhā, wahaē-
Slaughtered thou-wouldst-have(with) a-sword, O-Sōḍhā, would-have-been-
 hundā sīr^a.
 caused-to-flow the-stream.
- Pōy^a karaṇ^a nazīr, Rāṇā, kamm^a raṇan-jō.
Afterwards to-make accusations, O-Rāṇō, work women-of.

FREE TRANSLATION OF THE FOREGOING.

1. RĀṆŌ MAHĒNDRA.—O Mūmal, break not thus the rights of guests. In the first place were there wakings of my eyes. In the second place have I trampled (many) sandhills (to come to thee). Thou coveredst thyself with a sheet, and on a couch didst sleep with Sītal Rāo.

2. MŪMAL.—If I had slept with Sītal Rāo, I should have tightly shut the door. How many calls wouldst thou have made (in vain), and how often wouldst thou have smitten the shutters with thy palms.

3. Nothing wrong hath been done by me, O Mahēndra. It is but the wine of (causeless) anger that is fermented within thee. Come thou here but for once, and stand face to face with me in the upper chamber.

4. RĀṆŌ.—O Mūmal, ne'er will I come again to the banks of thy Kāk (the river by which Mūmal dwelt). How many vows didst thou make, and not one of them hath been kept.

5. Full of a great love had I come to thee at midnight, and upon the same couch thou and Sītal Rāo were asleep together.

6. The stream (of love) hath flowed by (and is now dry). Ne'er shall we meet again.

MŪMAL.—Although the stream have flowed away, still shall we meet again.

7. COMMENT OF THE POET.—Quoth Gāzī, 'Prince, hadst thou really seen them together, thou wouldst not have returned the way that thou camest. A Sōḍhā thou! thou wouldst have slain them with thy sword (as they lay), and wouldst have caused a stream (of blood, and not of love) to flow. But, Rāṇō, (thus to go back, and) afterwards to make such charges is a woman's deed.'

LĀSĪ.

To the west of the Sindh District of Karachi lies the State of Las Bela. Here the main language is a form of Sindhī called 'Lāsī.' Brāhūī and Balōchī are also spoken. At the Census of 1911 the following numbers of speakers were recorded for each :—

Lāsī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	42,413
Balōchī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	14,087
Brāhūī	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	8,845
TOTAL															.	65,345

Of these, Balōchī is most spoken at the eastern and western ends of the State, and Brāhūī in the north. Lāsī is the language of the rest. In Baluchistan, both Lahndā and Sindhī are commonly known as 'Jaṭkī' (or, as the Balōch call it, 'Jadgālī' or 'Jagdālī'), and this has given rise to confusion which has been well described by Mr. Bray in the Baluchistan Census Report for 1911 (p. 137). In these pages, I have followed the lines of his division between Jaṭkī Sindhī and Jaṭkī Lahndā.

In the Karachi District, 200 speakers of Lāsī were reported for this Survey as living on the south-west border of the district, close to the frontier of Las Bela. These figures, like all those of the Survey, were based on the Census of 1891, but no dialect figures of that Census were forthcoming for Las Bela. I therefore for that State take the figures of 1911. We thus get the total number of speakers of Lāsī as follows :—

Las Bela (1911)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	42,413
Karachi (1891)	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	200
TOTAL															.	42,613

According to Mr. Bray (p. 137), the Lāsī boasts that his speech is one of the purest forms of Lār Sindhī to be found anywhere. This dictum should be received with a certain reservation. If by 'pure' we mean 'resembling the Standard, and so far differing from Lārī,' the statement is approximately true, for Lāsī differs but little from Standard Sindhī. It has some local forms, especially prominent in the declension of pronouns and in the conjugation of the verb substantive, but it has little to do with Lārī. The typical peculiarities of Lārī are, as we shall see, the love for contraction and the dropping, or changes, of final short vowels. We find very few traces of these in Lāsī. On the other hand, it has borrowed a portion of the Lārī vocabulary.

A List of Words and Sentences and one specimen,—a version of the Parable of the Prodigal Son,—have been received from Karachi, and the following account of the dialect is based upon them. The list of words will be found on pp. 214ff.

In Lārī words are very commonly contracted, but in Lāsī I have noted only two instances, viz. *hēkrō*, for *hēkirō*, one; and *bbār*, for *bbāhar*, outside.

There are some instances of the dropping of a final short vowel, so that the word apparently ends in a consonant. But here, again, such dropping is not nearly so common as in Lārī. We have *bbār*, outside; *bilkul*, entirely; *ḍḍinōs*, gave to him; *gar*, near; *jar*, when; and *tar* or *tar*°, then; both *lāiq*° and *lāiq*, worthy; *mahr*, compassion; *maṭṭab*, meaning; *tang*, contracted; *yeh-jō*, of this.

In Lārī disaspiration of aspirated consonants is very common. A few instances have been noted in Lāsī, but as a rule, aspiration is retained. The instances of disaspiration noted are,—*bbudō*, for *bbudhō*, heard; *ḍḍāḍō*, for *ḍḍāḍhō*, severe. The auxiliaries *thō*, etc., and *thē*, of the present tense and of the past habitual are always disaspirated in the List of Words and Sentences, and are often, but not always, disaspirated in the Parable. Thus, we have in the Parable *tō wañḇē*, I am going; *tō chavīs*, I am saying; *tē khādhā*, were being eaten, as compared with *thō marḇē*, I am dying; *saghan thā*, they are able. No doubt the instances in which the aspiration is preserved are due to the influence of the standard dialect, and do not belong to Lāsī. In one case the letter *ḍ* has been aspirated to *ḍh*, viz. in *munḍhī*, for *munḍī*, a ring. This is probably a mere slip of the pen.

As regards the declension of nouns, the only general point to notice is that the oblique plural ends in the Standard *ā* for masculine nouns, not in the Standard *an*. Thus, *chābukā-sē*, with stripes (sentence 228); *suvarā tē khādhā*, the swine were eating; *kētirā pōriyatā-gar*, near how many servants; *thōrikā ḍḍihā-nū pō*, after a few days. The word *rasī*, a rope (fem.), has its oblique plural *rasē* (sentence 236). As for irregular nouns, *pē*, a father (a Lārī form), has oblique singular *pē*, nom. plur. *piur*, and obl. plur. *piurā*. *Dhī*, a daughter (Lārī *dī*), has oblique singular *dhī*, nom. plur. *dhīū*, and oblique plural *dhē*. These will all be found in the List (Nos. 101—118). *Pē* also occurs several times in the Parable.

The following postpositions may be noted :—*gar*, to, near, sign of the dative; *garā*, from, sign of the ablative; *nū*, from, sign of the ablative; *pāḍḍē*, towards; *sē*, with, in company with, by means of.

As regards pronouns, the pronoun of the first person is *ā*, I, obl. sing. *mā*, nom. plur. *asī*, obl. plur. *asā*. For the second person, we have *tū*, thou, obl. sing. *tō*, nom. plur. *ai*, obl. plur. *awā*. These all closely agree with Lārī. *Hī*, this, has its obl. sing. *hī* or *yeh* (*yeh-jō maṭlab chhō*, what is the meaning of this?). The emphatic form is *yehō*, occurring both in the Parable (this son) and in sentence 221. Its fem. sing. nom. is *ihā* ('this thing is proper,' near the end of the Parable).

Hū, that, he, has its oblique form *hū* or *wa*. In the Parable, *hū* is twice used for the agent singular (he divided the property, and he employed him). Elsewhere in the Parable we have *hū*. *Wa* is common in the List, e.g. in Nos. 225, 226, 227, 228, 234, 235, and should be noted. The nom. plur. is *hū*, and the obl. plur. *hun*. The word for 'self' is *pān*, gen. sing., as in Lārī, *pā-jō*.

The relative and the correlative pronouns make their oblique forms singular *ja* and *ta* respectively. In one case, the Parable gives *tā*, which is probably a slip of the pen for *ta*.

The interrogative pronoun is *chhō*, what?, for *chhā*. Its obl. sing. is *chhē*. *Chhē-lā* is 'why?', and with *jō* following it means 'because.' *Kōi*, anyone, has its obl. sing. *kā*.

Pronominal suffixes are as in the Standard, except that the suffix *s* of the first person becomes *sī*. Also the final short vowels of terminations like the *s* of the third person are liable, as has already been observed, to be dropped. Examples of all these will be given under the head of verbs.

The present tense of the verb substantive presents several features that are strange to Standard Sindhī.

In Lahndā there is a verb substantive *ē*, he is, which becomes *vē* after a vowel (see p. 262). A corresponding form occurs in Lāsī, where we have *way*^a, he is, which becomes *ay*^a when following a consonant or half pronounced short vowel (these short vowels do not occur in Lahndā). There are also a second person singular *waĩ*, and a third person plural *wan*^a. All these will be found in the List of Words (Nos. 158, 157 and 161). The original of this List was written in the Perso-Arabic character with the vowel points frequently omitted, but opposite No. 158 there is clearly written *وَي*, so that we may be pretty certain that the spellings *way*^a and *ay*^a are correct, although no vowel points are given for the latter. Other examples of these forms are :—

tō-jō nālō chhō way^a, what is your name ? (220).

hetāĩ Kashmīr^a *kētirō dḍūr*^a *ay*^a, how far is it from here to Kashmīr ? (222).

It will be observed that both of these sentences are questions. I do not know if the forms are confined to interrogations, or can also be used in direct statements.

In the neighbouring Gujarātī there is a verb substantive *chhē*, he is, which also reappears in the Dardic languages of the North-West Frontier, e.g. in the Kāshmīrī *chhuh*, he is. In these languages it is defective, rarely occurring except in the present tense.

In Lāsī there is a verb substantive from the same root, which, however, appears to be conjugated throughout. Anyhow, the following forms appear in the Parable :—

Infinitive.—*wa-jō guzarān*^a *tang chhan*^a *laggō*, his means of livelihood began to become contracted.

Conjunctive Participle.—*hū gum*^a *chhī viō-hō*, he had been lost (cf. Hindī *hō gayā-thā*).

Past Participle.—*jiarō chhō-āhē*, he has become alive. Here the past participle makes a perfect tense.

Present Subjunctive, plur. 1.—*sarāhā chhā*^ā, (it is proper that) we may become joyful.

Present Indicative, plur. 3.—*hetarā sāl*^a *chhan*^a, so many years are (i.e. have passed).

Corresponding to the standard *āhiyā*^ā, etc., we have (List 156-161) :—

Sing.	Plur.
1. <i>āhē</i> ^ā , <i>āē</i> ^ā	<i>āhiyā</i> ^ā .
2. <i>āhē</i> ^ā	<i>āhiyō</i> .
3. <i>āhē</i>	<i>āhin</i> ^a .

Similarly, in the Parable, we have :—

dḍuhārī āhē^ā, I am a sinner.

tū hamēsh^a *mā-gar āhē*^ā, thou art ever with me.

jē-kī mā-gar āhē^ā, *sō sabh*^a *tō-jō āhē*^ā, whatever is in my possession, that all is yours.

We have an example of a negative verb substantive in *ā lāiq^a nāhī*, I am not worthy.

For the past tense of the verb substantive, see below.

It should be noted that the first person singular ends in *ē*, not in *ā*, and that the first person plural ends in *ā*, not in *ū*. This runs right through the conjugation of every verb.

As regards the conjugation of the active verb, the conjunctive participle ends in *i* or *ē*, as in the Standard, but, if I read the word aright, the final vowel is nasalized in *wañī tō-chavīs^e*, having gone, I will say unto him.

We have an irregular past participle in *punō*, for *pahūtō*, arrived (Parable).

Irregular imperatives are *ā^a*, come (80), and *bē*, stand (82).

For the old present we have (179-184) :—

Sing.	Plur.
1. <i>kuṭē</i> , I strike	<i>kuṭyā</i> .
2. <i>kuṭē</i>	<i>kuṭyō</i> .
3. <i>kuṭē</i>	<i>kuṭin^e</i> .

The above is an example of a verb of the *i*-conjugation. For the *a*-conjugation we have (205-210) :—

Sing.	Plur.
1. <i>wañē</i>	<i>wañā</i> .
2. <i>wañē</i>	<i>wañō</i> .
3. <i>wañē</i>	<i>wañan^e</i> .

Other examples from the Parable are :—

khūshiū karē, I may make rejoicings.

khūshiū karyā, (it is proper that) we make rejoicings.

achō, ta khāwāryā āⁱ khūshiū karyā, come ye, that we may eat and make rejoicings.

The present is formed, as in the Standard, by adding *thō* or *piō* to the old present. But, as has been said above, the *h* of *thō* is generally dropped, so that we have *tō*. This always occurs in the List (Nos. 179-184, 205-210). In the Parable the omission is not universal. The following examples occur in the Parable :—

ā bukh^a thō-marē, I am dying of hunger.

ā uchhī pē-gar tō-wañē, wañī tō-chavīs^e. I having arisen will go to my father, and having gone will say unto him. Here the present is used in the sense of the future.

hū ōbārē be saghan^a-thā, they are also able to leave uneaten.

ā tō-jī bbānap^a piō-karē, I am doing thy service.

The following is the conjugation of a verb of the *i*-conjugation in the future tense masculine (195-200) :—

Sing.	Plur.
1. <i>kuṭīndōsī</i> , I shall strike	<i>kuṭīndāsī</i> .
2. <i>kuṭīndē</i>	<i>kuṭīndō</i> .
3. <i>kuṭīndō</i>	<i>kuṭīndā</i> .

So *hūndōsĩ*, I shall be (173) ; and passive *kuṭbōsĩ*, I shall be struck (204).

The transitive past calls for no remarks. The intransitive past is thus conjugated in the masculine gender (211-216) :—

Sing.	Plur.
1. <i>viōsĩ</i> , I went	<i>viāsĩ</i> .
2. <i>viẽ</i>	<i>viā</i> , <i>viāĩ</i> .
3. <i>viō</i>	<i>viā</i> .

The past tense of the verb substantive is similarly conjugated. Thus (162-167) :—

Sing.	Plur.
1. <i>hōsĩ</i> , I was	<i>huāsĩ</i> .
2. <i>huẽ</i>	<i>huā</i> , <i>huāĩ</i> .
3. <i>huō</i>	<i>huā</i> .

For the habitual past, we have *mā kuṭiō-tē*, I was beating him (192) ; *ā kuṭiōsĩ-tē*, I was being struck (203) ; *jē-kē kakh^a suvarā tē-khādhā*, whatever grasses the swine were eating (Parable). Note that *thē* has become *tē*.

In attaching pronominal suffixes to verbs the usual rules are observed. We have seen that, as in *kuṭīndōsĩ*, *viōsĩ*, *hōsĩ*, the nominative suffix of the first person singular is *sĩ*, not *s'*. The suffix *s'* of the third person is usually kept unchanged, as in (all in Parable) *tō-chavĩs'*, I will say unto him ; *vijhōs'*, put ye on him ; *chayōs'*, said to him. Sometimes, however, the final ' is dropped, as in *ka^ē ḍḍinōs kī-na*, no one gave him anything.

The passive is formed as in the Standard. In the Parable *chavĩ* is twice used to mean 'I may be called (thy son).'

As regards vocabulary, Lāsī uses many words not found in the standard dialect. We have already discussed the forms of the verb substantive. Other words seem to be borrowed from the Lārī dialect, or occur in that dialect. Others again have not been noted by me in any other Sindhī dialect. The following is a list of words not shown as Standard Sindhī in Shirt's Dictionary. Those to which the letter 'L' is appended are given in that Dictionary as belonging to Lārī. The letter 'P' indicates that the word occurs in the Parable :—

- ayĩ*, a she goat (151).
- bbānap^a*, f., service (P.).
- bīhāraṇⁿ*, to cause to stand, hence to employ at a certain work (P.).
- chapīraṇⁿ*, to stick to, to join oneself to (P.).
- gēhaṇⁿ*, to buy. Past part. *ggīrō* (L.) (240).
- gharaṇⁿ*, to walk (238).
- ghatāiṇⁿ*, to summon (P.).
- ghātō* (=Standard *ghaṇō*), much, very (224, 228, and Parable).
- jar*, when (P.).
- ijērō*, fire (L.) (65).
- khāṣō* (132, etc.) or *khāshō* (236 and Parable), good.

khāwāraṇ°, as well as *khāiṇ*°, to eat (both in Parable). The former looks like an irregular causal, but this will not suit the meaning of the passage.

khāṇḥaṇ°, a well (237).

mā, a mother (48).

mādaḥ° (L. *māda*°), before, in front of (238).

pē, father (L.) (47 and Parable).

phushinī, a cat (71).

putraṇ°, to enter (P.).

tah°, down (88).

tar, *tar*°, then (P.).

tārā (for *tārō*), a star (64).

uchhaṇ° (for *uthaṇ*°), to arise (P.).

uggāraṇ°, to spend (P.). In the Standard this means 'to chew the cud.'

vēs°, a robe (P.). In the Standard, 'a disguise.'

[No. II.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

LĀSĪ DIALECT.

(DISTRICT KARACHI.)

هيڪڙي ماڻهي جا ٻه پٽ هئا. تن مان ننڍي پانڊجي پي کي چيو. اي ابا مال مان جيڪا پتي مانڊجي چي. سامان کي ڏي. هو پانڊجو مال هنڪي وراهي ڏنو. ٿورڪان ڏينهان نو پوءِ ننڍي پٽ سڀ گڏ ڪري هيڪڙي ڏورين ملڪ پاڻ ڏيو. تني پانڊجو مال لنگائي هر وڃائي ڇڏيا. هر سڀ اڳاريائين. تنهن گران پوءِ تنهن ملڪ هر ڏاڍو ڪار اچي پيو. وڃو گذران تنهن چڻ لڳو. تنهن ملڪ جي هيڪڙي ٻيٽڪو کي وڃي ڇڏيو. هو پانڊجي ٻني هر سوران جي چارڻ بيهاريو. جيڪي ڪر سوران تي کاڌا سي حب سين کائي پانڊجو ٻيٽ ٻري. پوءِ ڪنهن ڏنوس ڪين. هر هو پاڻ سنڀال ڪي. تر چيائين تر مانڊجي پي جي ڪيتران پوريتان گرگهائي ماني کاڌ لاءِ آهي. هو اوباري به سگهن ٿا. ان بکر ٿو مرين. ان اچي ٻي گر ٿو وڃين. وڃين تو چو ڏينس. اي ابا ان الله تعاليٰ جو به ٿو ٻه ڏهاري آمين. هاڻ ان لائق ٺاهين جو تو جو پٽ چوين. سو مانڊجي پانڊجي پگار واران پوريتان مان هيڪڙو ڪري جهل. پوءِ هو اچي پانڊجي پي پاڻ ڏيو. پورا جان گهاٽو ڏور هو تر ٻي وکي ٻسي ورتو. وکي مهر ٻيئي ۽ هو ڏوڙي ويو. ۽ گرانين وڃي چيائينس. تو پٽ چيو. ابا ان الله تعاليٰ جو ڏهاري آمين ۽ تو جو به. ان لائق ٺاهين جو تو جو پٽ چوين. پر وڃي پي پانڊجي پوريتان کي چيائين تر بلاڪل ڪاشو ويس ڪڍي اچو. ۽ جهوس. ۽ هٿ هر منڍي و جهوس ۽ پيران هر جتي و جهوس. اچو تر ڪا واريان ۽ خوشيون ڪريان. چيلاء جو ٻيو مانڊجو پٽ مري ويو هو ۽ وري جيئرو چو آهي. هو گر چي ويو هو ۽ وري لڏو آهي. ۽ هو خوشيون ڪرڻ لڳا.

و جو وڏو پٽ پئي ۾ هو سوچر آؤ ۽ گهر کي اوڏو آؤ ته هو رائج ۽ ڊو ۽ راند
 ٿئي . تر هو هيڪڙي پوريت کي گهٽائي پڇيو ته ڇو مطلب چو . جو چيو س .
 تو جو ڀاءُ آؤ آهي ۽ تو جي پي شاد ماڻي ڪي آهي . ڇي لاءِ جو هو کي ارو سلامت
 اچي گڏيو آهي . وکي ڪاوڙ لڳي منجهه وڃي نه پٽريو . تنهن لاءِ وڃي پي بار اچي وکي
 منت ڪيائين . هو . رندي ۾ پي کي چيو . ته پس هيٺا سال چن ته ان تو جي
 ٻانڀ پيو ڪرين ڪڏهن به تو جي اڳتيان وريو ناهين . تر تو ڪڏهن به مان کي
 هيڪڙو ٻڪر به نه ڏنو جو ان پانجي ٻيلين س خوشيون ڪرين . پريو تو جو
 پٽ ، جئي تو جو مال ڪسي ۾ وڃايو آهي اچي پيو آهي تو و لاءِ شاد ماڻي ڪي
 آهي . تر چيائينس پٽ تو ان هميشه مان گر آهين جهڪي مان گر آهي سو سڀ
 تو جو آهي . ايها ڪا به لائق آهي جو اسين خوشيون ڪرين سرها چان ، چيلاءِ
 جو پيو تو جو ڀاءُ مو هو سو وري جيئرو چو آهي ۽ گهر ڇي ويو هو ۽ لڏو آهي .

[No. II.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀSĪ DIALECT.

DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hēkrē-māñhē-jā	bba	puṭ ^a	huā.	Tin ^c -mā	nandhē			
One-man-of	two	sons	were.	Them-from-among	by-the-younger			
pā-jē-pē-khē	chayō,	‘ē	abā,	māl ^a -mā	jē-kā	pati		
his-own-father-to	it-was-said,	‘O	father,	property-from-in	whatever	share		
mā-jī	chhai,	sā	mā-khē	ḍḍē.’	Hū	pā-jō	māl ^a	hun ^c -khē
me-of	may-be,	that	me-to	give.’	By-him	his-own	property	them-to
virāhē	ḍḍinō.	Thōrikā-ḍḍihā-nū	pō ^e	nandhē-put ^a				
having-divided.	was-given.	A-few-days-from	after	by-the-younger-son				
sabh ^e	gadd ^a	karē	hēkrē-ḍḍūrē-mulk ^a -pāḍḍ ^e	viō.	Titē			
everything	together	having-made	one-far-country-towards	it-was-gone.	There			
pā-jō	māl ^a	lafangāi ^a -mē	viñāē-chhaddiāi.	Jar	sabh ^e			
his-own	property	debauchery-in	was-wasted-by-him.	When	all			
uggāriāi,	ta ^c -garā	pō ^e	ta ^c -mulk ^a -mē	ḍḍāḍō	ḍḍukār ⁿ			
was-spent-by-him,	that-from	after	that-country-in	severe	famine			
achī-piō.	Wa-jō	guzarān ^a	tang	chhan ^a	laggō.			
having-come-fell.	Him-of	living	contracted	to-become	began.			
Ta ^c -mulk ^a -jē-hēkrē-bbait ^a haku ^a -khē	wañi	chapiṛiō,	ā ^c	hū				
That-country-of-one-resident-to	having-gone	he-joined-himself,	and	by-him				
pā-jē-bbani ^a -mē	suwarā-jē-chāran ^a	bihāriō.						
his-own-field-in	swine-of-(on-)feeding	he-was-caused-to-stand	(i.e. employed).					
Jē-kē	kakh ^a	suwarā	tē-khādhā,	sē	hubb ^a -sē			
Whatever	grasses	by-the-swine	were-being-eaten,	those	pleasure-with			
khāi	pā-jō	pēt ^a	bharē,	par ^a	ka ^c	ḍḍinōs		
having-eaten	his-own	belly	he-would-fill,	but	by-anyone	was-given-to-him		
kī-na.	Jar	hū ^a	pān ^a	sambhāl ^a	kī,	tar ^a		
anything-not.	When	by-him	himself	discretion	was-made,	then		
chayāi	ta,	‘mā-jē-pē-jē-kētiā-pōriyatā-gar	ghāṭi	mānī				
it-was-said-by-him	that,	‘me-of-father-of-how-many-servants-near	ample	bread				
khān ^a -lā ^e	āhē,	ā ^c	hū	ōbārē	be	saghan ^c -thā;	ā	bukh ^a
eating-for	is,	and	they	to-leave(uneaten)	also	able-are;	I	of-hunger
thō-marē.	Ā	uchhī	pē-gar	tō-wañē,	wañi			
am-dying.	I	having-arisen	father-near	am-going,	having-gone			

tō-chavĩs°, “ ē abā, ă Allāh-ta‘ālā-jō be tō-jō be
I-am-saying-to-him, “ O father, I God-of both thee-of and
 dđuhārī āhē. Hān° ă lāiq nāhĩ jō tō-jō put° chavĩ.
sinner am. Now I worthy am-not that thee-of son I-may-call-myself.
 Sō mā-khē pā-jē-pagār-wārā-pōriyatā-mā hēkrō karē-jhal°.”
So me (acc.) thine-own-hired-servants-from-among one keep.”
 Pō° hū uchhī pā-jē-pē-pādd° viō. Par° aňā
Afterwards he having-arisen his-own-father-towards he-went. But yet
 ghātō dđūr° hō ta pē wa-khē pasī-wartō. Wa-khē
very distant he-was that by-the-father him-to it-was-seen. Him-to
 mahr pēi, ă hū dōrī viō; ă ggirāthiũ vijhī,
compassion fell, and he having-run went; and embraces having-cast,
 chumiāĩs°. Tar° put° chayō, ‘abā, ă Allāh-ta‘ālā-jō
was-kissed-by-him-he. Then by-the-son it-was-said, ‘father, I God-of
 dđuhārī āhē ă tō-jō be. ă lāiq° nāhĩ jō tō-jō put°
sinner am and thee-of also. I worthy am-not that thee-of son
 chavĩ.’ Par° wa-jē-pē pā-jē-pōriyatā-khē
I-may-call-myself. But by-him-of-the-father his-own-servants-to
 chayāĩ ta, ‘bilkul-khāshō v̄s° khanī-achō, ă vijhōs°;
it-was-said-by-him that, ‘entirely-good robe bring-ye, and put-ye-on-him;
 ă hath°-mē mundhī vijhōs°, ă pērā-mē jutī
and hand-on ring put-ye-on-him, and feet-on pair-of-shoes
 vijhōs°. Achō, ta khāwāryā ă khūshiũ karyā;
put-ye-on-him. Come-ye, that we-may-eat and rejoicings we-may-make;
 chhē-lā° jō yehō mā-jō put° marī-viō-hō, ă warī jiarō
because that this me-of son having-died-gone-was, and again alive
 chhō-āhē; hū gum° chhī-viō-hō, ă warī ladhō-āhē.’ ă
become-is; he lost having-become-gone-was, and again been-got-is.’ And
 hū khūshiũ kara° laggā.
they rejoicings to-make began.

Wa-jō wađdō put° bbani°-mē hō. Sō jar āō, ă ghar°-khē
Him-of elder son field-in was. He when came, and the-house-to
 ōđdō āō, ta hō rāgg° bbudō ă rānd° dđithī. Tar
near came, that by-him music was-heard and sporting was-seen. Then
 hū° hēkrō-pōriyat°-khē ghātāe puchhiō ta, ‘yeh-jō maṭlab
by-him one-servant-to having-called it-was-asked that, ‘this-of meaning
 chhō?’ Hū° chayōs°, ‘tō-jō bhā° āō-āhē, ă
what?’ By-him it-was-said-to-him, ‘thee-of brother come-is, and
 tō-jē-pē shādmānī kī-āhē, chhē-lā° jō hū°-khē
by-thee-of-the-father feast been-made-is, because that him-to

arō-salāmat^a achī gadḍiō-āhē.['] Wa-khē kāwar^e laggī,
safe-(and-)sound having-come been-met-he-is.' *Him-to anger was-attached,*
 manjh^e wañī na putriō. Tā^e-lā^e wa-jē-pē bbār
within having-gone not he-entered. Therefore by-him-of-the-father outside
 achī wa-khē minath^a ki^a āī. Hū^a warandī^a-mē
having-come him-to entreaty was-made-by-him. By-him answer-in
 pē-khē chayō ta, 'pas^a, Lētarā sāl^a chban^e ta ā tō-jī
the-father-to it-was said that, 'see, so-many years are that I thee-of
 bbānap^a piō-karē, kaḍḍah^e be tō-jē-aggitā^ā wariō-nāhī.
service am-doing, ever even thee-of-order(-from) gone-back-I-am-not.
 Tar^a tō kaḍḍah^e be mā^a-khē hēkrō bbakar^a be na ḍḍinō,
Then by-thee ever even me-to one kid even not was-given,
 jō ā pā-jē-bbēliur^e-sā khūshiū karē.['] Par^a yehō tō-jō put^a
that I my-own-friends-with rejoicings may-make. But this thee-of son
 jā^e tō-jō māl^a kasbi^a-mē viñāyō-āhē, achī punō-āhē,
by-whom thee-of property harlot-on been-wasted-is, having-come arrived-is,
 tō wa-lā^e shādmānī kī-āhē.['] Tar^a chayā^ās^e, 'put^a.
by-thee him-for feast made-is.' *Then it-was-said-by-him-to-him, 'son,*
 tū hamēsh^a mā^a-gar āhē; jē-kī mā^a-gar āhē, sō sabh^e tō-jō āhē;
thou ever me-near art; whatever me-of is, that all thee-of is;
 ihā gāl^e lāiq āhē, jō asī khūshiū karyā^ā, sarahā chhā^ā;
this thing worthy is, that we rejoicings may-make, joyful we-may-be;
 chhē-lā^e jō yehō tō-jō bhā^a mō hō, sō warī jīarō chhō-āhē;
because that this thee-of brother dead was, he again alive become-is;
 ā^e gum^a chhī-viō-hō, ā^e ladhō-āhē.
and lost having-become-gone-was, and been-got-is.'

LĀRĪ.

Lower Sindh, south of Vichōlō, from near Hyderabad to the sea, is known as the Lārī, and the form of Sindhi here spoken is called Lārī. This Lārī differs from the Standard Sindhi of the Vichōlō, or Central Sindh, and of the Sirō, or Upper Sindh, in several particulars, and is considered to be an impure form of the language. So much is it looked down upon that there is a Sindhi proverb given by Trumpp on p. ii of his grammar,—*Lār-jō parhyō, Sirē-jō dhaggō*, a learned man of the Lārī and an ox of the Sirō (are one and the same). Uncouth though it may be, Lārī preserves ancient peculiarities that do not appear in the standard dialect. The most important of these are the disaspiration of sonant aspirates, and the frequent change of cerebral *r* to dental *r*. In both these particulars Lārī shows its relationship with the Dardic languages of the North-West Frontier.

For the purposes of this Survey, Lārī is reported to be spoken by 40,000 people, all of whom belong to the Karachi District. As a specimen of Lārī I give a version of the Parable of the Prodigal Son. I also give a short vocabulary of words peculiar to the dialect, and, on pp. 215ff., the usual List of Words and Sentences.

The following are the points in which Lārī differs from Standard Sindhi:—

Pronunciation.—Contraction is very common. Thus,—*pē*, for *pī*, a father; *sō*, for *suō*, heard; *āyā*, for *āhiyā*, I am; *vēs*, for *viūs*, I went; *chēs*, for *chayūs*, said to him; *ranian-mē*, for *randian-mē*, among harlots; *bī*, for *beh*, stand; *vē*, for *veh*, sit; *pōtō*, for *pahutō*, arrived; *jē*, for *jāh*, by whom; *bbār*, for *bbāhar*, outside; *khēn*, for *khian*, to eat; *nēn* or *nehan*, for *nian*, to take away; *chuan* or *chūn*, for *chawan*, to say; *dhūn*, for *dhuan*, to wash; *hūn*, for *huan*, to be; *nūn*, for *nāwan*, to bow; *pūn* or *pau*, for *pawan*, to fall; *rūn*, for *ruan*, to weep.

There is a strong tendency to drop final short vowels, except *a*. The latter is generally preserved, as in *gar^a* (sentence 223), *put^a* (223), *chābuk^a* (228), *ggōḥ^a* (241), *khuh^a* (237), *wan^a* (230), *un^a* (225). Sometimes, however, it is dropped, as in *haran*, for *haran^a*, deer (155). Final *e* is often preserved, but is also not unfrequently dropped, as in oblique plurals such as *pēn-jō*, of fathers; third persons plural of verbs such as *mārīn* (184); *wañan* (210); *āhin* (161, 223); and sometimes, but not always, in the case of pronominal suffixes. Thus, *rakhius*, kept him, but *ḍḍinis*, gave to him, within a line of each other in the Parable.

Final *i* is hardly ever preserved. The only examples are *putⁱ*, a son (but once, in the Parable, *put^e*); *nōkarⁱ*, a servant, the preceding word being *paghāradār^e*, in which the final *i* has been changed to *e*; *rakhⁱ*, keep, in the Parable, while sentence No. 227 has *rakh^e*; and *rāggⁱ āⁱ nāch^e*, singing and dancing, where the second word has *i*. In one case it becomes *o*, viz. in *dī^o*, a daughter. But most often it is either dropped or changed to *e*. Thus, it is dropped in *ach*, come (80); *Alāh*, God (60); *bā*, for *bhāⁱ*, a brother (49, 231); *bēn*, a sister (50, 225, 231); *Baggiwān*, God (60); *būt*, for *bhūtⁱ*, a devil (61); *chand*, for *chandⁱ*, the moon (63); *ḍḍāt*, a devil (61); *gar*, a house (67), but obl. sing. always *gar^a*; *haran*, a deer (153); *huan*, to be (169); *kaḍ*, for *kaḍhⁱ*, draw (water) (237); *kēr*, who? (92); *khā*, eat (78); *mā*, a mother (48); *māran*, to strike (176); *pagg*, a foot

(33); *pand*, for *pandh*", travelling (224); *pēr*, a foot (33); *pirēt*, a devil (61); *puṭ*, a son (55, 225, but in the Parable, *puṭ*" or *puṭe*); *Rab*, God (60); *Shaitān*, a devil (61); *siḡ* or *sūriḡ*, the sun (62); *tamām*, entire (Parable); *thiaṇ*, to be (169); *uṭh*, a camel (75); *wañ*, go (77); *vial*, gone (219). It is changed to *e* in *ajj^e*, today (224); *bbālak^e* and *bbār^e*, a child (54); *ḍḍand^e*, a tooth (37); *ḍḍis^e*, see (Parable); *ḍḍukār^e*, a famine (Parable); *ḍōk^e* (for *ḍrōk*") and *ḍōr^e* (for *ḍrōṭ*"), run (85); *ḡgabhur^e*, a child (54); *gum^e*, lost (Parable); *haṭ^e*, walk (238); *haṭh^e*, a hand (32); *kan^e*, an ear (38); *kukir^e* (for *kukur*"), a cock (72); *lāiq^e*, fit (Parable); *māl^e*, property (Parable); *maṛd^e*, a man (51); *mar^e*, die (83); *murs^e*, a man (51); *nāch^e*, dancing, with *rāgg^e*, immediately preceding (Parable); *nak^e*, a nose (34); *paghāradār^e nōkar^e*, a hired servant, in which *nōkar*" retains the *"* (Parable); *pēṭ^e*, belly (42 and Parable); *rakh^e*, keep (227, but *rakh*" in Parable); *rēḍār^e* (for *rēḍhār*"), a shepherd (59); *sabl^e*, all (Parable); *sōn^e*, gold (15); *ubh^e*, stand (82); *wājib^e*, proper (Parable); *wār^e*, hair (39); *wāt^e*, mouth (36); *waṭ^e* (for *waṭh*"), take (235). It will be observed that by this change of final *"* to final *e*, the distinction between the imperatives of verbs of the *a*- and *i*-conjugations is obliterated. All the verbs quoted above as imperatives in *e* belong in Standard Sindhī to the *a*-conjugation.

It is noteworthy that the change of *u* to *i* (i.e. to the letter that becomes *e* when final) is not uncommon. Thus, *kukir^e*, for *kukur*" , a cock; *ḍḍinīs^e*, for *ḍḍinūs^e*, gave to him (Parable); *mārindis*, for *mārindus^e*, I shall strike; *samijhāyō*, for *samv-jhāyō*, entreated (Parable). So, we have *i* for *a* in *puṭis^e*, for *puṭas^e*, by his son (Parable). In the word *ubhaṇ*" or *ubehaṇ*" , to stand, an *e* is optionally inserted between *b* and *h*.

Final *ō* generally becomes *ā*. Thus, *baryā*, for *bharyō*, having filled (237); *babā* and *abā*, for *babō*, *abō*, father (47); *puṭhiā*, for *puṭhiō*, behind (91, 239); *barē-hā*, for *bharē-hō*, he was filling.

As regards consonants, the letter *r* is very often interchanged with *ṛ*. Thus, *chariō*, for *charhiō*, mounted (230); *chir^e*, for *chir^a*, anger (Parable); *ḍōr*, for *ḍrōṭ*, run; *ḡōrō*, for *ḡhōṛō*, a horse (68, 138, 221, 226, 230); *hekirō* (1), *hekirō* and *hēkarō* (Parable), one; *kujjārō* (93) and *kujjārō*, what?, *kukir^e*, for *kukur*" , a cock; *mārū*, for *mārḥū*, a man (51); *mēraṇ*" , for *mēraṇ*" , to collect (Parable); *ōḍḍariā*, for *ōḍḍariā*, near (Parable). It is well known that in the Lāṛī the *ḍr* and *ṭr* of central and northern Sindh become *ḍ* and *ṭ*, respectively. Examples are *ṭē*, for *ṭrē*, three (3); *puṭ^e*, for *puṭr*" , a son (Parable); *ḍōk*, for *ḍrōk*, and *ḍōr*, for *ḍrōṭ*, run (85); *chand*, for *chandṛ*" , the moon (63); *ḍigō*, for *ḍrighō*, tall (231).

The letter *h* is often dropped. Thus,—*ū*, for *hū*, that; *ī*, for *hī*, this; *bāē*, for *bāh^e*, fire (65); *bī*, for *beh*" , stand (82); *bbār^e*, for *bbāhar^e*, outside (Parable); *lō*, for *lōh^e*, iron (44); *vē*, for *veh*" , sit (79).

In the Dardic languages of the North-West Frontier, the sonant aspirates *gh*, *jh*, *ḍh*, *dh*, and *bh* are always disaspirated. The same is the case in Lāṛī. The aspirate *gh* regularly becomes *g*; *jh* becomes *j*; *ḍh* becomes *ḍ*; *ṛh* becomes *r*; *dh* becomes *d*; *bh* becomes *b*; *ṇh* becomes *ṇ*; and *vh* becomes *v*. Thus:—

gh.—*ḍigō*, for *ḍrighō*, tall (231); *gaṇṭṭ*, for *ghaṇṭṭ*, much (224, 225); *gar*, for *ghar*" , a house (67, 226, 233); *ḡōrō*, for *ḡhōṛō*, a horse (68, 226).

jh.—*jaḡhō*, for *jaḡhō*, plentiful (Parable); *viḡōs^e*, for *viḡhōs^e*, put (shoes) on him (Parable).

ḍh.—*kaḍ*, for *kaḍh*°, draw (water) (237); *nanḍō*, for *nanḍhō*, small (233, but *nanḍhō* in Parable); *rēḍār*°, for *rēḍhār*°, a shepherd (59).

ṛh.—*chariō*, for *charḥiō*, mounted (230); *mārū*, for *mārḥū*, a man (51).

dh.—*ḍī*°, for *dhī*°, a daughter (56); *ladō*, for *ladhō*, got (Parable); *pand*, for *pandh*°, travelling (224).

bh.—*bā*, for *bhā*°, a brother (49, 231); *baryā*, for *bharyō*, having filled (237); *bēn*, for *bhēn*°, a sister (50, 225, 231); *būt*, for *bhūt*°, a devil (61); *jjīb*°, for *jjībḥ*°, a tongue (41).

ṇh.—*māṇū*, for *māṇhū*, a man (51); *piṇē*, for *piṇhē*, by thy father (223 and Parable). So *piṇis*°, by his father (Parable).

rh.—*waran*°-*khā*, for *warhan*°-*khā*, from years (Parable).

vh.—*avē*, *tavē*, for *arḥē*, *tarḥē*, you (pl.) (23).

Beyond what has already been said regarding changes in the pronunciation, there is not much to be said regarding the **declension** of nouns. *Pē*, a father, has its oblique plural *pēn*, and the nominative plural of the feminine noun *zāl*°, a woman, is *zālīū* (130), not *zālā* or *zālū*. The following postpositions not mentioned under the standard dialect may be noted:—

sēn°, along with (see vocabulary, below), and *kanā* (231) or *kanā* (235, 241) used to indicate the ablative.

As regards **pronouns**, the pronoun of the first person is declined as in the Standard. The only oblique form singular that occurs in the Parable and in the list is *mū*. The pronoun of the second person has its nominative plural *tarē*, *avē*, or *āē*, and its oblique plural *tawā*, *awā*, or *ā*. The demonstrative pronouns *hī*, this, and *hū* or *hō*, that, commonly, but not always, drop the initial *h*, so that we get *ī*, this, and *ū* or *ō*, that; obl. sing. *in*° and *un*°, respectively. An optional form of *hī* is *i*°, fem. *i*°, this. The nom. plur. of *ū* or *ō* is *ūē*, *ū*°, *ōē*, or *ō*°. The genitive of the reflexive pronoun is *pā-jō*, own.

As regards the relative pronoun, it has a contracted form *jē*, instead of *jāhē*, the obl. sing. This occurs in the Parable in *jē pā-jō māl ravian*°-*mē viñāyō-āhē*, who has wasted Your Honour's property among harlots.

The following forms of the interrogative pronouns occur in the Parable and list:—

kēr or *kērō*, who? (92).

kēō (for *kēhō*), who? what? which? Its obl. sing. is *kē*° (239, 240).

kujjā, *kujjārō*, or (with the Lārī change of *ṛ* to *r*) *kujjārō*, who? what? which? (93, 220).

kōh°, what?, as in the Standard.

As regards pronominal suffixes, from *pē*, a father, we have in the Parable *piṇē*, thy father (for *piṇhē*), and *piṇis*°, his father (for *piṇhas*°); from *pu*°, a son, *puṭis*° (for *puṭas*°), by his son; and from *bā*, a brother, *bāṇē*, thy brother (or *bhāṇē*). For *khēs*°, the Parable has the curious form *khāēs* (*khāēs samijhāyō*, entreated him).

The present tense of the **verb substantive** has the following contracted forms:—

Sing.	Plur.
1. <i>āyā</i> (for <i>āhiyā</i>)	<i>āyū</i> (for <i>āhiyū</i>).
2. <i>āē</i> (for <i>āhē</i>)	<i>āyō</i> (for <i>āhiyō</i>).
3. <i>āhē</i>	<i>āhin</i> (for <i>āhin</i> °).

In the conjugation of the **verb**, there are some past participles not found in the standard dialect. The verb *ggēhan*°, to seize, is peculiar to Lārī, and makes its past participle *ggīrō* or *ggidhō*. The verb *haṇaṇ*°, to strike, in the standard dialect has its past participle *haṇiō*, but in Lārī it has *hāyō*. Instead of *piō*, fallen, we have *pau*, from *pauṇ*°, for *pawan*°, to fall, and instead of *pahutō*, arrived, we have *pōtō*.

In the conjugation of the finite tenses, there are the contractions mentioned above, and also the tendency to elide final short vowels. As an example we have the past tense of the verb *wañṇaṇ*°, conjugated in the masculine gender as follows :—

Sing.	Plur.
1. <i>vēs</i> (for <i>vius</i> °)	<i>viāsi</i> °.
2. <i>vē</i> (for <i>viē</i> °)	<i>viā</i> (for <i>vian</i> or <i>viō</i>).
3. <i>viō</i>	<i>viā</i> .

The old present is conjugated as in the Standard, and so is the future, except in the first person singular masculine is *mārindis*, instead of *mārindus*°, I shall strike, and in the second person plural, which has the regular Lārī change of *ō* to *ā*, having *mārindā*, instead of *mārindō*, you will strike. Similarly, in the future passive we have *mārbis*, for *māribus*°, I shall be struck.

We may further note the following forms occurring in the Parable :—*rakhius*, for *rakhius*°, kept him; *ḍḍinis*°, for *ḍḍinus*°, gave (a masc. thing) to him; *ḍḍinīs*°, for *ḍḍiniūs*°, gave (fem. things) to him.

Lārī exhibits many peculiar words in its vocabulary. The following is a list of the words marked as belonging to this dialect in Shirt's dictionary :—

LIST OF WORDS PECULIAR TO THE LĀRĪ DIALECT OF SINDHĪ.

- ā, obl. plur. of *tū*, thou.
ab̥h̥°, m., the heavens, air.
 āī, nom. plur. of *tū*, thou.
akāraṇ°, to drive an animal.
āk̥huraṇ°, to please, suit, agree with.
āmī, f., a small unripe mango.
ārīkō, m., a hook.
āḥō, impure, defiled.
āḷō, an embrace, turn, return, dispute.
āyal°, f., mother, mamma (a term of endearment).
bbehāḍō, m., the bringing the bride home from her relations after the honeymoon.
bbījō, second ; another, different.
bhaḥū, m., a scorpion.
bhaḥūarī, f., a small scorpion.
bhiṛāiṇ°, to cause to meet ; to mix, mingle (trans.).
bhiran°, to meet ; to mix, mingle (intrans.).
bhiḷāō, m., property, goods and chattels.
bhunṇan°, to roam. Past part. used to form intensive compounds, as in *bhunō*
likhan°, to keep on writing.
chābar̥a-kāḥī, the fruit of the *Cassia Fistula*, i.q. *chhimkinī*.
chāiṇ°, to cause to say or tell. Cf. *chūṇ*° and *chuan*° 1.
chhāḥ°, f., buttermilk.
chhal°, f., a small earthen pitcher for raising water.
chhanan°, to be strained, sifted ; to fall or drop (as fruit from a tree) ; to settle or
 subside (as dirt in water) ; to descend, come down.
chhī, interj., fie, tush ; the sound by which cattle are called to water ; - *karṇ*°, (of
 a child) to make water.
chhimkinī, f., the fruit of the *Cassia Fistula*, i.q. *chābar̥a-kāḥī*.
chōḷan° (past part. *chōḷō*), to take up one's residence, to settle.
chuan° 1, to say, speak (for *chawan*°). Cf. *chāiṇ*° and *chūṇ*°.
chuan° 2, to squeeze.
chūṇ°, to say, tell (for *chawan*°). Cf. *chāiṇ*° and *chuan*° 1.
ḍḍahan°, to stop a ball in playing.
ḍḍār°, f., split pulse grains.
ḍḍaḥō, m., a play-ball.
ḍḍasāō, m., the tenth day after death ; certain funeral rites performed on that
 day.
ḍḍihānī, adv., daily.
ḍḍihan°, to give (for *ḍḍian*°).
ḍḍuār°, f., illness, sickness, disease.
ḍḍuārī, ill, sickly, weakly.
ḍhar̥kan°, to palpitate ; to give forth a pattering noise ; to clean grain by tossing
 it in a fan.

dhūṇ°, to wash (for *dhuaṇ*°).

gāḡirō, m., a large fan or sieve for winnowing ; a paper kite.

ggāhū or *ggāū*, m., a *kōs* (two miles).

gganē or *gginē*, postpos., to, near, with. Cf. *ggar*°.

ggar° or *ggarē*, postpos., to, near, with.—*laggan*°, to embrace. Cf. *gganē* and *ggarō*.

ggarō or *ggirō*, m., the neck, bosom. *ggarē laggan*°, to embrace.

ggēhan° (past part. *ggīrō* or *ggidhō*), to take hold of, seize ; to buy, purchase.

ggidhō, see *ggēhan*°.

gginē, see *gganē*.

ggirō, see *ggarō*.

ggīrō, see *ggēhan*°.

ggīlī, f., a piece of flint prepared for use ; a piece in the game of *chaupār*.

ghubban°, f., a sling (for casting stones, etc.).

gilī, f., the piece of wood struck in the game of tipcat.

hā, postpos., from, out of.

hēr°, adv., now.

hūn°, to be, to exist (for *huaṇ*°).

ī, see *ī*°.

in°, obl. sing. of *ī*°, this.

ī° or *ī* (f. *ī*°), this, he (she).

jāḡkan°, to take care of, to keep with care.

jāṇō, m., a twin.

jī° or *jī*°, as, like. Cf. *tī*°.

jīḡan°, to fear, to dread, be afraid, frightened (for *ḡijjan*°).

jjēbhū, m., a kind of wasp or hornet.

jjērō, m., fire.

jōp°, in good case, well ; wealthy.

juhārō, m., or *juhārī*, f., the visit paid to a newly married couple after the honeymoon.

juṇ°, m., a marriage feast, a banquet.

kakōlō, m., the stone of a mango.

kāō, m., a rafter.

karsō, m., a kind of metal vessel or pot.

kēō, what ? which ?

khaṇah°, f., a place, passage, gap.

khaṭō, m., buttermilk.

khēn°, to eat (for *khian*°).

khian°, m., food, dinner.

khī, f., lightning.

khīr°, congratulations.

khirmi°, m., figures made of sweetmeats.

khūjō, deceitful, one who acts with duplicity.

khuryō, m., a flat chisel-shaped instrument for scraping up grass, a grass-scraper.

- kē*, adv., how ? in what way ?
kiryō, m., a kind of coat.
kōh^u 1, pronoun, what ?
kōh^u 2, adv., why ?
kujjārō, what ?
kūdirū-rād^e, f., a boys' game played in the water.
*laan*ⁿ, to tie up or fasten (a horse, etc.).
laī, f., a female friend or equal ; a term of affection used in addressing a female.
lēś^e, adj., ready.
launō, m., the temple of the head ; the hair on the temples.
likh^a, f., a moment, an instant.
liphōtī, f., a coverlet, quilt.
machhun^e, interj., God forbid.
*mād*ⁱ, adv., before, in front.
māgalī or *māgilī*, f., a kind of silver bracelet, an ornament for the wrist.
*mahād*ⁱ, adv., before, in front, in advance, formerly, forward.
mahādērīrō or *mahādērō*, adj., a little before another in time or place ; somewhat earlier, a short time ago ; adv., a little forward, a little in front.
*mahādīyār*ⁿ, m., a forerunner, a guide.
*mahādīyō*ⁱ, first, previous, preceding ; last or next (month, etc.).
*mahād*ⁱ, m., commencement ; preface.
mahādūnikō or *mahādūnō*, first, former, previous, preceding ; last (month, year, etc.).
*māhī*ⁱ, postpos., in presence of.
mēhanō or *mīhanō*, m., a reproach, upbraiding.
*mīl*ⁱ, f., closing, contracting, covering, concealing ; watching, looking after.
*nā*ⁱ, f., a mountain torrent ; the hollow stem of a hookah.
nahārī, f., a mash for horses, etc. ; breakfast.
*nāir*ⁿ, m., a coco-nut.
*nehan*ⁿ, to take away, remove (for *nian*ⁿ). Cf. *nēn*ⁿ.
*nēn*ⁿ, to take away, carry off (for *nian*ⁿ). Cf. *nehan*ⁿ.
nīghō, m., a boy, lad.
nimirāī, f., recovery from sickness, restoration to health ; health.
nimirō, recovered, well.
niō, m., a washerman.
nō^e, ninety.
*nūn*ⁿ, to bow, bend down (for *nāwan*ⁿ).
ōchhō, m., a feast given to Hindū faqīrs.
*ōgga*ⁿ, to vomit.
ōjīsārō, m., sweepings, dirt lying about.
*ōkhānan*ⁿ, to exemplify ; to recognize.
ōkhān^e, f., illustration, example ; recognition.
*pachhāḍan*ⁿ, to dash down, fling out or down ; to extract dirt from grain by tossing it in a sieve.
*pagg*ⁿ or *pagulō*, m., a foot.

pāh̃h̃ or *pāh̃h̃*, postpos., from behind ; after, following.

pāh̃h̃h̃h̃, sixty-five.

pāilō, m., a storehouse, storeroom.

panirā, fifteen.

pau, past part. of *pauṇ*, to fall (for *piō*).

pauṇ or *pūṇ* (past part. *pau*), to fall (for *pauṇ*).

phahyārō, m., a fish.

pharahī, f., the pod of pulse plants ; the fruit of the plantain.

phas, m., an ear of corn.

phur, f., a bridge.

phuṭirō, clean, nice, elegant.

pin or *pun*, also, too.

pūṇ, see *pauṇ*.

rētō, m., a kind of red-coloured girdle.

rūṇ, to weep (for *ruaṇ*).

sawārō, adj. and adv., early, at an early hour.

sēṇ, postpos., with, along with.

sōirō, m., collyrium, antimony.

sujjan, to be heard.

tāmīṭ or *tāmīṭ*, f., a copper pot.—*haṇaṇ*, to be sunburnt ; to be fired with rage.

tāmīṭō, m., a kind of cooking-pot.

tāṇō, m., time.

tapāsō or *tapāsīō*, m., a lump of purified sugar (for *patāsō*).

tēṭō or *tēyō*, m., tertian ague.

thēp, f., a kind of sweetmeat.

tharī, f., a small terrace ; the stuffed pad under a camel-saddle.

tharō, m., a terrace, raised foundation, platform ; the pad put under a horse's saddle.

thāṭh, f., a metal plate or dish.

thōḡirō or *thūḡirō*, m., a knock on the head with a knuckle ;—*haṇaṇ*, to pick lice from the head.

tī or *tī*, so, in that manner. Cf. *jī*.

tik, f., the stone of a ring ; fixedness of posture, steadiness ; a looking-glass.

tōlar, m., a large louse.

tōl, m., a plaything ; a curiosity ; a thing, article.

tubbikō, m., a dot in writing, a kind of small basket.

tuharaṇ, to move along (intrans.).

tuhāraṇ, to cause to move along ; to assist.

ū 1, interj., an exclamation of acknowledgment.

ū 2 (phur. *ū* or *ū*), that, he, it.

ubhaṇ or *ubhaṇ*, to stand up, stop.

ubhāraṇ, to erect, make to stand.

ubhō, upright, erect.

ujhāgy, f., or *ujhāggō*, m., travelling.

ukaraṇ" or *ukiraṇ*", to descend, issue, come out ; to carve, engrave.

ukāraṇ", to cause to descend, to take down ; to accompany or escort ; to settle a dispute.

ukhaṭ^a, f., issuing forth ; disclosure, publicity.

ukhaṭaṇ", to issue, come forth ; to become public ; to engrave, carve.

ukīr^a, f., longing for, yearning after.

ulahaṇ", to descend ; to set (of a heavenly body) ; to disembark ; to alight.

uñārō, thirsty.

usahaṇ", to go, depart (a respectful term).

wahalō, quickly, speedily.

wahurō, rich, wealthy.

wanahaṇō, m., a bridegroom.

wāḍiyar", m., a term, used by Hindūs, for Musalmāns.

vehāṭ^a, f., the time of morning. Cf. *virāṭ*^a.

vīḍhi, f., a species of earring ; a kind of finger-ring.

virāṭ^a, f., the early morning. Cf. *rehāṭ*^a.

vilāṭ^a, f., running in haste.

vilāraṇ", to run.

wurah^a, to go, move.

[No. 12.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

LĀRĪ DIALECT.

DISTRICT KARACHI.

هڪڙي ماڻهون ۽ ڪي ٻه پٽ هئا. ٽنهي مان ننڍي پانجھي پي ڪي چيو ته اي آبا
 مال مان جيڪو پاڻو مون جو ٿئي سو مونکي ڏي. هن پانجھو مال انهن کي ورائي ڏنو.
 ۽ ٿورن ڏينهن کان پوءِ ننڍو پٽ سڀ مال ميري پرديس هليو ويو. ۽
 اتي پانجھو مال آپ لڇڻن ۾ وڃائي ڇڏيا ۽ جڏهن سڀ ڪپائي رهيو ان کان
 پوءِ ان ڏيهه ۾ ڏاڍو ڏڪار آچي پيو ۽ هنکي سور پوڻ لڳي. ان ڏيهه جي هڪڙي
 شهر واري کي وڃي چوڻو. ان پانجھي پني ۾ سور ڇا رڻ تي رکيس، جيڪي نو سورن
 تي کاڌا سي به کائي پانجھو پيٽ ٻري ها پر ڪنهن ڏنس ڪين. جڏهن ان کي ياد گيري
 پئي ته مونجھي پي جي ڪيترن ڪمين وٽ ججهي ماني کائڻ لاءِ آهي ۽ انهن وٽ
 بچي ٿي پوي ۽ آهه ڏهه لنگهه پيو مٿان، آهه اتي پي وٽ ٿو وڃان ۽ وڃي ٿو چوانس
 ته اي آبا مون بگوان جو ۽ تو جو گناهه ڪيو آهي، هاڻي آهه لائق نه آيان جو تو
 جو پٽ ڪو ڏيان. مونکي پانجھو پگهاردار نوڪر ڪري رک. ۽ او اتي پي ڏانه
 هليو. پر اڃان ٿورو ته پڻيس ڏسي ورتو ۽ انکي ڪول آئي، او دوري ويو
 ۽ ڳالهيون پائي چميون ڏنيس. تڏهن پڻيس چيو، آبا! آهه پر ميسور جو ۽ تو جو
 ڏواري آيان ۽ آهه لائق نه آيان جو تو جو پٽ سڏجان. پر پڻيس پانجھي پيلين
 کي چيو ته تمام خالص وڳو ڪڍي اچو ۽ پيرايوس. ۽ هت ۾ منڊري پايوس ۽ پيران
 ۾ جتي وڃوس ۽ ملو ته کائون ۽ مزا ڪيون. چو جو هي مونجھو پٽ مٿو هو
 سو هاڻي جيئرو ٿيو آهي ۽ هو گهر تي ويو هو ۽ اهو آهي. ۽ هو مزا ڪرڻ لڳا ۽

هَنَ جو وَتَ وَ پُتَ جو ٻئي هَ هو، سو جَدَ هَنَ آيو ۽ گَرُ جي اوڌَ ريان ٿيو تہ اُنَ
 راءِ ۽ ناچَ سو. تڏَ هَنَ اُنَ ڊڪَڙي نو ڪَڙَ کي ڪوئي پڇيو تہ هي ڪَڇا ٿو ٿئي. اُنَ
 چيس تہ باڻي آيو آهي ۽ ٻڌي مَڃَلَسَ ڪَئي آهي. ڇو جو اُنَ کي صَحي سَلامَتَ
 آچي مليو آهي. اُنَ کي چَڙ لڳي ۽ مَنجَ ڪين ٿي ويو. تَنهن ڪَري پُٽسَ ٻارَ
 آيو ۽ ڪُنڀيسَ سَمجهايو. ۽ اُنَ وِڙاڻي هَ پانڃي پي کي چيو تہ ڏس تہ آءُ ڪيڏَ
 وِڙنَ کان فوجي چاڪَري پيو ڪَريان ۽ ڪَڏَ ٻرَ فوجي حُڪمَ کان ٻارَ ٻرَ ويو
 آيان: تڏَ ٻرَ فوجي هڪڙو ڇيلو ٻرَ فوجي آءُ پانڃي يارن سان مَڙا ڪَريان ۽
 ٻرَ هي فوجي پُتَ جين پانڃو مالَ رنڀين هَ وِڇايو آهي سو آچي پوتو آهي تہ فوجي اُنَ
 لاءِ مَڃَلَسَ ڏني آهي. تڏَ اُنَ چيو تہ پُتَ! تون سڌاءِ مونَ وِٽَ آئين ۽ جيڪي
 مونَ وِٽَ آهي سو سڀَ فوجي آهي. آسانَ کي وِڇاڻَ هو خوش ٿيڻَ ۽ مَڙا
 ماڻَڻَ، چاڪَڻَ جو باڻي جو مَٽو هو، سو وِڙي جُئرو ٿيو آهي، گُڙ ٿي ويو هو، سو
 لڏو آهي.

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

LĀRĪ DIALECT.

DISTRICT KARACHI.

TRANSLITERATION AND TRANSLATION.

Hekir̥-māṇhu ^a -khē	bba	puṭ ^a	huā.	Tin ^e -mā	nandhē			
<i>One-man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>			
pā-jē-pē-khē	chayō	ta,	‘ē	abā,	māl ^a -mā	jēkō		
<i>his-own-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘O</i>	<i>father,</i>	<i>property-from-in</i>	<i>whatever</i>		
bhānō	mū-jō	thiē,	sō	mū-khē	ḍḍē.’	Hun ^a	pā-jō	māl ^e
<i>share</i>	<i>me-of</i>	<i>may-become,</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>By-him</i>	<i>his-own</i>	<i>property</i>
unan ^e -khē	virāē-ḍḍinō.	Ā ^e	thōran ^e -ḍḍīhan ^e -khā-pō ^e	nandhō				
<i>them-to</i>	<i>having-divided-was-given.</i>	<i>And</i>	<i>a-few-days-from-after</i>	<i>the-younger</i>				
puṭ ^e	sabh ^e	māl ^e	mērē	paridēs ^e	haliō-viō,	ā ^e	utē	
<i>son</i>	<i>all</i>	<i>property</i>	<i>having-collected</i>	<i>a-far-country</i>	<i>went-away,</i>	<i>and</i>	<i>there</i>	
pā-jō	māl ^e	apalachhaṇan ^e -mē	viñāē-chhaḍḍiāi.	Ā ^e	jaddah ^e			
<i>his-own</i>	<i>property</i>	<i>debaucheries-in</i>	<i>were-lost-away-by-him.</i>	<i>And</i>	<i>when</i>			
sabh ^e	khapāē-rahiō,	un ^a -khā-pō ^e	un ^a -ḍḍēh ^a -mē	ḍḍādhō				
<i>all</i>	<i>having-spent-he-remained,</i>	<i>that-from-after</i>	<i>that-country-in</i>	<i>severe</i>				
ḍḍukār ^e	achi-piō,	ā ^e	hun ^a -khē	sōr ^a	pawaṇ ^a	laggi.		
<i>famine</i>	<i>having-come-fell,</i>	<i>and</i>	<i>him-to</i>	<i>pain</i>	<i>to-fall</i>	<i>began.</i>		
Un ^a -ḍḍēh ^a -jē-hekir̥-shaherawāri ^a -khē	wañi	chōtō.	Un ^a	pā-jē-bbani ^a -mē				
<i>That-country-of-one-citizen-to</i>	<i>having-gone</i>	<i>he-settled.</i>	<i>By-him</i>	<i>his-own-fields-in</i>				
sūar ^a	chāraṇ ^a -tē	rakhius.	Jēkē	tō	sūaran ^e	thē-khādhā,		
<i>swine</i>	<i>feeding-on</i>	<i>was-placed-he.</i>	<i>Whatever</i>	<i>husks</i>	<i>by-the-swine</i>	<i>were-being-eaten,</i>		
sē	be	khāi	pā-jō	pēt ^e	barē-hā,	par ^a		
<i>he</i>	<i>too</i>	<i>having-eaten</i>	<i>his-own</i>	<i>belly</i>	<i>filling-was</i> (i.e. <i>would-have-filled</i>),	<i>but</i>		
kāh ^e	ḍḍinis ^e	kī-na.	Jaddah ⁱ	un ^a -khē	yādigiri			
<i>by-anyone</i>	<i>was-given-to-him</i>	<i>anything-not.</i>	<i>When</i>	<i>him-to</i>	<i>remembering</i>			
paī	ta,	‘mū-jē-pē-jē-kētiran ^e -kamian ^e -waṭ ^e	jajhi	māni	khāiṇ ^a -lā ^e			
<i>fell</i>	<i>that,</i>	<i>‘my-father-of-how-many-servants-near</i>	<i>much</i>	<i>bread</i>	<i>eating-for</i>			
āhē,	ā ^e	unan ^e -waṭ ^e	bachī	thī-pawē,	ā ⁱ	āñ	het ^e	langhaṇ ^a
<i>is,</i>	<i>and</i>	<i>them-near</i>	<i>being-saved</i>	<i>falls,</i>	<i>and</i>	<i>I</i>	<i>here</i>	<i>by-fasting</i>
piō-marā.	Āñ	uthī	pē-waṭ ^e	thō-wañā,	ā ⁱ	wañi		
<i>am-dying.</i>	<i>I</i>	<i>having-arisen</i>	<i>father-near</i>	<i>go,</i>	<i>and</i>	<i>having-gone</i>		
thō-chawās ^e	ta,	“ai	abā,	mū	Baggiwān ^a -jō	ā ⁱ	tō-jō	
<i>I-say-to-him</i>	<i>that,</i>	<i>“O</i>	<i>father,</i>	<i>by-me</i>	<i>God-of</i>	<i>and</i>	<i>thee-of</i>	

gunāh^e kayō-āhē, hānē āñ lāiq^e na āyāñ jō tō-jō put^a
sin been-done-is, now I worthy not am that thee-of son
 kōṭhāyāñ. Mñ-khē pā-jō paghāradār^e nōkar^a karē
I-may-be-called. Me thine-own salaried servant having-made
 rakh^a.’’ Āñ ū uthī pē-ḍḍāh haliō. Par^a añā ḍḍūr^a
keep.’’ And he having-arisen father-towards went. But still far
 hō, ta piñis^e ḍḍisī-waritō, āñ un^a-khē kōl^a
he-was, that by-his-father having-seen-he-was-taken, and him-to compassion
 āñ; ū ḍōrī viō, āñ ggilāṭarīñ pāc chumiñ
came; he having-run went, and embraces having-put kisses
 ḍḍinīs^e. Taddah^e putis^e chayō, ‘abā, āñ Parimēswar-jō
were-given-to-him. Then by-his-son it-was-said, ‘father, I God-of
 āñ tō-jō ḍḍuwārī āyāñ, āñ āñ lāiq^e na āyāñ jō tō-jō
and thee-of sinner am, and I fit not am that thee-of
 put^a saḍḍijāñ.’ Par^a piñis^e pā-jē-bbēlian^e-khē chayō
son I-may-be-called.’ But by-his-father his-own-servants-to it-was-said
 ta, ‘tamām khāṣō waggō khañī-achō āñ pērāyōs^e; āñ
that, ‘very excellent dress bring-ye and put-ye-on-him; and
 hath^a-mē mundirī pāyōs^e, āñ pēran^a-mē jutī
hand-on a-ring put-ye-on-him, and feet-on a-pair-of-shoes
 vijōs^e; āñ halō, ta khāñ āñ mazā kariñ;
insert-ye-on-him; and go, that we-may-eat and rejoicing we-may-make;
 chhōjō hī mñ-jō put^a muō hō, sō hānē jiarō thiō-āhē; āñ hū
because this me-of son dead was, he now alive become-is; and he
 gum^e thī-viō-hō, āñ ladō-āhē.’ Āñ hū mazā karaṇ^a
lost had-gone-been, and been-got-is.’ And they rejoicing to-make
 lagḡā.
began.

Hun^a-jō waddō put^a jō bbani^a-mē hō, sō jaddah^e
Him-of the-elder son who the-field-in was, he when
 āyō āñ gar^a-jē ḍḍdarīñ thiō, ta un^a rāgg^a āñ
came and the-house-of near became, that by-him singing and
 nāch^a sō. Taddah^e un^a bekirē-nōkar^a-khē kōṭhē puchhio
dancing was-heard. Then by-him one-servant-to having-called it-was-asked
 ta, ‘hī kujjā thō-thiō?’ Un^a chēs^e ta, ‘bāpē
that, ‘this what becomes?’ By-him it-was-said-to-him that, ‘thy-brother
 āyō-āhē, āñ piñē majilas^a kāi-āhē, chhōjō un^a-khē
come-is, and by-thy-father a-feast made-has-been, because him-to
 ṣaḥī-salāmat^a achī miliō-āhē.’ Un^a-khē chir^a lagḡī, āñ
safe-sound having-come met-he-is.’ Him-to anger was-attached, and

manjh° kī-na thē-viō. Tāh°-karē piṇis° bbār° āyō
within at-all-not he-was-going. Therefore his-father outside came
 ā° khāēs samijhāyō. Ā° un° warāṇi°-mē pā-jē-pē-khē
and to-him it-was-remonstrated. And by-him answer-in his-own-father-to
 chayō ta, 'ddis° ta āñ kētiran°-waran°-khā tō-jī chākiri
it-was-said that, 'see that I so-many-years-from thee-of service
 piō-karyā, ā° kaḍḍah° be tō-jē-ḥukim°-khā bbār° na viō-āyā ;
do, and ever even thee-of-the-order-from outside not gone-am ;
 taddah° be tō mñ-khē hēkarō chhēlō be na ḍḍinō, jō
then even by-thee me-to one kid even not was-given, that
 āñ pā-jē-yāran°-sā mazā karyā. Par° hī tō-jō puṭ°,
I my-own-friends-with rejoicing may-make. But this thee-of son,
 jē pā-jō māl° ranian°-mē viñāyō-āhē, sō
by-whom your-Honour-of property harlots-in been-lost-is, he
 achi-pōtō-āhē, ta tō un°-lā° majilas° ḍḍinī-āhē.' Taddah°
having-come-arrived-is, that by-thee him-for a-feast been-given-is.' Then
 un° chayō ta, 'puṭ°, tū sadhā° mñ-waṭ° āñ, ā°
by-him it-was-said that, 'son, thou always me-near art, and
 jēkī mñ-waṭ° āhē sō sabh° tō-jō-i āhē. Asā-khē
whatever me-near is that all thee-of-only is. Us-to
 wājib° hō khush° thian° ā° mazā māṇaṇ°; chhākāṇ°
proper was happy to-become and rejoicing to-celebrate ; because
 jō bānē jō muō hō, sō warī jiarō thiō-āhē ;
that thy-brother who dead was, he again alive become-is ;
 gum° thī-viō-hō, sō ladō-āhē.
lost lost-gone-was, he been-got-is.'

KACHCHHĪ.

The peninsula of Cutch (Sanskrit *Kachchha*, or sea-coast land) lies between the peninsula of Kathiawar on the south, and the Province of Sindh on the north. A belt of land, 160 miles from east to west and from 35 to 70 from north to south, it is almost entirely cut off from the continent of India,—being bounded on the north and east by the Ran, a salt desert for many months in each year covered by the sea,—on the south by the Gulf of Cutch, and on the west by the Arabian Sea and the eastern, or Kori, mouth of the Indus.¹ It has long had close connexion with Sindh, and has frequently been invaded from that country.

The language spoken in Sindh, to the north of Cutch, is the Lārī dialect of Sindhī. To its east, various dialects of Gujarātī are spoken, and to its south, the Kāṭhiāwādī dialect of the same language. In Cutch itself several languages are in common use. Gujarātī, the home-tongue of most Brāhmaṇs and Vāṇiyās, and of the Āhīrs, Chāraṇs, and other shepherd tribes, is the language of literature, business, and general correspondence. Kachchhī is the home-tongue of the Jādējās, Lōhāṇās, and Bhāṭiās, and of other Sindh tribes in North Cutch. Though generally understood, Kachchhī is seldom written. Hindōstānī is spoken by great numbers, and, except in the north, is understood by all.² The Gujarātī is spoken in two dialects. One is the ordinary standard form of the language used by educated people. It is described in Vol. IX, Part ii, p. 424 of this Survey. For the purposes of this Survey it was reported to be spoken by 205,500 people. The other dialect of Gujarātī is a form of Bhili named Āhīrī or Āyarī. It is the Gujarātī used by the Āhīrs and other tribes mentioned above. It is reported to be spoken by 30,500 people, and is described on pp. 63ff. of Vol. IX, Part iii of this Survey. Hindōstānī is reported to be the home-language of 3,000 people.

There remains Kachchhī. This falls into two sub-dialects,—Kachchhī proper and Kāyasthī. The latter is used by Kāyasths, and is a mixture of true Kachchhī, Rājasthānī, and Gujarātī. The number of speakers of Kachchhī, in Cutch, was reported to be:—

Kachchhī Proper	.	.	.	.	.	.	.	.	.	.	311,000
Kāyasthī	.	.	.	.	.	.	.	.	.	.	500
											<hr/>
TOTAL	.										311,500
											<hr/>

Kachchhī is not confined to Cutch. Emigrants have carried it to neighbouring territories. From the Sindh District of Karachi, immediately to the north, 50,000 speakers are reported, and from Kathiawar 76,214. The last figures include 12,214 returned from the Amreli *Prānt* of the Baroda State, which is situated in Kathiawar. The remaining 64,000 are reported from the rest of Kathiawar. In Bombay Town and

¹ Bombay Gazetteer (1880), Vol. v, p. 1.

² Gazetteer, p. 38.

Island 45,000 people from Cutch,—Mēmāns, Khōjās, Khatrīs, and Khārwārs,—were returned as speaking Kachchhī, and a dialect called Bhāṭiā was also reported from the same locality as spoken by 8,000 Bhāṭiās from Halad and Cutch. Finally, in the Bombay District of Kolaba, 500 immigrants were reported as speaking Kachchhī. We thus get the following figures for speakers of Kachchhī, as returned for the purposes of this Survey:—

Kachchhi Proper—	
Cutch	311,000
Karachi	50,000
Kathiawar	76,214
Bombay Town and Island	45,000
Kolaba	500
	<hr/>
	482,714
Kāyasthī—	
Cutch	500
Bhāṭiā—	
Bombay Town and Island	8,000
	<hr/>
TOTAL	491,214

At the Census of 1911, the total number of speakers of Kachchhī for the whole of India was shown as 389,736, exhibiting a considerable reduction since the Census of 1891, on the figures of which the estimates for this Survey were based.

Kachchhī is a dialect of Sindhī, and agrees with the language of Central Sindh, rather than with that of the Lārī, or South Sindh. It exhibits few of the peculiarities of the Lārī dialect, but it also wants two of the special peculiarities of Standard Sindhī, *viz.* the retention of short vowels at the end of a word, and the Sindhī double sonant consonants *gg*, *jj*, *ḍḍ*, and *bb*. On the other hand it follows the Sindhī habit of not doubling surd consonants, so that, *e.g.*, we have *hath*, a hand,—not *hatth*, as in Pañjābī, or *hāth*, as in Gujarātī.

Although Kachchhī is a Sindhī dialect, it is by no means pure Sindhī. Its speakers, as we have seen, live in close contact with speakers of Gujarātī, and hence Kachchhī is largely mixed with that language. The amount of admixture varies from place to place. The specimens here printed come from North Cutch, where the admixture is least, but even here it is very considerable. Such borrowings from Gujarātī are:—

The use of the conjunction *anē* or *nē*, and; and of the emphatic suffix *j* in such cases as *mū-bhērō-j*, verily with me; *thōrē-j ḍīyē-puṭhiā*, after a very few days; *tērō-j*, even so; *tō-jō-j*, only thine. In one instance there is apparently a Gujarātī neuter in *kē in-kē ḍinū nā*, no one gave to him. The use of the Gujarātī conjunctive participle in *inē* or *inē* is very common, as in *achinē*, having come; *karinē*, having made; *khāinē*, having eaten; *uthinē*, having arisen; *vinē*, having gone. All these occur in the Parable.

A *Kachchhī Kōsha*, or Dictionary of the Kachchhī language, has been published by the Gujarātī Vernacular Society, and *Kachchhī Kavītās*, or poems, have been written by Khan Sahib Nau Jiani. I have not succeeded in seeing either of these works. Kachchhī poems are reported to be

included in the great collection of Gujarātī poetry entitled the *Bṛihat Kāvya-Dōhana*, but I have failed to find any in the volumes of the only incomplete set that I have been able to obtain. The Rev. James Gray, a chaplain in Cutch, translated the Gospel of Matthew into Kachchhī. It was printed and published by the Bible Society in Bombay, in 1834. The volume of the Bombay Gazetteer relating to Cutch does not describe the language, but is full of valuable information regarding the history and ethnology of the country. As for the latter, see also Dalpatrām Prānjīvan Khakhar, in the *Indian Antiquary*, Vol. V (1876), pp. 167ff.

As regards pronunciation, the final short vowel of Standard Sindhī is everywhere dropped, so that words which there end in a short vowel

Kachchhī Grammar.
Pronunciation.

here end in a consonant as in Gujarātī and Rājasthānī.

Nor are the double sonant consonants of Sindhī met with.

Thus we have *saḍ*, not *saḍḍ*, a call, a summons; *ḍē*, not *ḍḍē*, give; *lagā*, not *laggā*, they began; *wagō*, not *waggō*, a robe. On the other hand, as in Sindhī, surds and nasals are not doubled. We have *hath*, not *hatth* or *hāth*, a hand; *akh*, not *akkh* or *ākh*, an eye; *kan*, not *kann* or *kān*, an ear.

In two words borrowed from Persian or Arabic the letter *b* has been aspirated, viz. *jabhābh*, an answer, and *bharbhād*, dissipated. So also the Lārī *piṇḍ*, self, has become *piṇḍh*. On the other hand, the Lārī custom of disaspirating the verbal auxiliaries *thō* and *thē* also obtains in Kachchhī. Thus, *hī mirē ku-lāy thiē-tō*, why is all this happening?; *khōdh tē-viryō*, the trunk continued fighting (II, 9). Similarly, there are a few instances of the Lārī disaspiration of sonant aspirates, such as *dhī* or *dīy*, a daughter (110); *giḍā*, not *giḍhā*, past participle of the root *gin*, take (Lārī *ggidhō*). As in Lārī, *h*, both initial and medial, is sometimes dropped. Thus, *hī* or *i*, this; *hū* or *ū*, that; *hyēñō* or *aēñō*, a deer (153); *raē-tō*, he lives (233).

The *ṭ* or *ṭr* of Sindhī is not found in the Kachchhī specimens. Thus, we have *putar*, a son, not *puṭ* or *puṭr*. As in Sindhī and other languages of the North-West, the word for 'rise' is *uth*, not *uṭh*.

A medial *r* is liable to elision, as in *chāyaṇ-lā* (for *chāraṇ-lā*), for grazing; *kayṇ lagā* (for *karaṇ lagā*), they began to do (rejoicing); *hyēñō* (for **hirēñō*), a deer (153). This is a typical peculiarity of the Dardic languages.

As regards nouns, except that the oblique plural ends in *ē*, and not in *an* or *ā*, the declension closely follows that of Standard Sindhī. Thus,

Declension.

putar, a son, sg. obl. *putar*, pl. nom. *putar*; *ghōḍō*, a horse, sg. obl. *ghōḍē*, pl. nom. *ghōḍā*, obl. *ghōḍē*. Like *ghōḍō*, we have *ḍhagō*, a bull (142, 144); *kuttō*, a dog (146, 148), and *bakrō*, a goat (150, 152). For *māḍū*, a man, we have sg. obl. *māḍū*, pl. nom. *māḍū*, obl. *māḍūē* (119ff.). Other instances of the oblique plural are *thōrē-j dīyē puthiā*, after a very few days; *mulaīē-kē*, to servants; *janāwarē-kē* (acc. pl.), cattle (229); *hathē-sē*, by the hands (II, 4). The declension of *pē*, a father, is peculiar. The sing. nom. is *pē* or *pēa*, and its sing. obl. *pē* or *pēy*. The pl. nom. is *pē*, *pēa* or *pēy*, and the pl. obl. *pē* or *pēy*, as in the singular.

For feminine nouns, we have *dhī* or *dīy*, a daughter, which is irregular in the plural (110ff.). Thus:—

	Sing.	Plur.
Nom.	<i>dhī</i> , <i>dīy</i>	<i>dhīyū</i> , <i>dīyrū</i> .
Obl.	<i>dhī</i> , <i>dīy</i>	<i>dhīē</i> , <i>dīyrū</i> .

For regular nouns in *i*, we have *ghōḍi*, a mare, pl. nom. *ghōḍiũ* or *ghōḍyũ* (139, 141); *kutti*, a bitch, pl. nom. *kuttiũ* or *kuttyũ* (147, 149); *māniũ*, loaves; *mithiũ*, kisses. From *tarār*, a sword, we have pl. nom. *tarārũ* (II, 7) and pl. obl. *tarārẽ* (II, 8). Other nominatives plural are *ajijũ*, solicitations, and *gōyũ* (from *gō*), cows. We have oblique plurals in *ranẽ-mẽ*, among harlots, and *jhihiẽ jhāpaṭẽ-sẽ*, with many stripes (228).

As for postpositions, the following occur. They differ in many respects from those of Standard Sindhī:—

Acc.-Dat.,—*kẽ*, as in *pẽ-kẽ*, (said) to the father; *janācarẽ-kẽ* (pl. acc.), cattle (229).

Dat.,—*lā* or *lāy*, as in *chāyan-lā*, for feeding (swine); *ku-lāy*, for what? why?

Abl.,—*nũ* (borrowed from Rājasthānī), as in *tyā-nũ*, (as he came) from there; —*waṭā*, as in *hun-waṭā*, (take) from him (235); —*mañjhā* or *miñjhā*, etc., from in, from among, as in *kuwẽ-mañjhā*, from in the well (237); *tẽ-miñjhā-nũ*, (the younger) from among them; *mulaiẽ-kẽ-miñjhā-nũ*, (having called one) from among the servants; —*sẽ*, as in *jhāpaṭẽ-sẽ*, (beat) with stripes (228); *khusi-sẽ*, (he would have eaten) with pleasure; —*thi*, from (borrowed from Gujarātī) (104, etc.).

Gen.,—The genitive postposition is *jō*, used as in Standard Sindhī.

Loc.,—*mẽ*, as in *mulak-mẽ*, (a famine happened) in the country; —*miñjh*, as in *mulaiẽ-miñjh*, (keep me) among the servants; —*waṭẽ*, as in *pẽ-waṭẽ*, (I will go) to (Hindī *pās*) the father; —*tẽ*, as in *ghōḍẽ-tẽ*, (seated) on a horse (230; cf. 227, 229).

Adjectives.

Adjectives follow the general rules of Sindhī. Thus,—

khāsō māḍũ, a good man (119).

niñḍhẽ putar, by the younger son.

hitrā ware, so many years.

khāsī bāeḍi, a good woman (128).

takaryũ tarārũ, swift swords (II, 7).

jhihiẽ jhāpaṭẽ-sẽ, (struck) with many stripes (228).

Comparison is made as usual.—

bhẽṇ-thi uchō ae, he is taller than the sister (231).

miñiyā khāsō, best of all (134).

khāsẽ-mẽ khāsō wagō, the best robe of all.

The pronoun of the first person is *āũ* or *āũũ*, I. Its singular oblique form is *mũ*, the genitive being *mũ-jō*, my. It has two forms of the

Pronouns.

plural. One form is *asĩ*, we; obl. *asā*; *asā-jō*, our. The

other form is an imitation of the Gujarātī idiom. The Sindhī word for self, *pāṇ*, is used to mean 'we, including the person addressed.' The oblique form of *pāṇ* is *pāũ*. Thus, *pāṇ khyō*, let us (*i.e.* you and I) eat; *i pāũ-kẽ lājam huō*, this was right for us (*i.e.* you and me).

The pronoun of the second person is *tũ*, thou; sing. obl. *tō*; gen. *tō-jō*, thy. The plural is *āĩ*, you; obl. *ā*; gen. *ā-jō*, your. The plural of this pronoun is politely used instead of the singular, as in *ā-jō nālō kurō ae*, what is your name?

The demonstrative pronouns are *hī* or *ī*, this, and *hū* or *ū*, that. Both are used as personal pronouns of the third person. They are declined as follows :—

Sing.	This.	That.
Nom.	<i>hī, ī</i>	<i>hū, ū.</i>
Obl.	<i>hin, in</i>	<i>hun, un.</i>
Plur.		
Nom.	<i>hī, ī</i>	<i>hū, ū.</i>
Obl.	<i>hinī, inī</i>	<i>hunī, unī.</i>

The final *ī* of the plural oblique is sometimes nasalized, so that we get *hinī̃*, *inī̃*, *hunī̃*, and *unī̃* as optional forms.

The reflexive pronoun is *pinḍh*, self, corresponding to the South Sindh *pindʰ*. Thus :—

pinḍh-jī milkat virāī ḍinē̃, he divided out to them his property.

pinḍh-jī jī-kī chīj-vast huī, whatever goods he had.

un pinḍh-jō pēt bharyō huō, he would have filled his belly.

pē pinḍh-jē mulaīē̃-kē chē̃, the father said to his own servants.

Pinḍh sometimes has merely the force of an ordinary personal pronoun, as in :—

pinḍh-kē laṅghan pōṇ lagā, fastings began to fall to him, *i.e.* he began to suffer from hunger.

pinḍh ghaṇū̃ chhētē huō, he was at a great distance.

Sometimes we have a personal pronoun where, on the analogy of most other Indo-Aryan languages, we should expect a reflexive pronoun. Thus :—

mū̃-jē (not *pinḍh-jē*) *pē-watē vēdhōs*, I will go to my father.

This also is common in Rājasthānī and Gujarātī.

The relative and correlative pronouns are *jō*, who, and *sō*, that, he. They are declined as follows :—

	Who.	That.
Sing.		
Nom.	(<i>jō, jē</i>)	<i>sō, sē.</i>
Obl.	<i>jē̃</i>	<i>tē̃.</i>
Plur.		
Nom.	(<i>jē</i>)	<i>sē.</i>
Obl.	<i>jē̃, (jēnī)</i>	<i>tē̃, tēnī.</i>

I have no authority for the relative forms enclosed between marks of parenthesis, and I give them on the analogy of the correlative forms.

Examples of these pronouns are :—

jē̃-jī tarār, whose sword (II, 1).

jē̃-nū̃ āṇ majā kariā̃, by means of which I may make rejoicing.

jē̃-mē̃ Lākḥōjī rājā, (Ṭhākurs) among whom Lākḥōjī was the chief (II, 2).

sō, he (26).

sē mũ-kē dē, give that to me.

tē-kē chōdhōs, I will say unto him.

sē khusi kayn lagā, they began to make rejoicing.

tē-miñjhā-nũ niñdhē putar chiō, the younger from among them said.

tēnī-jō, their (30).

The interrogative pronouns are *kēr*, who? (92), and *kurō*, what? (93), as in *ā-jō nālō kurō ae*, what is your name? (220). The oblique singular of *kēr* is *kē*, as in *kē-jō chhōkrō achē-tō*, whose son is coming? (239); *hū ā kē-waṭā vikādhō giḍā*, from whom did you buy that? (240). The oblique singular of *kurō* is *kurē* or *ku*. With *lā*, *lāy*, or *lāe* it means what for?, why? Thus, *hī miṛē ku-lāy thiē-tō*, why is all this happening?, *ku-lāe* or *kurē-lāe*, why? (94). If *kē* or *ja* is added to this, the whole means 'why that,' i.e. 'because.' Thus, *kurē-lā kē ī mũ-jō putar marī vyō-huō*, because this my son had died; *kurē-lā ja sē in-kē jūyō-ay*, because he has found him; *ku-lā ja ī tō-jō bhā marī vyō-thō*, because this thy brother had died.

The only animate indefinite pronoun occurring in the specimens is *kē* (Standard Sindhī *kāhī*) (sing. agent) in *kē in-kē ḍinũ nā*, no one gave to him. For the inanimate indefinite pronoun we have *kōk mulak-mē halī nikryō*, he set forth to a certain country. Corresponding to the Sindhī *jē-kō*, whoever, we have *ju-kō mũ-jī patī* (fem.) *thiē*, whatever may be my share; *sūcar ju-kō chhūtā* (m. pl.) *khēdhā-huā*, whatever husks the swine were eating; *piñdh-jī jī-kē chij-vast* (f. sg.) *huī*, whatever belongings he had; and *mũ-jō jī-kē ay*, whatever I have (is yours).

Corresponding to the Standard Sindhī *miṛyōi*, all, is *miṛē*, *miḍē*, *mēḍī*, or *miñī*. Of these, *miṛē* (or *miḍē*) appears to be indeclinable. Thus:—

niñdhō putar miṛē bhērō karīnē, the younger son having collected everything (went to a far country).

jadē in miṛē wāvrī kaḍhē, when he had wasted everything

hitrā miṛē (m. pl. nom.) *ware thyā*, all these so many years passed.

tō-jē putar tō-jē miṛē mīlkat (f. sg.) *bharbhād kē*, thy son dissipated thy entire property.

mũ-jō jī-kē ay, *sē miṛē tō-jō-j ay*, whatever I have, that all is thine only.

Mēḍī and *miñī* are declinable. We have —

kētrē miñī mulaḍē-kē māniũ jūṛētiũ, all how many servants get loaves.

miñiyā (or *mēḍiyā*) *khāsō*, best of all (134).

Other pronominal forms are the following:—

Adjectives of quantity:—

hitrā miṛē ware, so many years.

hī ghōḍō kitrē wīre-jō ae, how many years old is this horse? (221).

Kāshmīr hitā kitrō chhēṭē ae, how far is it from here to Kashmir? (222).

ā-jē pē-jē ghar-mē kitrā chhōkrā aīn, how many sons are there in your father's house? (223).

kētrē miñī mulaḍē-kē, to how many servants?

Others:—

jadē, when; *tadē*, then.

jērō, as; *tērō*, so.

hiti, here; *titi*, there.

I have not noted any instances of pronominal suffixes attached to nouns. They are frequently attached to verbs, and will be dealt with under that head.

Conjugation.
Auxiliary Verbs and Verbs Substantive. The Verb Substantive, also used as an Auxiliary Verb, is conjugated as follows:—

Present, 'I am,' etc.

Sing.	Plur.
1. <i>aiyā̃, aiyā̃</i>	<i>aiyā̃, aiyā̃, ayā̃.</i>
2. <i>aiyē̃, aiyē̃, aiē̃</i>	<i>aiyō̃, aiyō̃, ayō̃.</i>
3. <i>ae, ay</i>	<i>ain.</i>

The above closely follows the Sindhī *āhiyā̃*, the *h* being dropped throughout, as in the Lārī.

Past, 'I was,' etc.

Masc. Sing.	Masc. Plur.
1. <i>huwōs, hōs</i>	<i>huā̃, hōā̃.</i>
2. <i>hōē̃</i>	<i>huā̃, hōā̃.</i>
3. <i>huō</i>	<i>huā̃, hōā̃.</i>

This, again, closely follows Lārī Sindhī. Note that in the first person plural the *s* of the Lārī *huāsā̃* has been dropped. The above are all masculine forms. The only feminine form noted in the specimens is the third person singular *huī* in *pinḍh-jī jī-kī chīj-wast huī*, whatever belongings he possessed.

There is a negative verb substantive, *nāy*, used for all persons and both numbers, as in *ī-lāyak nāy*, I am not worthy of this; *tō ḍinē nāy*, (a kid) has not been given by thee; *sukan uthlāyō nāy*, (thy) word has not been disobeyed (by me).

The verb *thīn*, to become, will be considered under the head of the Active Verb.

As in Standard Sindhī there are an *a*- and an *i*-conjugation. The Infinitive ends in *n* or *nō*, as in *thīn* or *thīnō*, to become (169); *māran* or *māranō*, to strike (176). Other examples are *pōn lagā*, they began to fall; *chāyan-lā*, (sent him) for feeding (swine); *miñjh viñān-jō man*, a mind (*i.e.* intention) of going inside.

In Standard Sindhī, the present participle ends in *ndō*, the vowel preceding the *n* being *ī* in the *i*-conjugation, and generally *a*, but sometimes *ī*, in the *a*-conjugation. There are also a number of contracted forms. In Kachchhī, the present participle ends in *ndhō*, not *ndō*. In the *a*-conjugation, the *n* is usually preceded by the letter *a*, as in *ḍisandhō*, seeing; *ḍisandhō-nē tē-kē rehēm āwāi*, on seeing (the son) compassion came to him. If the root ends in a long vowel, the *n* of *ndhō* becomes a simple nasalization, as in *vikādhō*, buying (240). In this word there has been contraction. Similarly, exactly as in Standard Sindhī, we have other contracted forms, such as *khēdhō*, eating (*cf.* Sindhī *khīndō*); *thīdhō* (for *thīandhō*), becoming (*cf.* Sindhī *thīndō*); *chōdhō* (for *chavandhō*), saying (S. *chūndō*); *vēdhō*, going (S. *vēndō*). Altogether irregular is the feminine plural *juṛētiā̃*, (loaves are) being got. Here, instead of the Kachchhī termination *ndhō*, a bastard termination *ntō* is used, on the analogy of the Gujarātī termination *tō* of the present participle.

The present participle of the *i*-conjugation ends in *īdhō*, as in *mārīdhō*, striking (177). Irregular is *kandhō*, doing, corresponding to *kandō* of Standard Sindhī.

Past Participle.

The regular Past Participle is formed, as in Standard Sindhī, by adding *yō* to the root.

Examples are :—

Root.	Past Participle.
<i>bhar</i> , fill,	<i>bharyō</i> .
<i>halā</i> , send,	<i>halāyō</i> .
<i>jur</i> , be obtained,	<i>juryō</i> .
<i>malā</i> , make famous,	<i>malāyō</i> .
<i>mār</i> , strike,	<i>māryō</i> .
<i>mur</i> , be driven back,	<i>curyō</i> .
<i>nikr</i> , set forth,	<i>nikryō</i> .
<i>uthlā</i> , raise,	<i>uthlāyō</i> .
<i>wadh</i> , cut,	<i>wadhryō</i> .
<i>vir</i> (S. <i>virh</i>), fight,	<i>virryō</i> .

As in Standard Sindhī, there are numerous irregular past participles. The following occur in the specimens. The Standard Sindhī forms are also given for the sake of comparison :—

Kachchhī Root.	Past Participle.	
	Standard Sindhī.	Kachchhī.
<i>ach</i> , come	<i>āyō</i>	<i>āyō</i> .
<i>cha</i> , say	<i>chiō</i>	<i>chiō</i> , <i>chyō</i> .
<i>ḍā</i> , give	<i>ḍḍinō</i>	<i>ḍinō</i> .
<i>ḍis</i> , see	<i>ḍḍiṭhō</i>	<i>ḍiṭhō</i> .
<i>gin</i> , purchase	<i>ggidhō</i> (Lārī)	<i>giḍō</i> (240).
<i>kaḍh</i> , pull	<i>kaḍhyō</i>	<i>kaḍhō</i> .
<i>kar</i> , do, make	<i>kiō</i> , <i>kayō</i> , <i>kītō</i>	<i>kiō</i> , <i>kōō</i> .
<i>labh</i> , <i>lajh</i> , be obtained	<i>ladhō</i>	<i>ladhō</i> .
<i>lag</i> , begin	<i>laggō</i>	<i>lagō</i> .
(?) <i>lūs</i> , be scorched	(?) <i>lūṭhō</i> , scorched	<i>lōṭhō</i> , angry.
<i>pa</i> , fall	<i>piō</i> , <i>peō</i>	<i>piō</i> , <i>peō</i> .
<i>pahuch</i> , arrive	<i>pahulō</i>	<i>pōṭō</i> .
<i>puchh</i> , ask	<i>puchhyō</i>	<i>puchhō</i> .
<i>rut</i> , plant oneself	(?) <i>rūtō</i> , from <i>rūt</i>	<i>rutō</i> .
<i>ra</i> , remain	<i>rahyō</i>	<i>ryō</i> , <i>reō</i> .
<i>sun</i> , hear	<i>suō</i>	<i>sōō</i> .
<i>thi</i> , become	<i>thiō</i>	<i>thyō</i> .
<i>ubah</i> , stand	<i>ubṭhō</i>	<i>ubhō</i> .
<i>vā</i> , sit	<i>vēṭhō</i>	<i>wāṭhō</i> (230).
<i>viñ</i> , go	<i>viō</i>	<i>vyō</i> , <i>veō</i> .
<i>vijh</i> , throw	<i>vidhō</i>	<i>vidhō</i> .

The Conjunctive Participle, as in Standard Sindhi, is formed by adding *ī* to the root, as in *mārī*, having struck. The final *ī* is sometimes nasalized, as in *ginī achō*, bring ye (the best robe). Irregular is *thī*, having become.

The Gujarātī conjunctive participle in *īnē* is also common, as in *karīnē*, having done; *mārīnē*, having struck (178); *thīnē*, having become (171); *uthīnē*, having arisen; *viñīnē*, having gone. The final *ē* of this is also liable to be nasalized, as in *khāīnē*, having eaten (the husks); *achīnē*, (the father) having come (outside). In *dhōrī karīnē*, having run, we have a combination of the two forms.

The second person singular of the Imperative is the same in form as the root, whether the verb belongs to the *a*- or to the *i*-conjugation. Thus :—

Imperative.

ach, come (80).
ḍē, give (84).
dhōḍ or *dhōṛ*, run (85).
haṇ, strike (81).
ḡim, eat (78).
khā, eat (78).
mar, die (83).
mār, strike (81).
pīṭ, strike (81).
rakh, keep.
ubh, stand (82).
vē, sit (79).
viñ, go (77).

Two examples occur of the first person plural, both in the Parable, and belonging to the *a*-conjugation. They are *khyō*, let us eat, and *thiō*, let us become.

The second person plural in the *a*-conjugation is formed by adding *ō* to the root, as in :—

achō, come ye.
ginō, take ye (235).
viḡhō, put ye (227).

In the *i*-conjugation, *yō* is added, as in :—

ḍyō (irregular), give ye (234).
kaḍhyō, draw ye (237).
māryō, kill ye (II, 4).
pērāyō, clothe ye.

In 227, 234, 235, and 237, the plural is politely used instead of the singular.

Old Present.

The following is the conjugation of the Old Present
(Present Subjunctive) :—

a-conjugation. I may go.			i-conjugation. I may strike.	
	Sing.	Plur.	Sing.	Plur.
1	<i>viñā</i>	<i>viñā, viñō</i>	<i>māryā</i>	<i>māryā, māryō.</i>
2	<i>viñē</i>	<i>viñō</i>	<i>māryē</i>	<i>māryō.</i>
3	<i>viñē</i>	<i>viñan</i>	<i>mārē</i>	<i>mārīn.</i>

As examples we may quote :—

a-conjugation :—*chōwājā*, I may be called; *thiē*, (whatever) may be (my share); *khyō piō*, (it is right that) we may eat and drink.

i-conjugation :—*kariā* (for *karyā*), I may make (rejoicing with my friends); *kariō* (i.e. *karyō*), (it is right that) we make (rejoicing). The third person singular of the root *ḍē*, give, is *ḍē* (II, 1).

In Standard Sindhī, the present is formed by prefixing *thō* (m. pl. *thā*; f. sg. *thī*, pl. *thiū*), or *piō* (etc.) to the old present. In Kachchhī, the same principle is followed, but *tō* (*tā*, *tī*, *tiū*) is used instead of *thō*. Thus :—

a-conjugation :—

pyō-marā, I am dying.

viñā-tō, I go (205).

kē-jō chhōkrō achē-tō, whose boy comes (239) ?

mū-jō pē hun naḍhē ghar-mē raē-tō, my father lives in that small house (233).

hī mīrē ku-lāy thiē-tō, why is all this happening ?

i-conjugation :—

āū māryā-tō, I strike (179).

hū janāwarē-kē chārē-tō, he is feeding cattle (229).

Only one instance of the Present Definite occurs in the specimens. It is *jurētiū* (for *jurētiū aīn*), they (loaves, fem.) are being got. It will

Present Definite.

be noticed that the auxiliary verb is omitted. Regarding the irregular form of the present participle, see p. 189.

One instance of the Imperfect occurs in the Parable. It is *khēdhā-huā*, they (the

Imperfect.

swine) were eating. It is formed exactly on the analogy of the corresponding tense in Standard Sindhī.

The conjugation of the Past tense follows the lines of Standard Sindhi. Intransitive verbs add pronominal suffixes of the nominative to the past participle. Thus :—
‘I went,’ etc. (211ff.).

	Masc. Sing.	Masc. Plur.
1	<i>veōs, vyōs</i>	<i>veāsī, vyāsī.</i>
2	<i>vē</i>	<i>veā, vyā.</i>
3	<i>veō, vyō</i>	<i>veā, vyā.</i>

It will be observed that the second person plural ends in *ā*, as in Lārī Sindhi.

With feminine subjects, the participle is in the feminine. Other examples occurring in the specimens are :—

jērō āyō anē ghar agiā pōtō, as he came and arrived near the house.

taḍē i lōḥō, then he became angry.

murō, he retreated (II, 1).

chhētē-jē kōk mulak-mē halī nikrō, he set out for a far country.

hikrō dukār piō, a famine fell.

hakal (fem.) *piḥ Hōthiyē-mē*, a cry fell (*i.e.* was heard) among the Hōthīs (II, 4).

The Future, as in Standard Sindhi, is formed by adding pronominal suffixes of the nominative to the present participle. In the third person, no suffixes are added.

The second person singular is irregular. Instead of *mārīdhē*, as we should expect, the list of words received from Cutch gives *mārīnē*. Other lists received from the same locality, but not printed, make the second person singular *mārīdhōs*, *i.e.* the same as the first person singular. I have not met either of these forms elsewhere.

The following is the conjugation of this tense in the masculine form of the *i*-conjugation. The *a*-conjugation follows similar lines, the present participle, of course, taking the form of that conjugation. No feminine forms have been noted in either the specimens or any of the lists received. They doubtless follow the analogy of Standard Sindhi :—

‘I shall strike,’ etc. (195ff.).

	Masc. Sing.	Masc. Plur.
1	<i>mārīdhōs</i>	<i>mārīdhāsī.</i>
2	<i>mārīnē (mārīdhōs)</i>	<i>mārīdhā.</i>
3	<i>mārīdhō</i>	<i>mārīdhā.</i>

The following further examples have been noted. They all belong to the *a*-conjugation :—

vēdhōs, I shall go.

chōdhōs, I shall say.

thīdhōs, I shall be.

ryō, he remained (with an inhabitant of the country).

khusī kayn lagā, they began to do rejoicing.

paṭ peā . . . raṇ-mē reā, they fell on the ground . . . they remained on the battle-field (II, 11).

rutā piṛ-mē, they planted themselves on the battle-ground (II, 7).

hitrā miṛē ware thyā, so many years passed.

ubhā chōk-mē, they stood in the field (II, 6).

The Past of transitive verbs agrees, as usual, with the object in gender and number, the subject being put into the case of the agent. Thus, when the object is masculine singular, we have :—

‘I struck him,’ etc. (185ff.).

	Subject Singular.	Subject Plural.
1	<i>mū</i>	<i>asā</i>
2	<i>tō</i>	<i>ā</i>
3	<i>hun</i>	<i>hunī</i>
	<i>māryō</i>	<i>māryō</i>

Other examples are :—

naṇḍhē putar pē-kē chiō, the younger son said to the father.

in-jē pē in-kē dīthō, his father saw him.

gōṭē ghā keā, the bridegrooms dealt blows (II, 5).

gōṭē waḍhyū, the bridegrooms slew (the brides) (fem. plur.) (II, 5).

In *kē in-kē ḍinū nā*, no one gave him (anything), *ḍinū* is a neuter form borrowed from Gujarātī.

In two cases, the word *āwaī* occurs in the Parable, and is translated ‘came,’ viz. in *jaḍē in-kē akal āwaī*, when sense came to him, and *tē-kē rehēm āwaī*, compassion came to him. These are perhaps Gujarātī third persons singular present, wrongly used in the sense of the past, but compare the Kāyasthī *khulaī* mentioned on p. 207, and the Bhāṭiā *māraī* mentioned on p. 212.

The Habitual Past is formed by prefixing or suffixing *tē* (not *thē*, as in Standard Sindhī) to the Past. It is often practically equivalent in meaning to the imperfect. Thus :—

Habitual Past.

khōdh tē viṛyō, the trunk continued fighting (II, 9).

mū māryō-tē, I was striking (192).

Perfect.

For the Perfect, which is quite regular in its formation, we may quote :—

tō-jī chākrī kandhō āyō aiyā, doing thy service, I have come, i.e. I have continually been doing thy service.

tū kāmēs mū bhērō-j thyō-aiē, thou hast always been with me.

tō-jō bhā āyō-ay, thy brother has come.

sē in-kē sajō-niruwō jūryō-ay, he has got him safe and sound.

jīrō thyō-ay, he has become alive.

mū gunāh kiō-ay, I have done sin.

With the negative verb substantive, we have :—

tō-jō sukan uthlāyō-nāy, I have not disobeyed thy word.

Pluperfect.

For the Pluperfect, we have :—

mũ māryō-huō, I had struck (193).

vēdhī ryō-huō, he had been lost.

marī vyō-huō, he had died.

As in Standard Sindhī, the pluperfect may be used as a Past Conditional. Thus, *pinḍh-jō pēt bharyō-huō*, he would have filled his belly.

Causal Verbs.

A few Causal Verbs appear in the specimens. Thus :—

hālāē, he caused to go, he sent (him into the field).

viñāi, having caused to go, *i.e.* having wasted.

uthlāyō, caused to rise, hence, disobeyed an order, in *tō-jō sukan uthlāyō nāy*, (I) have not disobeyed your word. This causal root, *uthlā*, corresponds to the Standard Sindhī *uthār*. The interchange of *r* and *l* is common in North-Western languages.

In Standard Sindhī, the Passive is formed by adding *ij* or *j* to the root, and in

Passive.

Gujarātī it is formed by adding *ā* to the root, with shortening of the root-vowel. The latter method is followed in the

Passive forms given in the List of Words (202ff.). Thus, the passive root of the active root *mār* is *marā*. The Present Definite and the Imperfect present forms here for which I am unable to account. They are *marāṇũ aiyā*, I am being struck, and *marāṇũ hōs*, I was being struck, respectively. In Standard Sindhī the present participle of the Passive Verb has a special form ending in *ibō*. This is not the case in Kachchhī, in which the future passive is *marādhōs*, I shall be struck (204).

One instance of the Passive occurs in the Parable, in which we have not only the Gujarātī *ā*, but also the Sindhī *j*. It occurs in *tō-jō putar chōwājā ī-lāyak nāy*, I am not worthy of this,—that I may be called thy son.

Pronominal Suffixes are commonly added to verbs. They represent the accusative

Pronominal Suffixes.

in :—

pag-mē jōrō pērāyōs, put ye a pair of shoes on him.

hun-kē khūb māryōs, nē rasē-sē bandhyōs, beat ye him well, and bind ye him with ropes (236). In these two cases, the suffix *s* means 'him.'

Suffixes indicating the case of the agent are very frequently added to the tenses of transitive verbs formed from the past participle. Thus :—

Past tense,—*hū ā kē-waṭā vikādhō giḍā*, from whom did you buy that (240)?

Here the termination *ā* of *giḍā* means 'by you.'

taḍē in chē, then he said. Here the termination *ē* of *chē* is equivalent to the Standard Sindhī termination *āi*, and means 'by him.'

As in the standard, when it is suffixed the participle does not change for gender or number. Similarly we have :—

jabhābh (m. sg.) *ḍinē*, he gave an answer.

milkat (fem. sing.) *virāi ḍinē*, he divided the property.

miṭhiũ (fem. plur.) *ḍinē*, he gave kisses.

in-kē khētar-mē hālāē, he sent him into the field.

jadē miṛē wāvrī kaḍhē, when he had wasted everything.
miñjh viñan-jō man na kē, he did not make a mind of going inside, *i.e.* he would not go inside.
hikrē-kē saḍ karī puchhē, having called one (of the servants) he asked.
in gāwō nāch sōē, he heard singing (and) dancing.
sē phēn-phatūr-mē viñāz vidhē, he wasted that in debauchery.

For the Perfect, we have :—

tō hikrē bakrī-jē bachē-jētrō ḍinē-nāy, thou hast not given so much as a single kid. Here the *ē* is the suffix of the second person singular agent.
tō-jē pē khāwō kē-ay, thy father has made a feast. Here the *ē* represents, as above, the Sindhī *āi*.

There are the usual Compound Verbs. For Intensives, we may quote the following.

Compound Verbs. Some of them are strictly speaking not intensives, but are included for the sake of convenience :—

ginī achan, having taken to come, *i.e.* to bring.
lajhī, achan, to be obtained.
virāz ḍian, to divide out.
wāvrī kaḍhan, to waste.
viñāz vijhan, having caused to go to throw, *i.e.* to waste (cf. *bakh vijhan*, to throw an embrace, to embrace, and Hindī *ḍālnā*).
halī viñan, to go away.
marī viñan, to die.

As a specimen of a Statical Compound, formed with the present participle, we have *āū tō-jī chākrī kandhō āyō aiyā*, I have been doing thy service (all these years).

As specimens of Inceptive Compounds, formed with the Infinitive, we have :—

piṇḍh-kē lañghan pōṇ lagā, fastings began to fall to him, *i.e.* he began to starve.
sē khusī kayṇ lagā, they began to make rejoicings.

Two specimens are given of Kachchhī. They both come from Northern Cutch where the language is least contaminated by Gujarātī. The first specimen is a version of the Parable of the Prodigal Son, and the second a ballad. Kachchhī has no written character of its own. Those here given were written in the Gujarātī character as printed. Other specimens were received written in the Nāgarī character, and others in the Persian character.

[No. 13.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT.

CUTCH.

SPECIMEN I.

હિકડે માડૂળ બ પુતર હુઆ. તે મિંઝાનૂ નિંદે પુતર પેકે ગિઓ : પે, મિલકત મિંઝાનૂ જુ કે મંજ પતી થિએ સે મૂંકે ડે. પોય ઈન પિંઢથ મિલકત ઈનીકે વિરાઈ ડિને. થોડેજ ડીયે પુડિઆ નિંદો પુતર મિડે ભેરો કરીને છેટેને કાક મુલકમે હલી નિચ્યો; નેં તિતે પિંઢથ જિ કો ચીજ વરત હુઈ સે ફેન-ફૂરમે વિનાઈ વિધે. જડે ઈન મિડે વાવરી કહે, તડે ઉન મુલકમે વડો હિકડો હુકાર પિઓ, અને પિંકે લંઘણ પોણ લગા. પોય ઊ વિબીને ઉન મુલકમે હિકડે સંધલ ભેરો વિબી સ્યો; અને તે ઈનકે સૂવર ચાણલા ખેતરમે હલાંએ. સૂવર જુ કે છૂતા ખેંધા હુઆ સે ખાઈને ખુસીમે ઉન પિંઢને પેટ ભયો હુઓ, પણ કે ઈનકે ડિનૂ ન. જડે ઈનકે અકલ આવઈ તડે ઈન ચે : મૂંજ પેજે કેતરે મિણી મુલકમેકે ખપતી ઉપરાંત માનિજી, જુડેતિજી અને આંઈ તા ભુખ થો મરાં. આંઈ ઉથીને મૂંજ પે વટે વેંધોસ, અને તેકે ચોંધોસ જ : પે, મું અલાજે ઘર સાંમું અને તે અગિઆ ચુનાહ કિઓ અય; અને હાંણે આંઈ તેજો પુતર ચોવાળાં ઈ લાયક નાંય. તેજો મુલકમે મિંઝ મૂંકે હિકડો મુલક કરી રખ. પોય ઊ ઉથીને પે વટે વો. પણ પિંઢ ઘણું છેટે હુઓ તિતરેમે ઈનજે પે ઈનકે ડિડો; અને ડિસધેને તેકે રેહેમ આવઈ; અને ઘોડી કરીને ઈનકે બખ વિજી મિડિજી ડિને, તડે પુતર ઈનકે ચે : પે, મું અલાજે ઘર સાંમું અને તેજો નજરમે ચુનાહ કિઓ અય અને હાંણે તેજો પુતર ચોવાળાં ઈ લાયક નાંય. પણ પે પિંઢને મુલકમેકે ચે : ખાસે મે ખાસો વગો ગિની અયો અને સે ઈનકે પેશયોસ; અને ઈનજે હથમે વાંઢી અને પગમે લેડો પેશયોસ; અને પાણ ખ્યો ને રાજ થિઓ; કુરેલા કે ઈ મૂંજે પુતર મરી વો હુઓ સે પાંઈ જરો થો અય; સે વેંધી સ્યો હુઓ ને લગી આયો અય; પોય સે ખુસી કયણ લગા.

ઈન ઠાંણ ઈનજો વડો પુતર ખેતરમે હુઓ; ત્યાંનૂ સે જોડો આયો અને ઘર અગિઆ પોતો તેડો ઈન આવો નાચ સોંએ; તડે તે મુલકમેકે મિંઝાનૂ હિકડેકે સડ કરી પુછે જ : હા મિડે કુલાય થિયે તો? તે ઈનકે ચો : તેજો ભા આયો અય, અને તેજો પે ખાસો કે અય, કુરેલા જ સે ઈનકે સજો નિરવો જુડયો અય; તડે ઈ લોડો અને મિઝ વિઝણને મન ન કે. એતરેલા ઈનજે પે બાર અચીને ઈનજો આજનૂ કે. તડે ને જભાભ ડિને જ; પે, હિતરા મિડે વરે થા આંઈ તેજો આકરી કંધો આયો ઐયાં, અને તેજો સુકન કડે પણ ઉથલાયો નાંય, ત પણ તે મૂંકે કેની હિકડે અકરીને બચે જેતરો પણ ડિને નાંય; જેનૂ આંઈ મૂંજે ભાખજધે ભેરો મળ કરિઆં, પણ ઈન તેજો પુતર તેજો મિડે મિલકત રનેમે ભરભાદ કે સે નડો આયો તેડોજ તે ઈનલા ખાવો કે. તડે તે તિનકે ચો જ : પ્રતર, તૂ તાં હમેસ મું ભેરોજ થો અઈએ, અને મૂંજે જિર્કો અય સે મિડે તેજોજ અય; પાણ ખ્યો પિઓ ને ખુસી કરિઓ ઈ પાંકે લાજમ હુઓ; કુલા જ ઈ તેજો ભા મરી વો હુઓ સે પાંઈ જરો થો અય, અને વેંધી સ્યો હુઓ સે લધો અય.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT.

CUTCH.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hikrē-mārū-jā ba putar huā. Tē-miñjhā-nũ niñdhē-putar
One-man-of two sons were. Them-among-from by-the-younger-son
 pē-kē chiō, 'pē, milkat-miñjhā-nũ ju-kō mũ-jī patī
the-father-to it-was-said, 'father, property-in-from whatever my share
 thiē, sē mũ-kē dē.' Pōy in piñdh-jī milkat inñ-kē
may-become, that me-to give.' Then by-him himself-of property them-to
 virāi ñinē. Thōrē-j-ñīyē-puthiā niñdhō putar mirē
having-divided was-given-by-him. Few-very-days-after the-younger son all
 bhērō karinē chhētē-jē-kōk-mulak-mē hālī nikryō; nē
together having-made distance-of-some-country-in having-gone set-forth; and
 titē piñdh-jī jī-kī chij-wast huī, sē phēn-phatūr-mē
there himself-of whatever belongings was, that debauchery-in
 viñāi-vidhē. Jadē in mirē
having-wasted-was-thrown-by-him. When by-him all
 wāvri-kadhē, tadē un-mulak-mē wadō hikrō dukār
having-wasted-was-thrown-out-by-him, then that-country-in great one famine
 piō, anē piñdh-kē lañghan pōñ lagā. Pōy ū viñinē
fell, and himself-to fasts to-fall began. Then he having-gone
 un-mulak-jē hikrē-rōdhal-bhērō viñī ryō; anē tē
that-country-of one-inhabitant-with having-gone remained; and by-him
 in-kē sūwar chāyan-lā khētar-mē hālāē. Sūwar
him-as-for swine feeding-for field-in it-was-sent-by-him. The-swine
 ju-kō chhūtā khēdhā-huā, sē khāinē khusi-sē un
whatever husks eating-were, those having-eaten pleasure-with by-him
 piñdh-jō pēt bharyō-huō, pañ kē in-kē ñinū nā.
self-of belly would-have-been-filled, but by-anyone him-to was-given not.
 Jadē in-kē akal āwāi, tadē in chē, 'mũjē-pē-jē
When him-to sense came, then by-him it-was-said-by-him, 'my-father-of
 kētrē-miñī-mulāi-kē khapti-uprāt māniū jurētiū, anē āū tā
how-many-servants-to need-above loaves are-being-got, and I on-the-contrary.

bhukh pyō-marā. Āũ uthinē mũ-jē-pē-waṭē vēdhōs, anē tē-kē
 (by) hunger an-dying. I having-arisen my-father-near will-go, and him-to
 chōdhōs ja, “pē, mũ Alā-jē-ghar-sāmũ anē tō-agiā gunāh
 I-will-say that, “father, by-me God-of-house-against and thee-before sin
 kiō-ay, anē hāñē āũ tō-jō putar chōwājā i-lāyak nāy.
 been-done-is, and now I thy son I-may-be-called this-worthy I-am-not.
 Tō-jē-mulaĩ-miñjh mũ-kē hikrō mulaĩ kari rakh.” Pōy
 Thy-servants-among me (acc.) one servant having-made keep.” Then
 ū uthinē pē-waṭē vyō. Paṇ piṇḍh ghaṇũ-chhēṭe
 he having-arisen the-father-near went. But he-himself at-great-distance
 huō, titrē-mē in-jē-pē in-kē ḍiṭhō; anē ḍisandhē-nē
 was, the-mean-time-in by-his-father him-as-for it-was-seen; and seeing-on
 tē-kē rehēm āwai, anē dhōrī-karinē in-kē bakh-vijhī
 him-to compassion came, and run-having him-to embrace-having-thrown
 miṭhiũ ḍinē. Taḍē putar in-kē chē, ‘pē,
 kisses were-given-by-him. Then by-the-son him-to it-was-said-by-him, ‘father,
 mũ Alā-jē-ghar-sāmũ anē tō-jī-najar-mē gunāh kiō-ay, anē hāñē
 by-me God-of-house-against and thy-sight-in sin been-done-is, and now
 tō-jō putar chōwājā i-lāyak nāy.’ Paṇ pē
 thy son I-may-be-called this-worthy I-am-not.’ But by-the-father
 piṇḍh-jē-mulaĩ-kē chē, ‘khāsē-mē khāsō wagō ginī
 his-own-servants-to it-was-said-by-him, ‘good-among good robe having-taken
 achō, anē sē in-kē pērāyōs; anē in-jē-hath-mē vīdhī, anē
 come, and that him-to put-ye-on-him; and his-hand-on a-ring, and
 pag-mē jōrō pērāyōs; anē pāṇ khyō, nē rāji
 feet-on pair-of-shoes put-ye-on-him; and we may-eat, and happy
 thiō; kurē-lā kē i mũ-jō putar mari-vyō-huō, sē
 let-us-become; what-for that this my son having-died-gone-was, he
 pāñ jīrō thyō-ay; sē vēdhī-ryō-huō, nē
 again alive become-is; he having-been-lost-remained-was, and
 lajhī-āyō-ay.’ Pōy sē khusī kayṇ lagā.
 having-been-found-come-is.’ Then they rejoicing to-make began.
 In-tāñē in-jō wadō putar khētar-mē huō. Tyā-nũ sē jērō
 At-this-time his elder son the-field-in was. There-from he as
 āyō anē ghar agiā pōtō, tērō in gāwō nāch
 came and the-house before arrived, then by-him singing dancing
 sōē. Taḍē tē mulaĩ-kē-miñjhā-nũ hikrē-kē saḍ
 was-heard-by-him. Then by-him the-servants-from-among one-to call
 kari puchhē ja, ‘hī mirē ku-lāy thiē-tō?’
 having-made it-was-asked-by-him that, ‘this all what-for becoming-is?’

Tē in-kē chyō, 'tō-jō bhā āyō-ay, anē tō-jē-pē khāwō
By-him him-to it-was-said, 'thy brother come-is, and by-thy-father a-feast
 kē-ay, kurē-lā ja sē in-kē sajō-niruwō juryō-ay.' Tadē
made-by-him-is, what-for that he him-to sound-hale been-found-is.' Then
 ī lōthō, anē miñjh viññ-jō man na kē. Ētrē-lā
he became-angry, and inside going-of mind not was-made-by-him. This-for
 in-jē-pē bār achinē in-jī ajiññ kē.
by-his-father outside having-come him-of solicitations were-made-by-him.
 Tadē tē jabhābh dinē ja, 'pē, hitrā-mirē-ware
Then by-him answer was-given-by-him that, 'father, so-many-years
 thyā, āñ tō-jī chākri kandhō-āyō-aiyā, anē tō-jō sukan kadē-pan
became, I thy service doing-come-am, and thy word ever-even
 uthlāyō-nāy; ta-pan tō mū-kē kēñ
become-reversed-not-is; nevertheless by-these me-to at-any-time
 hikrē-bakri-jē-bachē-jētrō pan dinē-nāy, jē-nū
one-goat-of-young-one-as-much even been-given-by-thee-not-is, which-by-means-of
 āñ mū-jē-bhāi-bandhē-bhērō majā kariñ; pan in-tō-jē-putar tō-jī
I my-relations-friends-with rejoicing may-make; but by-this-thy-son thy
 mirē milkat ranē-mē bharbhād kē, sē jērō āyō,
all property harlots-among dissipated was-made-by-him, he as came,
 tērō-j tō in-lā khāwō kē.' Tadē tē tin-kē
so-even by-thee him-for a-feast was-made-by-thee.' Then by-him him-to
 chyō ja, 'putar, tū tā hāmēs mū-bhērō-j thyō-aiñ, anē
it-was-said that, 'son, thou verily always me-with-verily been-art, and
 mū-jō ji-kī ay, sē mirē tō-jō-j ay; pan khyō,
mine whatever is, that all thine-only is; but we-may-eat,
 piñ, nē khusī kariñ, ī pā-kē lājam huō; ku-lā
we-may-drink, and rejoicing we-may-make, this us-to proper was; what-for
 ja ī tō-jō bhā marī-vyō-huō, sē pāñ jirō thyō-ay;
that this thy brother having-died-gone-was, he again alive become-is;
 anē vēdhī-ryō-huō, sē ladhō-ay.'
and having-been-lost-remained-was, he been-found-is.'

The second specimen of Kachchhī is a ballad celebrating the heroism of the Cutch Chieftains at the fatal battle of Jhārā (A.D. 1762), in which Ghulām Shāh Kalhōrā of Sindh routed the Cutch army, and thereby conquered the country. An account of this invasion will be found on pp. 143ff. of the Gazetteer of Cutch (Bombay, 1880).

[No. 14.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT.

CUTCH.

SPECIMEN II.

ભીમજી ઠંકર જારો મલાયો,	મુશ્યાં માગ ન ડે.	
જેજી ઉમ્મર હુધિં તરાર,	મડેજો જારો મલાયો.	૧
ગજી ગુલામ શા ચડ્યો,	સારે સિંધ મિંજા.	
વીંજાણું ઠંકર ચડ્યા,	જેમેં લાખોજી રાજા	
	ભીમજી ઠંકર?	૨
ભડ ભીમાંણી ચડ્યા,	ભોંધલિયેંજા અસવાર.	
મલક મરકાઈ ચડ્યા,	અંતરજા જમાધાર	
	ભીમજી ઠંકર?	૩
હકલ પિધિં હોથિયેંમે,	ઠંકરોં માર્યો બાત બચ્યા.	
ઉનીં પિંઠજા ગમર,	હથેસે ગેંર્યા.	
	ભીમજી ઠંકર?	૪
કુંઆરી કુંધ નમાયા,	ગોટોં થા કેઆ.	
ચોટાં જલ્યા ચોસરા,	વટું કુંધ લેઆ.	
	ભીમજી ઠંકર?	૫
કટારિએનું ચડ્યા પેલ,	કુંવર કાંયાણી.	
અચી ઉઆ ચેકમેં,	ચોટો સો નેં ચારી.	
	ભીમજી ઠંકર?	૬
અચી રતા પિડમેં જુકો,	પાવરજા પાડા.	
હજો તરારેં તકડ્યું,	ડ્યો ભાલેંજા થા.	
	ભીમજી ઠંકર?	૭
તરારેંજી તડ પિધિં,	ભાલેં કેઆ: ભુંજા.	
ગલોલેંજા ગોટ થ્યા,	ધાડે ધોંસ કેઆ.	
	ભીમજી ઠંકર?	૮
મયો છણ્યો પટ ત,	ખોધ તે-વિડ્યો.	
જડે ઈજી માંલાયો,	તડે છણી પટ ગેઆ.	
	ભીમજી ઠંકર?	૯

નેરિએં જુવાણુ ન ઉપરે,
સવા સેરને પાપણે,

તડે ગડે ધસ કેઆ.
રૂયો રત મિંઝા.

ભીમજી ઠકરે°

૧૦

સહ હજાર સરાઈજી,
ચારી હજાર રાજી,

છણી પટ પેઆ.
રાવત રણુમે રેઆ.

ભીમજી ઠકરે°

૧૧

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ DIALECT.

CUTCH.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

Bhīmajī Ṭhakar Jhārō malāyō,
By-Bhīmji the-Ṭhākur Jhārā was-made-renowned,
 Mur̥yō, māg na dē.
He-retreated, way not he-gives.

Jē-jī ummar huī tarār,
Whom-of immortal was the-sword,

Jārējē Jhārō malāyō.
By-the-Jārējā Jhārā was-made-renowned.

1.

Gajī Gulām-śā charyō.
Thundering Ghulām-Shāh marched.
 Sārē-Sindh-miñjhā.
All-Sindh-from-in.

Vījhan-nū Ṭhakar charyā,
Vijnhan-from the-Ṭhākurs marched,
 Jē-mē Lākhōjī rājā.
Whom-among Lākhōji the-chief.

Bhīmajī Ṭhakar, etc.
Bhīmji the-Ṭhākur, etc.

2.

Bhar̥ Bhīmāñi charyā,
The-gallant Bhīmāñis marched,
 Bhōdhaliyē-jā asawār,
The-Bhōdhliis-of the-horsemen,

Malak markāi charyā,
The-Malaks proudly marched,

Añjār-jā jamādhār.
Anjar-of the-Jamādārs,

Bhīmajī Ṭhakar, etc.
Bhīmji the-Ṭhākur, etc.

3.

Hakal piī Hōthiyē-mē,
A-cry fell the-Hōthīs-among,
 ‘Ṭhakarā, māryō bāl bachchā.’
 ‘*O-Ṭhākurs, kill infants children.*’
 Unī piṇḍh-jā gabharū
By-them their-own little-ones
 Hathē-sē rōsyā.
Hands-by were-slain.

Bhīmajī Ṭhakar, etc.
Bhīmji the-Ṭhākur, etc.

4.

Kūārī kandh namāyā,
By-virgins necks were-bowed,
 Gōṭē ghā keā.
By-bridegrooms blows were-made.
 Chōṭā jhalyā chōsarā,
The-hair-knots were-seized four-braided,
 Wadhyyū kandh vichā.
Were-cut neck from-the-middle.

Bhīmajī Ṭhakar, etc.
Bhīmji the-Ṭhākur, etc.

5.

Kaṭāriē-nū charyā pōy
Kaṭāriā-from marched then
 Kūwar Kāyānī,
The-princes of-the-house-of-Kāyā,
 Achī ubhā chōk-mē,
Having-come they-stood the-field-in,
 Chōḍō sō nē chārī.
Fourteen hundred and forty.

Bhīmajī Ṭhakar, etc.
Bhīmji the-Ṭhākur, etc.

6.

Achī rutā piṛ-mē ju-kō
Having-come planted-themselves the-battle-ground-in whoever
 Pāwar-jā pādā.
Pāwar-of the-buffaloes.

Haṇō tarārū takaryū,
Strike-ye the-swords swift,

Karyō bhālē-jā ghā.
Deal-ye spears-of blows.

Bhīmajī Ṭhakar, etc.
Bhīmji the-Ṭhākur, etc.

7.

Tarārē-jī tar pīi,
Swords-of a-clang fell,

Bhālē keā bhuṅgā.
By-the-spears were-made huts.

Galōlē-jā gōṭ thyā,
Pellet-of clouds became,

Dhārū dhōs keā.
By-gunpowder a-dust-storm was-made.

Bhīmajī Ṭhakar, etc. 8.
Bhīmji the-Ṭhākur, etc.

Mathō chhaṇyō paṭ-tē,
The-head dropped the-ground-on,

Khōdh tē-viryō.
The-trunk continued-fighting.

Jadē istrī gālāyō,
When by-a-woman it-was-addressed,

Tadē chhaṇī paṭ peō.
Then having-dropped on-the-ground it-fell.

Bhīmajī Ṭhakar, etc. 9.
Bhīmji the-Ṭhākur, etc.

Jōriē juwāṇ na uparē,
In-sheets the-young-men not could-be-carried,

Tadē gadē ghas keā.
Then by-the-carts tracks were-made.

Sawā-sēr-jō pāyaṇo
One-and-a-quarter-seer-of stone

Ruryō rat-miñjhā.
Rolled the-blood-amidst.

Bhīmajī Ṭhakar, etc. 10.
Bhīmji the-Ṭhākur, etc.

Saṭh hajār Sarāi-jā
Sixty thousand the-Sarāis-of

Chhaṇī paṭ peā.
Having-dropped on-the-ground fell.

Chārī hajār Rā-jā
Forty thousand the-Rāo-of

Rāvata raṇ-mē reā.
Warriors the-battle-on remained.

Bhīmajī Ṭhakar, etc. 11.
Bhīmji the-Ṭhākur, etc.

FREE TRANSLATION OF THE FOREGOING.

1. Bhīmji Ṭhākur made Jhārā renowned. Even when defeated he gave not way to the pursuers. The Jārējā, of the immortal sword, made Jhārā renowned.¹

2. Ghulām Shāh, Lord of all Sindh, marched thundering, and to meet him came from Vinjhāṇ the Ṭhākurs with Lākhōji at their head.

3. The gallant men of the house of Bhīmji came, and the cavalry of the Bhōdhlis. Proudly marched the Malaks and the Jamādārs of Anjar.

4. Among the Hōthīs there was heard a cry, 'Ye Ṭhākurs, slay your babes and children.'² With their own hands they slew their little ones.

5. Virgins bowed their necks, and were struck down each by her own betrothed. These seized their fourfold braided hair, and smote them across the neck.

6. Next, from Katāriā marched the princes of the house of Kāyā. When they came, they stood in the battle-field fourteen hundred and forty strong.

7. Those buffaloes of Pāwar who came, planted themselves on the battle-field (shouting), 'Strike ye with the swift swords, and deal ye blows with spears.'

8. Then sounded the clang of swords, the earth became a village of huts, of which the roofs were the spears thrown in the combat. It was shadowed by the clouds that were made up of the flying bullets. It was hidden by a dust-storm,—the smoke of the gunpowder.

9. When a head dropped on the ground, the trunk kept fighting on. till it was addressed by a woman, when down on the ground it too fell.

10. The young men could not be carried off in sheets, and then the carts tracked their rutted way. So mighty was the torrent of blood that stones weighing a seer and a quarter were rolled away by it.

11. Sixty thousand of the Sarāīs lay fallen on the ground, and forty thousand warriors of the Rāo remained (dead) upon the field.

¹ This verse is repeated as a refrain after each of the succeeding verses.

² Presumably a reference to the custom of the *Jātugriha* or *Jauhar*, under which Rājputs slay their women and children, in order to preserve them from a conquering enemy.

KĀYASTHĪ.

Kāyasthī is the form of Kachchhī spoken by some 500 Kāyasths in Cutch. It is a mixed form of speech, based on Kachchhī, but much mixed with the Mārwarī dialect of Rājasthānī and with Gujarātī. As a specimen, I give a folktale. It will be seen that the only point in which Kāyasthī differs from these various forms of speech is the peculiar form of the suffix of the agent case of the third person singular when added to verbs.

We may note the following points. In Kachchhī we saw that, in borrowed words, such as *jabhābh*, an answer, or *bharbhād*, dissipated, the letter *b* has been aspirated to *bh*. A similar case occurs in the Kāyasthī specimen, in which *d* becomes *dh* in the word *dharbār*, a court, although, curiously enough, the very next word is *jaicāb*, an answer, in which the *b* remains unchanged. On the other hand, again as in Kachchhī, the verbal auxiliary *thō* becomes *tō*, as in *kaē-tō*, he says, and *kā-tī*, I (fem.) say. So also medial *h* is liable to be dropped, as in *rā*, I may remain; *rai*, it (fem.) remained; and *kā* and *kaē* mentioned above.

In the declension of nouns, the postposition of the genitive is the Mārwarī *rō* (*rā*, *ri*), and of the dative-accusative *nā*, which is a corruption of the Mārwarī *nāi*.

The possessive pronoun 'my' is represented by two words. The first is *mā-jō*, which is Sindhī. The other is *māyō* (fem. *māi*), which is a corruption of the Gujarātī *mārō*, with the Dardic elision of *r*, that we have already noted in Kachchhī, and the insertion of a euphonic *y*.

The word for 'this' is *hī* or *i*, dative *iē-nā*. 'That' has its oblique singular *uē*. The nominative is therefore probably *hū* or *ū*.

Other pronominal forms are:—

kīē, anything.

jē-kīē, whatever.

kīk-nē-kīk, something or other.

There are two forms of the negative verb substantive, *nāi* and *nathī*. The latter is Gujarātī. Similarly, we have the Gujarātī *hatō*, he was.

In verbs, we have the Gujarātī infinitive in *uē*, as in *karūwē-sārū*, for causing to be made; *karūwā lagō*, he began to make. Similarly, we have the future passive participle *ḍēwō*, fem. *ḍērī*, it is to be given.

The conjunctive participle imitates the Gujarātī form in *inē*, as in *nākhēnē*, having put; *khāy-nē*, having eaten. A kind of frequentative conjunctive participle is *karē* *karē*, having done frequently, which reminds us of the Kāshmīrī *kīrī kārī*, with the same meaning. The present participle again follows Gujarātī in taking the termination *tō*, as in *thītā*, on becoming. As in that language, it is also used as a habitual past, as in *āw-tō*, he used to come; *lē-jātō*, he used to take away; *lagāy-tō*, he used to apply; *ḍēkh-tī*, I (fem.) used to see.

For the old present, or present subjunctive, we have *rā*, I may remain. The present takes the Kachchhī *tō* (Sindhī *thō*), as in *kā-tī*, I (fem.) say; *kaē-tō*, he says; *parē-tī*, it (fem.) falls. There is also the Gujarātī negative present, *ḍēkh-tī nathī*, I (fem.) do not see. The past follows Kachchhī. We may note the irregular feminine *khulāi*, opened, with which we may compare the Kachchhī *āwai*, dealt with on p. 194.

The only example of a pronominal suffix of the accusative is *ḍēkhsttis nathī*, I do not see it.

Kāyasthī has a peculiar form of the suffix of the agent case of the third person singular, equivalent to the Sindhī *āñ*. It varies according to gender, *ādhē* being used for 'by him,' and *ādhī* for 'by her.' There does not appear to be any corresponding form for the third person plural. A list of words received from Cutch, while giving *māryādhē*, for 'he struck' (lit. 'struck by him'), gives the ordinary Sindhī *māryāñ*, for 'they struck.' This list is not printed in this volume, as this form is the only peculiarity of the dialect. The rest is merely, as in the specimen printed, a mechanical mixture of Sindhī, Gujarātī, and Mārwarī. The following examples of this suffix occur in the specimen:—

uē-nā sañ kyādhē, he made her well.

paisā māgyādhē, he demanded money (masc. sing.).

iē-nā tērāyādhē, he caused her to be summoned.

jicāb ḍinādhī, she gave an answer.

sāmān ḍithādhī nañ, furniture was not seen by her.

jōyādhī, she saw (that).

wāḍār (masc.) *kayādhī*, she made a contract.

hakal (fem.) *karāyādhī*, she caused a call to be made.

It will be observed that the form of the verb is not affected by the gender or number of the object. The origin of this form is doubtful. We may perhaps compare the Kachchhī *ḍisandhē-nē*, on seeing him.

[No. 15.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ (KĀYASTHĪ) DIALECT.

CUTCH.

ડોસી ને વૈધ.

હેક ધયટી ડોસીરી નજર થકી. તડે અખીઆં સજાઆં કરાવે-સાર હેક વૈધનાં હકલ કરાયાંધી ને સાયધી રખે એડો વડાડ. કયાંધી કે, જો ઈ માંઈઆં અખીઆં સજાઆં કરે ડે તો ઇએનાં ચાકરી ડેવી, પણ જો નજરમેં વરતભાવ ન થાએ તો ઇએનાં કીએ ડેવો નંઈ. ઈ વડાડ ભાયલ થીતાં ઈ વૈધ પિંઢરો એસડ ઇએરી અખીઆંનાં થોડા-થોડા કીઆંરો છેટી નાખેને લગાયતો, ને જડે-જડે ડોસીનાં જોવા આવતો તડેતડે કિકનાંકિક લે જાતો ને ઈમ કરેકરે રેનેરેતે ઇએરી મિડે મલકત ચોરાય ગ્યો. પછે ઉએ પાસે જે કીએ હતો સે મિડે પિંઢરે હથ આયો. તડે ઉએનાં સજા કયાંધે ને વડાડ પ્રમાણે પૈસા મંગ્યાંધે. ઇએ ધયટી ડોસીરી નજર ખુલઈ, તડે જોયાંધી તો ધરમેં કીએ સામાન ડિનાંધી નંઈ; ઇતે ઇએનાં કીએ ડિનાંધી નંઈ. વૈધ હણોહણ કરવા લગો; તોપણ ડોસી ઇએનાં ધાધ ડિનાંધી નંઈ. તડે ઇએનાં ધરઆરમેં તેડ્યાંધે. ડોસી ધરઆરમેં જવાખ ડિનાંધી, 'હી માંજુસ જે કએતો સે સચી વાત અય, કિમકે માંજ નજર સજા થીએ તો ઇએનાં નાંણો ડેવો પણ જો હું અધીજ ગં તો ઇએનાં કીએ ડેવો નંઈ, એડો વડાડ હતો. હવે ઈ કએતો કે માંઈ નજર પડેતી, પણ હું ઈમ કાંતી કે હું કીએ ડેખતી નથી, કિમકે જડે માંજ નજર રઈ તડે માંધે ધરમેં ઘણીએ તાંભારછ ને ભારીભારી સામાન હતો સે હું ડેખતી, પણ હવે ઈ સો ખાચનં કયતો કે માંધો અધાપો ગ્યો, પણ હું તાં માંધે ધરમેં કીએ જથુસ ડેખતીસ નથી.'

[No. 15.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

SINDHĪ.

KACHCHHĪ (KĀYASHĪ) DIALECT.

CUTCH.

TRANSLITERATION AND TRANSLATION.

DŌSĪ NĒ WAIDH.
OLD-WOMAN AND PHYSICIAN.

Hēk-ghay^adhī-dōsirī najr thakī. Tadē ākhiā sajiā karāvē-
An-old-old-woman's eyesight failed. Then eyes sound causing-to-be-made-
sārū hēk-waidhnā hakal karāyādhī, nē sāy^adhī
for to-a-physician call was-caused-to-be-made-by-her, and witnesses
rakhē ērō wadār kayādhī kē, 'jō i māiyā ākhiā sajiā
having-kept such contract was-made-by-her that, 'if he my eyes sound
karē-dē, tō iēnā chāk^arī dēvī, paṇ jō najr-mē
may-make, then to-him (fee-for)service is-to-be-given, but if eyesight-in
warat-bhāv na thīē, tō iēnā kīē dēwō nāī.' I
recovery not may-become, then to-him anything to-be-given is-not.' This
wadār bhāyal thitā i waidh piṇḍhrō ōsar iēri-ākhiānā
contract confirmed on-becoming this physician his-own medicine to-her-eyes
thōrā-thōrā-dīārī chhēṭī nākhēnē lagāy^atō, nē jadē-jadē
of-a-few-a-few-days interval having-put used-to-apply, and when-when
dōsinā jōwā āw^atō, tadē-tadē kīk-nē-kīk
the-old-woman (acc.) to-see he-used-to-come, then-then something-and-something
lē-jātō, nē im karē-karē rētē-rētē
he-used-to-take-away, and so having-done-having-done remaining-remaining
iēri miṛē mil^akat chōrāy gyō. Pachhē uē-pāsē jē-kīē hatō,
her all property having-stolen he-went. Finally her-near whatever was,
sē miṛē piṇḍhrē-hath āyō. Tadē uēnā saji kyādhē,
that all in-his-own-hand came. Then her (acc.) sound it-was-made-by-him,
nē wadār pramāṇē paisā māgyādhō. Iē-ghay^adhī-dōsirī
and contract according-to money was-demanded-by-him. This-old-old-woman's
najr khulāī. Tadē jōyādhī tō ghar-mē kīē sāmān
eyesight cleared Then it-was-seen-by-her behold the-house-in any furniture
dīthādhī nāī; itē iēnā kīē dīnādhī nāī.
seen by-her is-not; therefore to-him anything given-by-her is-not.
Waidh haṇōhaṇ kar^awā lagō; tō-paṇ dōsī
The-physician importunities to-make began; nevertheless by-the-old-woman

iēnā dhādh dīnādhī nāī. Tadē iēnā dharbār-mē
to-him heed given-by-her is-not. Then her (acc.) the-court-in
 tērāyādhē. Dōsī dharbār-mē jwāb
it-was-caused-to-be-summoned-by-him. By-the-old-woman the-court-in answer
 dīnādhī, 'hī māṇas jē kaē-tō, sē sachī vāt ay; kim-kē,
was-given-by-her, 'this man what says, that true story is; because,
 "māji najr saji thīē, tō iēnā nāṇō dēwō, paṇ
"my eyesight sound may-become, then to-him cash (is)to-be-given, but
 jō hū andhī-j rā, tō iēnā kīē dēwō nāī,"
if I blind-even may-remain, then to-him anything to-be-given is-not,"
 ērō wakār hatō. Havē i kaē-tō kē māi najr parē-tī, paṇ hū
such contract was. Now he says that my eyesight falls, but I
 im kā-tī kē, "hū kīē dēkh'tī nathī, kim-kē jadē māji najr
thus say that, "I anything seeing am-not, because when my eyesight
 rāi, tadē māyē-ghar-mē ghaṇīē tābhārachh nē bhārī-bhārī
remained, then my-house-in many brass-and-copper-utensils and costly-costly
 sāmān hatō sē hū dēkh'tī, paṇ havē i sō khāy'nē
furniture was that I used-to-see, but now he oath having-eaten
 kāya-tō (for kaē-tō) kē māyō ādhāpō gyō, paṇ hū tā māyē-ghar-
says that my blindness (is)gone, but I indeed my-house-
 mē kīē jaṇas dēkh'tīs nathī."'
in any article seeing-it am-not."'

FREE TRANSLATION OF THE FOREGOING.

THE OLD DAME AND THE OCULIST.

There was once an old dame whose eyesight failed. So she summoned a doctor to make her eyes right, and in the presence of witnesses she made a contract that if he restored her eyesight, she should pay him a fee, but that if he failed, she need give him nothing. As soon as the contract was confirmed, the physician kept coming to her every few days to apply his drugs to her eyes, and whenever he came he would carry off something or other out of her house, and in this way gradually stole all her property. As soon as he had got hold of everything, he cured her eyes, and demanded his fee according to the contract. But as soon as the old lady's eyes were any use, she discovered that there was not a scrap of furniture left in the house, and refused to pay anything. The doctor became importunate, but still she refused, and at last he took her into court. She then pleaded as follows:—'Everything that this man says is a perfectly true story, for I did agree that I was to pay him a fee if my eyesight was restored, but that if I remained blind I was to give him nothing. Now he claims that I can see, but I maintain that I can't see in the least; for when my eyesight was in good order I used to see plenty of copper vessels and valuable furniture in my house; but now, in spite of his oath that he has cured me, I can't see anything in my house at all.'

BHĀṬIĀ.

A form of Sindhī, called Bhāṭiā, has been reported from Bombay Town and Island, as spoken by 6,000 Bhāṭiās from Halad and Cutch. A List of Words and Sentences has been received of this dialect, but no other specimen. From the List it appears to be ordinary Kachchhī, with a free mixture of Gujarātī words. The only grammatical form that is peculiar is *māraī*, which means both 'he struck' and 'they struck.' We may compare the word *āwaī*, in Kachchhī (see p. 194). It is unnecessary to discuss this mixed dialect at greater length.

STANDARD LIST OF WORDS AND SENTENCES IN
THE VARIOUS SINDHĪ DIALECTS.

STANDARD LIST OF WORDS AND SENTENCES

English.	Standard Sindhi (Hyderabad).	Lāsi. ¹
1. One	Hek ^u	H ^o kr ^o
2. Two	Bba	Bba
3. Three	T ^o (tr ^o)	T ^o
4. Four	Chār ^e	Chār ^e
5. Five	Panj ^a	Panj ^a
6. Six	Chha	Chha
7. Seven	Sat ^a	Sat ^a
8. Eight	Ath ^a	Ath ^a
9. Nine	Naw ^a	Naw ^a
10. Ten	Ddah ^a	Ddah ^a
11. Twenty	Vih ^a	Vih ^a
12. Fifty	Panjāh ^e	Panjāh ^a
13. Hundred	Sau	Sau
14. I	Ā ^o	Ā
15. Of me	Mūh ^e -jō	Mā-jō
16. Mine	Mūh ^e -jō	Mā-jō
17. We	As ⁱ	As ⁱ
18. Of us	Asā-jō	Asā-jō
19. Our	Asā-jō	Asā-jō
20. Thou	Tū	Tū
21. Of thee	Tūh ^e -jō	Tō-jō
22. Thine	Tūh ^e -jō	Tō-jō
23. You	Tavh ⁱ	Ā ⁱ
24. Of you	Tavhā-jō	Awā-jō
25. Your	Tavhā-jō	Awā-jō

¹ The original of this list was written in the Perso-Arabic character with very few vowel-points. Some of the spellings are therefore uncertain.

IN THE VARIOUS SINDHĪ DIALECTS.

Lāpī. ¹	Kachehhi.	Engl ^{ish} .
Hek ^e , hekirō; or (in count- ing), barkat ^a , barkhat ^a , or barkh ^u .	Hikdō	1. One.
Bba	Ba	2. Two.
Ṭē	Trē	3. Three.
Chār ^e	Chār	4. Four.
Panj ^a	Panj	5. Five.
Chhah ^a	Chha	6. Six.
Sat ^a	Satta	7. Seven.
Aṭh ^a	Aṭṭha	8. Eight.
Nū	Nō	9. Nine.
Dḍah ^a , dḍō	Dō	10. Ten.
Vih ^a , vi ^a	Vī, viy	11. Twenty.
Panjāh ^a	Panjā, pinjhā	12. Fifty.
Saō, sō	Sō	13. Hundred.
Āñ, ā, mñ	Āñ	14. I.
Mñ-jō	Mñ-jō	15. Of me.
Mñ-jō	Mñ-jō	16. Mine.
Asñ	Asñ, pāñ	17. We.
Asñ-jō	Asñ-jō, pñ-jō	18. Of us.
Asñ-jō	Asñ-jō, pñ-jō	19. Our.
Tñ	Tñ	20. Thou.
Tō-jō	Tō-jō	21. Of thee.
Tō-jō	Tō-jō	22. Thine.
Tavñ, avñ	Āñ	23. You.
Tawñ-jō, awñ-jō	Ā-jō	24. Of you.
Tawñ-jō, awñ-jō	Ā-jō	25. Your.

¹ NOTE.—In the original list from which this is taken final short vowels were not always indicated. In most cases, instead of the final " of Standard Sindhi, a final " is clearly written and is here reproduced; but in the case of some words that in the Standard end in ", the vowel sign has not been written. I have left these words as apparently ending in consonants, but probably " should be supplied.

English.	Standard Sindhi (Hyderabad).	Lāsi.
26. He . . .	Hā, uhō . . .	Hā . . .
27. Of him . . .	Hun ^a -jō, unhō-jō . . .	Wa-jō, hā ^a -jō . . .
28. His . . .	Hun ^a -jō, unhō-jō . . .	Wa-jō, hā ^a -jō . . .
29. They . . .	Hā, uhō . . .	Hā . . .
30. Of them . . .	Hun ^e -jō, unhan ^e -jō . . .	Hun ^e -jō . . .
31. Their . . .	Hun ^e -jō, unhan ^e -jō . . .	Hun ^e -jō . . .
32. Hand . . .	Hath ^u . . .	Hath ^u . . .
33. Foot . . .	Pēr ^u . . .	Pērō . . .
34. Nose . . .	Nak ^u . . .	Nak ^u . . .
35. Eye . . .	Akh ^e . . .	Akh ^e . . .
36. Mouth . . .	Wā ^u . . .	Wāt ^u . . .
37. Tooth . . .	Dḍand ^u . . .	Dḍand ^u . . .
38. Ear . . .	Kan ^u . . .	Kan ^u . . .
39. Hair . . .	Wār ^u . . .	Wār ^u . . .
40. Head . . .	Math ^a . . .	Mathō . . .
41. Tongue . . .	Jjibh ^a . . .	Jjibh ^a . . .
42. Belly . . .	Pēt ^u . . .	Pēt ^u . . .
43. Back . . .	Put ^h e, put ^h i . . .	Put ^h i . . .
44. Iron . . .	Lōh ^u . . .	Lōh ^u . . .
45. Gold . . .	Sōn ^u . . .	Sōn ^u . . .
46. Silver . . .	Rupō . . .	Rupō . . .
47. Father . . .	Pi ^u . . .	Pē . . .
48. Mother . . .	Mā ^u . . .	Mā . . .
49. Brother . . .	Bhā ^u . . .	Bhā ^u . . .
50. Sister . . .	Bhēṇ ^a . . .	Bhēṇ ^u . . .
51. Man . . .	Mard ^a . . .	Māṇhū . . .
52. Woman . . .	Zāl ^a . . .	Zāl ^a . . .

Lārī.	Kachchhī.	English.
Hā, hī, ā, ī . . .	Ū, hū, sō, ī, hī . .	26. He.
Hun ^a -jō, hin ^a -jō, nn ^a -jō, in ^a -jō.	Un-jō, hun-jō, tē-jō . .	27. Of him.
Hun ^a -jō, hin ^a -jō, un ^a -jo, in ^a - jō.	Un-jō, hun-jō, tē-jō . .	28. His.
Hōē, hūē, ōē, āē . . .	Ū, hū, sē, ī, hī . . .	29. They.
Unan-jō, unī-jō ; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō .	30. Of them.
Unan-jō, unī-jō ; inan-jō, inī-jō.	Unī-jō, hunī-jō, tēnī-jō .	31. Their.
Hath ^e	Hath	32. Hand.
Pēr, pagg, pagulō . . .	Pag	33. Foot.
Nak ^e	Nak	34. Nose.
Akh ^e	Akh	35. Eye.
Wāt ^e	Mō	36. Mouth.
Ḍand ^e	Ḍandh	37. Tooth.
Kan ^e	Kan	38. Ear.
Wār ^e	Wār	39. Hair.
Mathō	Mathō	40. Head.
Jjib ^a	Jibh, jibh	41. Tongue.
Pēt ^e	Pēt	42. Belly
Put ^h ^e	Put ^h , tadō	43. Back.
Lō	Lhō, lō	44. Iron.
Sōn ^e	Sōna	45. Gold.
Chādi, rnpō	Rnpō	46. Silver.
Pē, bābā, abā, abō, adā .	Pē, bāpā	47. Father.
Mā. mātā, amā, amī, āī. amil ^a , amilī, jījā.	Mā, bhābhi	48. Mother.
Bā, bāō, adā, adhā . . .	Bhā	49. Brother.
Bēṇ, adhī	Bhēṇ	50. Sister.
Māṇṇ, mārū, mard ^e , mnrs ^e .	Māḍū, māṛū	51. Man.
Zāl ^a , ōrat ^a , ōlath ^a . . .	Bāedī, bāyaḍī	52. Woman.

English.	Standard Sindhi (Hyderabad).	Lāsī.
53. Wife . . .	Jō ^c . . .	Zāl ^a . . .
54. Child . . .	Bbār ^u . . .	Ūgabhar ^u . . .
55. Son . . .	Put ^u . . .	Put ^u . . .
56. Daughter . . .	Dhi ^u . . .	Dhī ^a . . .
57. Slave . . .	Bbānhō . . .	Gōlō . . .
58. Cultivator . . .	Kuṛimī . . .	Hārī . . .
59. Shepherd . . .	Rēḍhār ^u . . .	Dhanār ^u . . .
60. God . . .	Khudā, Bhaggawān ^u . . .	Allāh ^u . . .
61. Devil . . .	Shaitān ^u . . .	Shaitān ^u . . .
62. Sun . . .	Sij ^u . . .	Sij ^u . . .
63. Moon . . .	Chand ^u . . .	Chand ^u . . .
64. Star . . .	Tārō . . .	Tārā . . .
65. Fire . . .	Bāh ^c . . .	Jjērō . . .
66. Water . . .	Pāṇī . . .	Pāṇī . . .
67. House . . .	Ghar ^u . . .	Ghar ^u . . .
68. Horse . . .	Ghōṛō . . .	Ghōṛō . . .
69. Cow . . .	Ggāũ . . .	Ggaũ . . .
70. Dog . . .	Kutō . . .	Kutō . . .
71. Cat . . .	Bbīlī . . .	Phūshīṇī . . .
72. Cock . . .	Kukur ^u . . .	Kukur ^u . . .
73. Duck . . .	Badak ^a . . .	Badak ^a . . .
74. Ass . . .	Gaḍḍah ^u . . .	Gaḍḍah ^u . . .
75. Camel . . .	Uṭh ^u . . .	Uṭh ^u . . .
76. Bird . . .	Pakhī . . .	Pakhī . . .
77. Go (2nd sg. impv.) . . .	Wañ ^u . . .	Wañ ^u . . .
78. Eat . . .	Khā ^u . . .	Khā ^u . . .
79. Sit . . .	Vēh ^u . . .	Vēh ^u . . .

Lāri.	Kachehhi.	English.
Jō ^e , garawāri, wani (<i>bride</i>), kūwār ^e (<i>bride</i>).	Vahu, vaū . . .	53. Wife.
Bbār ^e , bbachō, bbālak ^e , ggabhur ^e .	Gabhar, gabhrū, ninghrō, bār.	54. Child.
Put, kākū . . .	Chhōkrō, pntar, chhōrō .	55. Son.
Dr ^a , dīari, niāni, kañā .	Chhōkri, dhi, diy, niyāni .	56. Daughter.
Bbānō, gōlō . . .	Gōlō . . .	57. Slave.
Hārī . . .	Khēdū . . .	58. Cultivator.
Rēdār ^e . . .	Rabāri, bharwād . . .	59. Shepherd.
Khndā, Alāh, Rab; Bhaga- wān, Piribhū, Paramēsar.	Bhagawān, Parmēsar, Prabhu.	60. God.
Dḍait. būt, pirēt, shaitān .	Sētān, bhūt, rākās, palit .	61. Devil.
Sij, sūrij . . .	Sūraj . . .	62. Sun.
Chand, chandrimā . . .	Chandhar . . .	63. Moon.
Tārō . . .	Tārō . . .	64. Star.
Bāē, āg ^e , jjerō, tādō (<i>live coal</i>).	Jirō, lagānō, tādō, āg .	65. Fire.
Pāni, jal . . .	Pāni, jal . . .	66. Water.
Gar, jā ^e , dērō . . .	Khōdō, ghar . . .	67. House.
Gōrō . . .	Ghōdō . . .	68. Horse.
Ggāñ, gāñ, dhaggi . . .	Gō, gāñ . . .	69. Cow.
Kutō . . .	Kuttō . . .	70. Dog.
Bilī, pusanī . . .	Minnī . . .	71. Cat
Kukir ^e . . .	Kukad, kukdō, kōkad .	72. Cock.
Badak ^a . . .	Badak, bhadbak . . .	73. Duck.
Gaddah . . .	Gadhōdō, gaddōdō . . .	74. Ass.
Uth . . .	Uth, ūt . . .	75. Camel.
Pakhi . . .	Pañkhi . . .	76. Bird.
Wañ . . .	Viñ . . .	77. Go (2nd sg. impv.).
Kbā . . .	Khā, jīm . . .	78. Eat.
Vē (<i>root veh</i>) . . .	Vō . . .	79. Sit.

English.	Standard Sindhi (Hyderabad).	Lāsī.
80. Come	Ach ^u	Ā ^u
81. Beat	Mār ^e	Kuṭ ^e
82. Stand	Beh ^u	Bē
83. Die	Mar ^u	Mar ^u
84. Give	Ḍḍē (<i>root</i> ḍḍi)	Ḍḍē
85. Run	Ḍḍr ^u	Ḍḍr ^u
86. Up	Mathē	Mathē
87. Near	Vējho	Ōḍḍo
88. Down	Hēṭh ^e	Tah ^e
89. Far	Parē	Ḍḍūr ^e
90. Before	Aggiā	Aggē
91. Behind	Puthiā	Puthiā
92. Who	Kēr ^u	Kēr ^u
93. What	Kahīṛō, chhā	Chho
94. Why	Chhā-kaṇ ^e	Chhē-lā ^e
95. And	A ^e	Ā ^e
96. But	Par ^a	Par ^a
97. If	Jē-kaḍḍhī	Jē
98. Yes	Hāo	Haō
99. No	Na	Nā
100. Alas	Afsōs ^u , Lā ^e	Haē haē
101. A father	Pi ^u	Pē
102. Of a father	Pi ^u -jō	Pē-jō
103. To a father	Pi ^u -khē	Pē-khē
104. From a father	Pi ^u -khā	Pē-garā
105. Two fathers	Bba piur ^a	Bba piur ^a
106. Fathers	Piur ^a	Piur ^a

Lārī.	Kachchhī.	English.
Ach	Ach	80. Come.
Mār ^e , kuṭ ^e , saṭ ^e . .	Mār, piṭ, haṇ	81. Beat.
Bī (<i>root</i> beh), ubh ^e . .	Ubh	82. Stand.
Mar ^e	Mar	83. Die.
Ḍḍē (<i>root</i> ḍḍi)	Ḍē	84. Give.
Ḍōk ^e , ḍōr ^e	Dhōḍ	85. Run.
Mathē	Mathē	86. Up.
Vējō, ḍḍō, ḍḍirō, ḍrē . .	Waṭ	87. Near.
Hēṭh ^e	Hēṭh	88. Down.
Parē, ḍḍūr ^e	Chhēṭē	89. Far.
Aggiā, mahāḍ ^e , māḍ ^e . .	Agīyā	90. Before.
Puṭhiā, pōi-tā, puṭh-tā . .	Puṭhiyā	91. Behind.
Kēr, kērō	Kēr	92. Who.
Kujjā, kujjārō	Kurō	93. What.
Chhā-khā, kō, kujjā-lā ^e . .	Ku-lāe, kurē-lāe	94. Why.
Ā, ā ^e , nē	Nē	95. And.
Par ^a	Paṇ	96. But.
Jē, jō-kaddahī	Jē	97. If.
Hā, haō, hā	Bhō, hā	98. Yes.
Na, kī-na, kō-na	Na	99. No.
Arē, afsōs ^e	Wōy, hāy	100. Alas.
Pē	Pē, pēa	101. A father.
Pē-jō	Pē-jō, pēy-jō	102. Of a father.
Pē-khē	Pē-kē, pēy-kē	103. To a father.
Pē-khā	Pē-waṭā, pēy-waṭā, -nū, -thī . .	104. From a father.
Bba pē	Ba pē, ba pēa	105. Two fathers.
Pē	Pē, pēa, pēy	106. Fathers.

English.	Standard Sindhi (Hyderabad).	Lāṣi.
107. Of fathers . . .	Piun ^e -jō . . .	Piurā-jō . . .
108. To fathers . . .	Piun ^e -khē . . .	Piurā-khē . . .
109. From fathers . . .	Piun ^e -khā . . .	Piurā-garā . . .
110. A daughter . . .	Dhi ^u . . .	Dhī ^a . . .
111. Of a daughter . . .	Dhi ^u -jō . . .	Dhī ^a -jō . . .
112. To a daughter . . .	Dhi ^u -khē . . .	Dhī ^a -khē . . .
113. From a daughter . . .	Dhi ^u -khā . . .	Dhī ^a -garā . . .
114. Two daughters . . .	Bba dhiarū . . .	Bba dhīū . . .
115. Daughters . . .	Dhiarū . . .	Dhīū . . .
116. Of daughters . . .	Dhiarun ^e -jō . . .	Dhē-jō . . .
117. To daughters . . .	Dhiarun ^e -khē . . .	Dhē-khē . . .
118. From daughters . . .	Dhiarun ^e -khā . . .	Dhē-garā . . .
119. A good man . . .	Chaṇḍ māṇhū . . .	Khāṣḍ māṇhū . . .
120. Of a good man . . .	Chaṇḍ māṇhu ^a -jō . . .	Khāṣḍ māṇhu ^a -jō . . .
121. To a good man . . .	Chaṇḍ māṇhu ^a -khē . . .	Khāṣḍ māṇhu ^a -khē . . .
122. From a good man . . .	Chaṇḍ māṇhu ^a -khā . . .	Khāṣḍ māṇhu ^a -garā . . .
123. Two good men . . .	Bba chaṇā māṇhū . . .	Bba khāṣṭ māṇhū . . .
124. Good men . . .	Chaṇā māṇhū . . .	Khāṣṭ māṇhū . . .
125. Of good men . . .	Chaṇan ^e māṇhun ^e -jō . . .	Khāṣṭ mupṣā-jō . . .
126. To good men . . .	Chaṇan ^e māṇhun ^e -khē . . .	Khāṣṭ mupṣā-khē . . .
127. From good men . . .	Chaṇan ^e māṇhun ^e -khā . . .	Khāṣṭ mupṣā-garā . . .
128. A good woman . . .	Chaṇī zāl ^a . . .	Khāṣī zāl ^a . . .
129. A bad boy . . .	Buchhiṛ chhōkar ^u . . .	Buchhiṛ chhōkar ^u . . .
130. Good women . . .	Chaṇīṇ zālū . . .	Khāṣīṇ zālū . . .
131. A bad girl . . .	Buchhiṛi chhōkar ^e . . .	Buchhiṛi chhōkari . . .
132. Good . . .	Chaṇḍ . . .	Khāṣḍ . . .
133. Better . . .	(Hun ^a -khā) chaṇḍ . . .	(Wa-garā) khāṣḍ . . .

Lārī.	Kachchhī.	English.
Pēn-jō	Pē-jō, pēy-jō	107. Of fathers.
Pēn-khē	Pē-kē, pēy-kē	108. To fathers.
Pēn-khā	Pē-waṭā, pēy-waṭā, -nū, -thī	109. From fathers.
Dī ^a	Dhī, diy	110. A daughter.
Dī ^a -jō	Dhī-jō, diy-jō	111. Of a daughter.
Dī ^a -khē	Dhī-kē, diy-kē	112. To a daughter.
Dī ^a -khā	Dhī-waṭā, diy-waṭā, -nū, -thī	113. From a daughter.
Bba diū	Ba dhiū, ba diyū	114. Two daughters.
Diū, diā ^a , diariyū	Dhiū, diyū	115. Daughters.
Dīan-jō, diariun-jō	Dhiē-jō, diyū-jō	116. Of daughters.
Dīan-khē, diariun-khē	Dhiē-kē, diyū-kē	117. To daughters.
Dīan-khā, diariun-khā	Dhiē-waṭā, diyū-waṭā, -nū, -thī.	118. From daughters.
Chanō māṇū	Khāsō māḍū	119. A good man.
Chanē māṇū ^a -jō	Khāsē māḍū-jō	120. Of a good man.
Chanē māṇū ^a -khē	Khāsē māḍū-kē	121. To a good man.
Chanē māṇū ^a -khā	Khāsē māḍū-waṭā, -nū, -thī	122. From a good man.
Bba chanā māṇū	Ba khāsā māḍū	123. Two good men.
Chanā māṇū	Khāsā māḍū	124. Good men.
Chanān māṇun-jō	Khāsē māḍū-jō	125. Of good men.
Chanān māṇun-khē	Khāsē māḍū-kē	126. To good men.
Chanān māṇun-khā	Khāsē māḍū-waṭā, -nū, -thī	127. From good men.
Chanī zāl ^a	Khāsī bāedī	128. A good woman.
Buchhirō chhōkarō	Bbuchhadō chhōkrō	129. A bad boy.
Chaniū zāliū	Khāsū bāedū	130. Good women.
Buchhī chhōkarī	Bbuchharī chhōkrī	131. A bad girl.
Chanō	Khāsō	132. Good.
(Hun ^a -khā) chanō	(Un-thī) khāsō	133. Better.

English.	Standard Sindhi (Hyderabad).	Lāsi.
134. Best . . .	Sabbini-khā chanō . . .	Sabbini-garā khāṣō . . .
135. High . . .	Utāhō . . .	Uchō . . .
136. Higher . . .	(Hun ^a -khā) utāhō . . .	(Wa-garā) uchō . . .
137. Highest . . .	Sabbini-khā utāhō . . .	Sabbini-garā uchō . . .
138. A horse . . .	Ghōṛō . . .	Ghōṛō . . .
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛā . . .	Ghōṛā . . .
141. Mares . . .	Ghōṛiū . . .	Ghōṛiū . . .
142. A bull . . .	Dḍānd ^a . . .	Dhaggō . . .
143. A cow . . .	Ggāũ . . .	Ggaũ . . .
144. Bulls . . .	Dḍānd ^a . . .	Dhaggā . . .
145. Cows . . .	Ggāũ . . .	Ggaũ . . .
146. A dog . . .	Kutō . . .	Kutō . . .
147. A bitch . . .	Kutī . . .	Kutī . . .
148. Dogs . . .	Kutā . . .	Kutā . . .
149. Bitches . . .	Kutiū . . .	Kutiū . . .
150. A he goat . . .	Bbakar ^a . . .	Thēr ^a . . .
151. A female goat . . .	Bbakir ^e . . .	Ayī . . .
152. Goats . . .	Bbakar ^a , (<i>fem.</i>) bbakiriū . . .	Thērā . . .
153. A male deer . . .	Haraṇ ^a . . .	Harr ^a , haraṇ ^a . . .
154. A female deer . . .	Hariṇī . . .	Hariṇī . . .
155. Deer . . .	Haraṇ ^a , (<i>fem.</i>) hariṇiū . . .	Harr ^a , haraṇ ^a . . .
156. I am . . .	Āũ āhiyā . . .	Ā āē, āhē . . .
157. Thou art . . .	Tũ āhī . . .	Tũ waī, āhē . . .
158. He is . . .	Hū āhē . . .	Hū way ^a , ay ^a , āhē . . .
159. We are . . .	Asī āhiyū . . .	Asī āhiyā . . .
160. You are . . .	Tavhī āhiyō . . .	Aī āhiyō . . .

Lāpī.	Kachchhī.	English.
Sabhinī-khā̃ chaṇḍ . . .	Minīyā̃ (or mēḍiyā̃) khāsḍ .	134. Best.
Ũchḍ	Uchḍ	135. High.
(Hun ^a -khā̃) ũchḍ . . .	(Un-thī) uchḍ	136. Higher.
Sabhinī-khā̃ ũchḍ . . .	Minīyā̃ (or mēḍiyā̃) uchḍ .	137. Highest.
Gōrḍ	Ghōḍḍ	138. A horse.
Gōrī	Ghōḍī	139. A mare.
Gōrā	Ghōḍā	140. Horses.
Gōriũ	Ghōḍiũ, ghōḍyũ . . .	141. Mares.
Ḍhaggḍ	Ḍhagḍ	142. A bull.
Ggāũ	Gḍ	143. A cow.
Ḍhaggā	Ḍhagā	144. Bulls.
Ggāũ	Gḍyũ	145. Cows.
Kutḍ	Kuttḍ	146. A dog.
Kutī	Kutti	147. A bitch.
Kutā	Kuttā	148. Dogs.
Kutiũ	Kuttiũ, kutyũ	149. Bitches.
Bbakirḍ	Bakrḍ	150. A he goat.
Bbakiri	Bakri	151. A female goat
Bbakirā, (fem.) bbakiriũ .	Bakrā	152. Goats.
Haraṇ	Hyēṇḍ, aēṇḍ	153. A male deer.
Haraṇī	Hyēṇī, aēṇī	154. A female deer.
Haraṇ	Hyēṇā	155. Deer.
Āũ āyā	Āũ āiyā	156. I am.
Tũ āi	Tũ āiyē	157. Thou art.
Ū āhē	Hū ae, ay	158. He is.
Asī āyũ	Asī āiyũ, ayũ	159. We are.
Tavi āyḍ	Āi āiyḍ, ayḍ	160. You are.

English.	Standard Sindhi (Hyderabad).	Lāsī.
161. They are . . .	Uhē āhin ^e . . .	Hū wan ^c , āhin ^e . . .
162. I was . . .	Āñ hōs ^e . . .	A hōsī . . .
163. Thou wast . . .	Tñ huē . . .	Tñ huē . . .
164. He was . . .	Hā hō . . .	Hō huō . . .
165. We were . . .	Asī huāsū . . .	Asī huāsī . . .
166. You were . . .	Tavhī huan . . .	Aī huā, huā ^ē . . .
167. They were . . .	Uhē huā . . .	Hū huā . . .
168. Be . . .	Huj ^u ; thi ^u . . .	Hñj ^u . . .
169. To be . . .	Hujan ^u ; thian ^u . . .	Hñjan ^u . . .
170. Being . . .	Hūndō, hūndar ^u ; thindō, thindar ^u .	Hūndō . . .
171. Having been . . .	Hōi, hujī . . .	Hñjī . . .
172. I may be . . .	Āñ hujā . . .	Ā hñjē . . .
173. I shall be . . .	Āñ hūndus ^e . . .	Ā hūndōsī . . .
174. I should be . . .	.....	.....
175. Beat . . .	Mār ^e . . .	Kuṭ ^e . . .
176. To beat . . .	Māra ^u . . .	Kuṭa ^u . . .
177. Beating . . .	Mārindō, mārindar ^u . . .	Kuṭindō . . .
178. Having beaten . . .	Mārē . . .	Kuṭē . . .
179. I beat . . .	Āñ mārā thō . . .	Ā kuṭē tō . . .
180. Thou beatest . . .	Tñ mārī thō . . .	Tñ kuṭē tō . . .
181. He beats . . .	Hū mārē thō . . .	Hō kuṭē tō . . .
182. We beat . . .	Asī mārā thā . . .	Asī kuṭyā tā . . .
183. You beat . . .	Tavhī mārō thā . . .	Aī kuṭyō tā . . .
184. They beat . . .	Uhē marin ^e thā . . .	Hū kuṭin ^e tā . . .
185. I beat (<i>Past Tense</i>) . . .	Mñ mārō . . .	Mñ kuṭō . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tō mārō . . .	Tō kuṭō . . .
187. He beat (<i>Past Tense</i>) . . .	Hun ^a mārō . . .	Hū ^a kuṭō . . .

Lārī.	Kachchhī.	English.
Ū āhin . . .	Hū āin . . .	161. They are.
Āñ hōs . . .	Āñ huwōs, hōs . . .	162. I was.
Tñ huē, hōē . . .	Tñ hōē . . .	163. Thou wast.
Ū hō, hā . . .	Hū huō, hō . . .	164. He was.
Asñ huāsñ . . .	Asñ huāñ, hōāsñ . . .	165. We were.
Tavñ huā . . .	Āñ huā, hōā . . .	166. You were.
Ū huā . . .	Hū huā, hōā . . .	167. They were.
Hō ; thī . . .	Thī . . .	168. Be.
Huañ ; thiañ . . .	Thīñ, thīñō . . .	169. To be.
Hūñdō ; thīñdō . . .	Thīñdhō . . .	170. Being.
Thī-karē . . .	Thīñē, thī . . .	171. Having been.
Āñ huā, huññ ; thiññ . . .	Āñ thiññ . . .	172. I may be.
Āñ hūñdis ; thīñdis . . .	Thīñdhōs . . .	173. I shall be.
... ..	.....	174. I should be.
Mārē . . .	Mār . . .	175. Beat.
Mārañ . . .	Mārañ, mārañō . . .	176. To beat.
Mārīñdō . . .	Mārīñdhō . . .	177. Beating.
Mārē . . .	Mārīñē, mārī . . .	178. Having beaten.
Āñ māryāñ thō . . .	Āñ māryāñ tō . . .	179. I beat.
Tñ mārī thō . . .	Tñ māryē tō . . .	180. Thou beatest.
Ū mārē thō . . .	Hū mārē tō . . .	181. He beats.
Asñ māryūñ thā . . .	Asñ māryūñ tā . . .	182. We beat.
Tavñ māryō thā . . .	Āñ māryō tā . . .	183. You beat.
Ū mārīn thā . . .	Hū mārīn tā . . .	184. They beat.
Mñ mārīō . . .	Mñ māryō . . .	185. I beat (<i>Past Tense</i>).
Tō mārīō . . .	Tō māryō . . .	186. Thou beatest (<i>Past Tense</i>).
Un ^a mārīō . . .	Hun māryō . . .	187. He beat (<i>Past Tense</i>).

English.	Standard Sindhi (Hyderabad).	Lāsī.
188. We beat (<i>Past Tense</i>)	Asā mārīō . . .	Asā kuṭiō . . .
189. You beat (<i>Past Tense</i>)	Tavhā mārīō . . .	Awā kuṭiō . . .
190. They beat (<i>Past Tense</i>).	Unhan ^e mārō . . .	Hun ^e kuṭiō . . .
191. I am beating . . .	Āũ mārīndō āhiyā . . .	A kuṭē tō . . .
192. I was beating . . .	Āũ mārīndō hōs ^e . . .	Mā kuṭiō tē . . .
193. I had beaten . . .	Mũ mārīō hō . . .	Mā kuṭiō hō . . .
194. I may beat . . .	Āũ mārīyā . . .	Ā kuṭē . . .
195. I shall beat . . .	Āũ mārīndus ^e . . .	A kuṭīndōsī . . .
196. Thou wilt beat. . .	Tũ mārīndē . . .	Tũ kuṭīndē . . .
197. He will beat . . .	Hũ mārīndō . . .	Hũ kuṭīndō . . .
198. We shall beat . . .	Asī mārīndāsũ . . .	Asī kuṭīndāsī . . .
199. You will beat . . .	Tavhī mārīndau . . .	Aī kuṭīndō . . .
200. They will beat. . .	Uhē mārīndā . . .	Hũ kuṭīndā . . .
201. I should beat . . .	.....	.....
202. I am beaten . . .	Āũ mārījā thō . . .	Ā kuṭjē tō . . .
203. I was beaten . . .	Āũ mārīus ^e . . .	Ā kuṭiōsī tē . . .
204. I shall be beaten . . .	Āũ mārībus ^e . . .	Ā kuṭbōsī . . .
205. I go . . .	Āũ wañā thō . . .	Ā wañē tō . . .
206. Thou goest . . .	Tũ wañī thō . . .	Tũ wañē tō . . .
207. He goes . . .	Hũ wañē thō . . .	Hũ wañē tō . . .
208. We go . . .	Asī wañũ thā . . .	Asī wañā tā . . .
209. You go . . .	Tavhī wañō thā . . .	Aī wañō tā . . .
210. They go. . .	Uhē wañan ^e thā . . .	Hũ wañan ^e tā . . .
211. I went . . .	Āũ vius ^e . . .	Ā viōsī . . .
212. Thou wentest . . .	Tũ viē . . .	Tũ viē . . .
213. He went. . .	Hũ viō . . .	Hũ viō . . .
214. We went. . .	Asī viāsũ . . .	Asī viāsī . . .

Lāri.	Kachehhi.	English.
Asã mario . . .	Asã mario . . .	188. We beat (<i>Past Tense</i>).
Tavã mario . . .	ã mario . . .	189. You beat (<i>Past Tense</i>).
Unan mario . . .	Hunã mario . . .	190. They beat (<i>Past Tense</i>).
Ãũ mario dõ ayã . . .	Ãũ mario to . . .	191. I am beating.
Mũ pai-mario . . .	Mũ mario tẽ . . .	192. I was beating.
Mũ mario hõ . . .	Mũ mario huõ . . .	193. I had beaten.
Ãũ mario . . .	ã mario . . .	194. I may beat.
Ãũ mario dõ . . .	ã mario dõ . . .	195. I shall beat.
Tũ mario dõ . . .	Tũ mario dõ . . .	196. Thou wilt beat.
ũ mario dõ . . .	Hũ mario dõ . . .	197. He will beat.
Asi mario dõ . . .	Asi mario dõ . . .	198. We shall beat.
Tavi mario dõ . . .	ã mario dõ . . .	199. You will beat.
ũ mario dõ . . .	Hũ mario dõ . . .	200. They will beat.
.....	.....	201. I should beat.
Ãũ mario thõ . . .	Ãũ mario aiyã . . .	202. I am beaten.
Ãũ mario hõs . . .	Ãũ mario hõs . . .	203. I was beaten.
Ãũ mario . . .	ã mario . . .	204. I shall be beaten.
Ãũ mario thõ . . .	ã mario tõ . . .	205. I go.
Tũ mario thõ . . .	Tũ mario tõ . . .	206. Thou goest.
ũ mario thõ . . .	Hũ mario tõ . . .	207. He goes.
Asi mario thõ . . .	Asi mario tã . . .	208. We go.
Tavi mario thõ . . .	ã mario tã . . .	209. You go.
ũ mario thõ . . .	Hũ mario tã . . .	210. They go.
Ãũ vẽs . . .	ã vẽs, vyõs . . .	211. I went.
Tũ vẽ . . .	Tũ vẽ . . .	212. Thou wentest.
ũ vẽ . . .	Hũ vẽ, vyõ . . .	213. He went.
Asi viãsi . . .	Asi vẽsi, vyãsi . . .	214. We went.

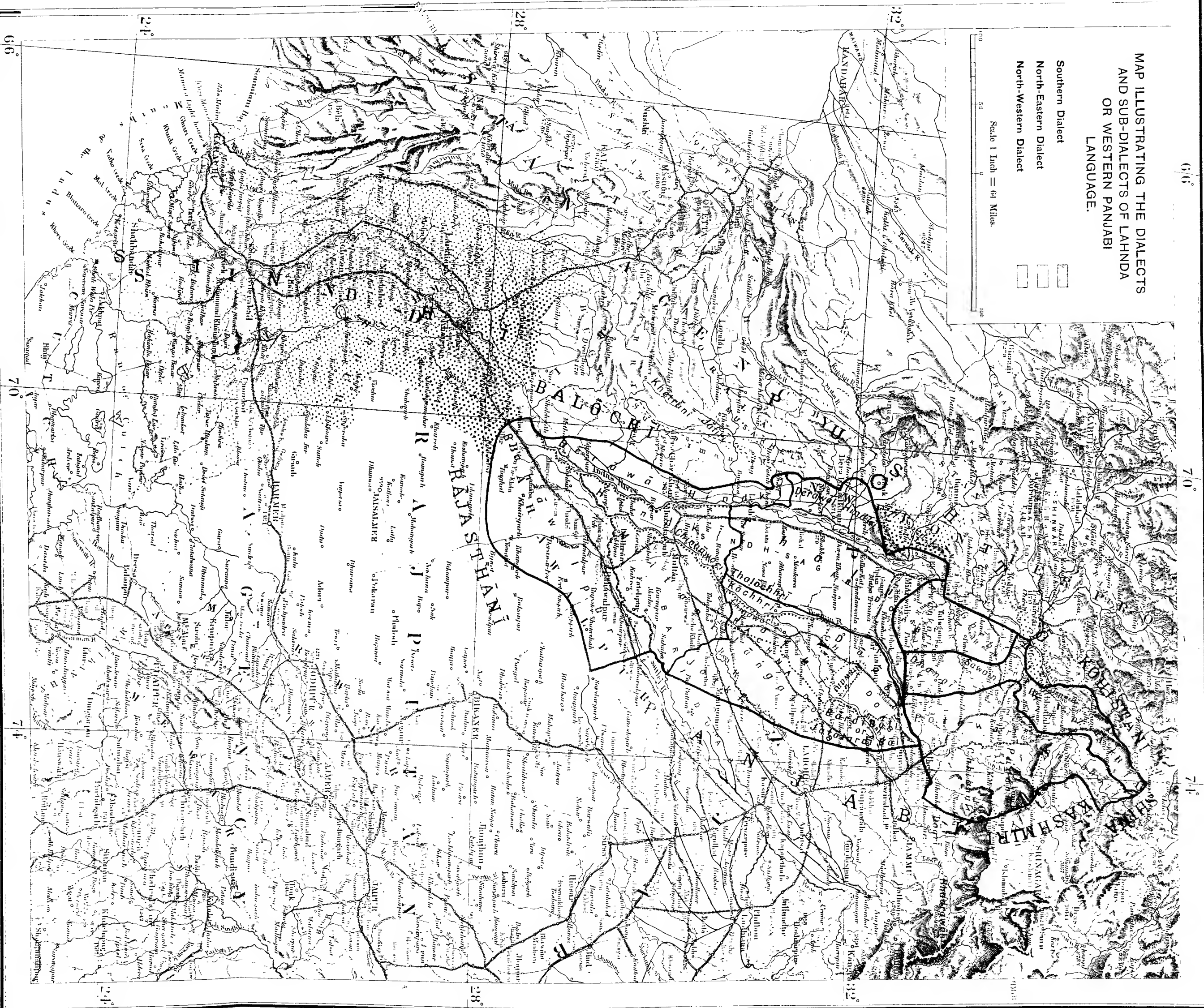
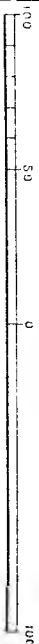
English.	Standard Sindhi (Hyderabad).	Lāsi.
215. You went . . .	Tavbī viau . . .	Aī viā, viā ^ē . . .
216. They went . . .	Uhē viō . . .	Hā viā . . .
217. Go . . .	Wañ ^u . . .	Wañ ^u . . .
218. Going . . .	Vēndō. vendar ^u . . .	Vēndō . . .
219. Gone . . .	Viō, vial ^u . . .	Viō . . .
220. What is your name ?	Tūh ^ē -jō nālō chhā āhē ?	Tō-jō uālō chhō way ^a ?
221. How old is this horse ?	Hi ^u ghōrō kētirā 'umir ^e -jō āhē ?	Yehō ghōrō jamār ^u kōddō āhē ?
222. How far is it from here to Kashmir ?	Kashmīr ^u hetā kētirō parē āhē ?	Hetā Kashmīr ^u kētirō ddūr ^u ay ^a ?
223. How many sons are there in your father's house ?	Tūh ^ē -jō pi ^u -jō ghar ^a -mē kētirā put ^a āhin ^e ?	Tō-jō pē-jō ghar ^a -mē kētirā put ^a āhin ^e ?
224. I have walked a long way to-day.	Ajj ^u mū pandh ^u gharō kayō āhē.	Mā ajj ^u ghātō pandh ^u kiō āhē.
225. The son of my uncle is married to his sister.	Mūh ^ē -jō chāch ^ē -jō put ^u hun ^a -jō bhōn ^a -sā pariñiō āhē.	Mā-jō kāk ^ē -jō put ^u wa-jō bhōn ^u pariñiō āhē.
226. In the house is the saddle of the white horse.	Hun ^a ghar ^a -mē achhē ghōr ^ē -ji zin ^a āhē.	Wa achhē ghōr ^ē -ji palāni ghar ^a -mē āhē.
227. Put the saddle upon his back.	Zin ^a hun ^a -jē puṭhi ^a -tō rakh ^u .	Wa-jō puṭh ^e -tō hanō vijh ^u .
228. I have beaten his son with many stripes.	Mū hun ^a -jē put ^a -khē ghayā chābuk ^a hanā āhin ^e .	Wa-jō put ^a -khē mā ghātō (sic) chābuk ^a -sē kuṭiō āhē.
229. He is grazing cattle on the top of the hill.	Hū māl ^a -khē takiri ^a -jē chōṭi ^a -tō piō chārē.	Hū hī ^a chhapar ^a -jō chōṭi ^a -tō gōram ^u chārē tō.
230. He is sitting on a horse under that tree.	Hū hun ^a wap ^a -hēth ^e ghōr ^ē -tō charhiō vēthō āhē.	Hū hī ^a wap ^a -jō tarā hēkr ^ē ghōr ^ē -tō charhiō āhē.
231. His brother is taller than his sister.	Hun ^a -jō bhā ^u hun ^a -ji ^a bhōn ^a -khā dighō āhē.	Hū ^a -jō bhā ^u hū ^a -jō bhōn ^u -garā dighō āhē.
232. The price of that is two rupees and a half.	Hun ^a -ji qimat ^a adhāi rupayā āhē.	Hū ^a -ji kharid ^a bba rupayā sādha āhē.
233. My father lives in that small house.	Mūh ^ē -jō pi ^u hun ^a nandhō ghar ^a -mē rahō thō.	Mā-jō pē wa nandhō ghar ^a -mē rahō tō.
234. Give this rupee to him	Hi ^u rupayō hun ^a -khē ddō .	Yehō rupayō wa-khē ddō .
235. Take those rupees from him.	Uhē rupayā hun ^a -khā wath ^u .	Hō rupayā wa-garā wath ^u .
236. Beat him well and bind him with ropes.	Hun ^a -khē khūb ^e mār ^a ddō. a ^ē nōṛiun ^e -sā karō bbadhīs ^e .	Wa-khē khāshō kuṭ ^e , ā ^ē wa-khē rasē-sē bbandh ^u .
237. Draw water from the well.	Khuh ^a -mā pāni chhikō kaḍh ^u .	Khūhar ^a -mā pāni kaḍh ^u .
238. Walk before me .	Mūh ^ē -jē aggiā hal ^u .	Mā-jē mādah ^e ghar ^u .
239. Whose boy comes behind you ?	Kāh ^ē -jō chhōkar ^u tūh ^ē -jō puṭhiā achē thō ?	Tō-jō puṭh ^e -tā ka ^ē -jō put ^u tō achē ?
240. From whom did you buy that ?	Tō hū kāh ^ē -khā ggidhō ?	Tō hū ka ^ē -garā ggirō ?
241. From a shopkeeper of the village.	Ggōth ^a -jō hekīrē haṭāi ^a -khā.	Hēkr ^ē ggōth ^a -jē haṭawārē-garā.

Lāri.	Kachchhī.	English.
Tavī viā . . .	Āī veā, vyā . . .	215. You went.
Ū viā . . .	Hū veā, vyā . . .	216. They went.
Wañ . . .	Viñ . . .	217. Go.
Vēndō, vīndō . . .	Vēdhō . . .	218. Going.
Viō, vial . . .	Veō, vyō . . .	219. Gone.
To-jō nālō kujjā āhē ? .	Ā-jō nālō kurō ae ? . .	220. What is your name ?
Hī gōrō kēddō āhē ? .	Hī ghōddō kitrē ware-jō ae ?	221. How old is this horse ?
Hetā Kashmir kētirō parē āhē ?	Kāshmir hitā kitrō chhētō ae ?	222. How far is it from here to Kashmir ?
Piñ-jō gar ^a -mē kētirā puṭ ^a āhin ?	Ā-jō pē-jō ghar-mē kitrā chhōkrā aīn ?	223. How many sons are there in your father's house ?
Ajjē mū gaṇū pand kayō āhē.	Mū aj jhijhō pandh kēō ae	224. I have walked a long way to-day.
Mū-jē ghāchē-jō puṭ un ^a -jē bēn-sā parpiō āhē.	Mū-jē kākē-jō chhōkrō hun-jī bhēn paenyo ae.	225. The son of my uncle is married to his sister.
Achhē gōrē-jō hunō gar ^a -mē āhē.	Ghar-mē achchhē ghōddē-jō jīn ae.	226. In the house is the saddle of the white horse.
Un ^a -jē puṭh ^a -tē hunō rakhē	Hin-jī puṭh-tē jīn vijhō .	227. Put the saddle upon his back.
Mū hun ^a -jē puṭ ^a -khē gaṇā chābuk ^a hayā āhiu.	Mū hun-jē chhōkrē-kē jhijhiē jhāpatē-sē māryō-ae.	228. I have beaten his son with many stripes.
Hū ṭakiri ^a -jē chōṭi ^a -tē māl ^a -khē piō chārē.	Hū janāwarē-kē ṭakri-jī chōṭi-tē chārē tō.	229. He is grazing cattle on the top of the hill.
Ū waṇ ^a hēth gōrē-tē chariō vēthō āhē.	Hū jhād nichē ghōddē-tē wathō ae.	230. He is sitting on a horse under that tree.
Un ^a -jō bhā un ^a -jē bēn-kanā dīgō āhē.	Hin-jō bhā hin-jī bhēn-thi uchō ae.	231. His brother is taller than his sister.
Un ^a -jī kīmat ^a aḍhāi rupiyā āhē.	Hun-jī kīmat aḍhī rupiyā ae.	232. The price of that is two rupees and a half.
Mū-jō pē hun ^a nandē gar ^a -mē rahē thō.	Mū-jō pē hun nandhō ghar-mē rāē tō.	233. My father lives in that small house.
Hī rupiyō un ^a -khē dḍē .	Ī rupiyō hun-kē dyō .	234. Give this rupee to him.
Hō ^e rupiyā hun ^a -kanā waṭ ^e .	Hū rupiyā hun-waṭā gīnō .	235. Take those rupees from him.
Un ^a -khē khūb mārēs āū nōri ^a -sā bbadhēs.	Hun-kē khūb māryōs, nē rasē-sē bandhyōs.	236. Beat him well and bind him with ropes.
Khūh ^a -mā pāṇi baryā kaḍ .	Kuwē-mañjhā pāṇi kaḍhyō	237. Draw water from the well.
Mū-jē aggiā hal ^e . . .	Mū-jē agiyā halō . . .	238. Walk before me.
Puṭhiāē kē-jō chhōkar achē thō ?	Ā-jō puṭhiyā kē-jō chhōkrō achē tō ?	239. Whose boy comes behind you ?
Ū kē-kanā wartē ? . . .	Hū ā kē-waṭā vikādhō giḍā ?	240. From whom did you buy that ?
Ggōth ^a -jē haṭāi ^a -kanā .	Gāmdō-jē hikdō haṭṭawārē-waṭā.	241. From a shopkeeper of the village.

MAP ILLUSTRATING THE DIALECTS
AND SUB-DIALECTS OF LAHNDI
OR WESTERN PANJABI
LANGUAGE.

Southern Dialect
North-Eastern Dialect
North-Western Dialect

Scale 1 Inch = 64 Miles



LAHNDĀ OR WESTERN PAÑJĀBĪ.

Lahndā is the language of the Western Panjab. To its east it has Pañjābī, spoken in the Central and Eastern Panjab, and it merges so gradually into that form of speech that it is impossible to fix any clear dividing line between the two. For our present purposes we may take a conventional line running north and south through the east Central Panjab and call everything to the east of it Pañjābī and everything to the west of it Lahndā; but it must be understood that the change from one language to the other is so gradual that many typical Lahndā peculiarities will be found on the east of the line, and many typical Pañjābī peculiarities on the west. The further west we go the less traces we find of Pañjābī, and we may consider Lahndā to be finally established on the Districts of Multan and Jhang.

The conventional line adopted for this Survey commences at the south-west corner of the District of Montgomery. It was nearly north through Montgomery and Gujranwala up to the town of Ramnagar on the Chinab in the latter district, dividing each into two nearly equal parts. From Ramnagar it runs across the District of Gujrat up to the south-west end of the Pabbi range of hills, close to the frontier of British India.

From this place the boundary line is more definite. It runs north-eastwards along the Pabbi range, and at the frontier it turns east, along the foot of the lower Himālaya to near the river Chinab; whence it runs nearly due north to about the Pir Panjal pass on the Kashmir frontier. Here it is met by the chain of mountains forming that frontier, and the line follows this range northwards, crossing the valley of the Jehlam a little to the east of the town of Uri. It still continues north along the south side of the Kishanganga valley till it reaches the latitude of the northern extremity of Khagan in the Hazara District. Here it turns round, and follows the western border of Hazara, over nearly the whole of which Lahndā is the principal language. On reaching Attock on the Indus, the line runs a short distance to the east of that river, following its course till we arrive at Kalabagh, where it crosses it so as to include the Isa Khel Tahsil of Mianwali District. It thence embraces the greater part of the Derajat and touches the Indus again at Ahmadpur. Then it turns eastwards, across the State of Bahawalpur, so as to include its northern portion, and joins the southern end of the north and south conventional line at the southern-western end of Montgomery District, from which we started. Besides this Lahndā is spoken by Hindūs in the trans-Indus Districts of Peshawar, Kohat, and Bannu, in all of which the main language is Paštō. Again, Lahndā is spoken in a more or less corrupt form by numerous immigrants over the greater part of the Province of Sind.

The existence of Lahndā as a separate language has long been recognised under various names such as Jaṭkī, Mūltānī, Hindkī or Hindkō, and Western Pañjābī. It is called Jaṭkī because in some parts most of its speakers are Jaṭts, but the name is not applicable in places where Jaṭts are not numerically preponderant. It is called Mūltānī, but this name properly applies only to the form of Lahndā spoken round Multan and the neighbourhood. Hindkī and

Hindkō, both of which mean 'the language of Hindūs,' are chiefly used in the trans-Indus districts where Pathāns speak Paṣṭō and Hindūs Lahndā. The only suitable general names are therefore Western Pañjābī and Lahndā. The former name explains itself. 'Lahndā' may be used as indicating 'the language of the West,' just as Pōwādī, the name of one of the dialects of Pañjābī, means 'the language of the East.' The name Western Pañjābī is popular and is used by eminent scholars like Sir James Wilson and Mr. Jukes, but it has inconveniences. In the first place it suggests that the language is a dialect of Pañjābī proper, with which it has really very slight relationship, and in the second place it gives rise to awkward collocations of words, such as 'North-Western Western Pañjābī' or 'Southern Western Pañjābī.' 'Lahndā' on the other hand is short and adaptable, as 'North-Western Lahndā' or 'Southern Lahndā' are at once intelligible. In the present Survey I therefore give the language its formal designation of 'Lahndā or Western Pañjābī' but when writing about it shall simply use the shorter and more convenient term 'Lahndā.'¹

In the plains of the Panjab, Lahndā has to its east Pañjābī. Towards the north, in the hill country its eastern neighbours are the Dōgrī Pañjābī of Jammū, and the Kāshmirī dialects of the upper Chinab valley. Still further north it has Kāshmirī and in the extreme north Shinā on its east. Shinā also lies opposite its northern extremity. Along the western border of Khagan it has the Kōhistān dialects of the Indus. Lower down, along the western border of Hazara, as far as, and including, Dera Ismail Khan, the language on the west is Paṣṭō, and below that, in Dera Ghazi Khan, it is Balōchī. At Ahmadpur, where the boundary line turns to the east, it has Sindhī to its south, and further east, in South Bahawalpur, the language is the Thālī dialect of Rājasthānī.

Kāshmirī, Shinā and the Kōhistānī are all Dardic languages, and we therefore see that in its northern section Lahndā is surrounded by languages of the Dardic type on three sides, east, north, and west. As regards the other languages Pañjābī with its dialect Dōgrī, and Rājasthānī belong to the central group of Indo-Aryan languages, and are therefore distinct from Lahndā which belongs to the North-Western Group. The connexion between Lahndā and Pañjābī will be dealt with later, and here it will be sufficient to state that Lahndā shows few points of contact with Rājasthānī. One of these is, however, important. One of the typical characteristics of Lahndā is the formation of the future with the letter *s*. Thus (Mūltānī) *mar'sī*, he will die. There is nothing like this in Sindhī immediately to the south, but the *s* reappears still further south, in Gujarātī where we have *mar'sī*. The connecting link is the Western Rājasthānī immediately to the south of Lahndā. Here, in Thālī, we have *mar'sē*, and, further south, adjoining Gujarātī, in Mārwarī, *mar'sī*. We thus have a line of languages with *s*-futures extending, without a break from the north of Khagan, through the Western Panjab, and Western Rajputana into Gujarat.

Sindhī, on the other hand, though it has no *s*-future, is closely connected with Lahndā. In fact, so nearly related are the two languages that a kind of half and half language, half Lahndā and half Sindhī, is spoken over the greater part of Sind by

¹ The word 'Lahndā' literally means 'West.' If we wished to be accurate we should say 'Lahndēdī bōlī,' the language of the West, or some such term. Mr. Tisdall, in his Pañjābī Grammar, calls the language 'the Lahndā dialect,' of which phrase 'Lahndā' must be taken merely as a convenient abbreviation.

immigrants from the Western Panjab. In Southern Lahndā even the Sindhī pronunciation is followed, and we hear the doubled consonants which are usually held to be typical of that language. There are many analogies in the declension of nouns. Here we may mention one, as it is of some importance, and is typical of all the north-western languages. In Kāshmīrī, to take an example of a Dardic language, there are many masculine nouns ending in *u* followed by a consonant, as, for instance, *karun*, the act of doing. This was originally *karan*°. In the ablative singular *karan*° becomes *karana*. Here as there is no final °, *karana* does not become *karun*, but remains unchanged. In other words, Kāshmīrī nouns ending in a consonant preceded by *u*, change the *u* to *a* in the oblique cases. Exactly the same is the case in Lahndā where *karun*, the act of doing, has its oblique form *karan*. In Sindhī, the old form is still preserved, and we have *karan*°, the act of doing, oblique form *karan*°. In the conjugation of verbs there is also a close resemblance between Lahndā and Sindhī. Specially noteworthy is the fact that they both have an organic passive, as in Lahndā *marīwun*, Sindhī *mārījan*°, to be struck.

Paṣtō and Balōchī are Eranian languages, and in no way influence Lahndā, except perhaps in one mixed dialect called Khētrānī. There remain the Dardic languages. Lahndā shows many traces of their influence, and indeed it may almost be said that its basis is Dardic. Here it is necessary to point out that this influence extends beyond Lahndā into Pañjābī. Thus, most Indian languages drop a *t* when it comes between two vowels, while the Dardic languages usually preserve it. Thus, the Sanskrit *kṛitah* appears in Hindōstānī as *kiā*, but in Kāshmīrī as *kit*° or *kyut*°, and in Lahndā and Pañjābī as *kitā*. Similarly L. and P. *sītā*, sewn; *pītā*, drunk; but H. *sīā*, *pīā*. Again, Dardic frequently uses dental letters for cerebrals and *vice versū*. So, in Thālī Lahndā the cerebral is continually used instead of a dental *d*. Dardic is fond of dropping an *r* between vowels. This occasionally occurs in Lahndā, as in *dārō* or *dāō*, from (Dhannī). Such a loss of *r* is unknown in other parts of India.

In Dardic, the soft aspirated letters *gh*, *jh*, *ḍh*, *dh*, and *bh* are always disaspirated and become *g*, *j* (or *z*), *ḍ*, *d*, and *b*, respectively. Several examples of this occur in Lahndā. They are specially common in the Khētrānī dialect, but they also occur elsewhere. Thus, the Dērāwāl dialect has *giddā*, instead of *ghiddā*, taken, *bukkh* for *bhukkh*, hunger. Another peculiarity of Dardic is that soft letters are liable to be hardened. Thus the Sanskrit *śvā-pada*-, a bear, is *hā-pat*- in Kāshmīrī. In Lahndā there is a common word *ḍhiḍḍh* or *ḍhīḍḍh* meaning belly. In Hazara Lahndā it becomes *ṭḍḍ*, and in the Pōthwārī dialect of the Murree Hills, *ghiddhā*, taken, becomes *khiddhā*. In *ṭḍḍ* the aspiration is dropped both at the beginning and end of the word, and the resultant initial *ḍ* (for *ḍh*) is hardened to *ṭ*.

A marked feature of the Dardic languages is the tendency to epenthesis. By this is meant that the sound of a vowel is changed by the influence of one in the next syllable. Thus, in Kāshmīrī the *a* of *baḍ*°, great, under the influence of the following ° becomes *o* and we have *boḍ*°. So *māl*°, a father, becomes *mōl*°, and *māj*°, a mother, becomes *mōj*°. Exactly the same occurs in Lahndā, where :—

kukkaru, a cock, becomes *kukkuṛ* ;
vāharu, a young bull, becomes *vāhur* ;
kukkarī, a hen, becomes *kukkir* ; and
vāharī, a heifer, becomes *vāhir*.

We have seen on the preceding page how this epenthesis, in the case of *karuṇ*, the act of doing, effects the declension of nouns both in Kāshmīrī and in Lahndā.

The case of the personal pronouns is very noteworthy. All over the rest of India the words for 'we' and 'you' are *ham* and *tum* or some such form. Only in Pañjābī, Lahndā and Sindhī do we get different words, and these are closely related to Dardic forms. This will be evident from the following :—

	We.	You.
Dardic { Kāshmīrī	<i>asⁱ</i>	<i>twahⁱ (tōhⁱ)</i> .
{ Kōhistānī	...	<i>tus</i> .
Lahndā	<i>assī</i>	<i>tussī</i> .
Pañjābī	<i>asī</i>	<i>tusī</i> .
Sindhī	<i>asī</i>	<i>tawhī</i> .

The Kōhistānī word for 'we' is not given as it is formed from a different base.

These resemblances are most striking, and it must be borne in mind that the forms extend over the whole of North-Western India.

Dardic languages conjugate their verbs largely with the help of pronominal suffixes. Thus, 'I beat him' is in Kāshmīrī *mōru-m*, he (was) beaten-by-me. Lahndā and Sindhī do exactly the same. Lahndā has *māre-un* and Sindhī has *māryu-m*. It is unnecessary to multiply examples here.

The conjugation of the past tense of the verb substantive is also worth noting. In Hindōstānī it is *thā*, but in Pañjābī it is *sā* or *sī*, and in Lahndā *āhā*, *āh*, *asā*, *āsā*, or *sā*, according to locality. If we bear in mind that in these dialects *s* is often changed to *h*, we see at once the resemblance to the following Dardic forms :—

Bashgalī Kāfir	<i>asī</i> .
Veron Kāfir	<i>esso, so</i> .
Kalāshā Kāfir	<i>āsīs</i> .
Khōwār	<i>oshoi</i> .
Shiṇa	<i>asū</i> .
Kāshmīrī	<i>ōs^u</i> (for <i>ās^u</i>).
Gārwi	<i>āshu</i> .
Maiyā	<i>ās</i> .

The conjugation of verbs does not call for special notice. It may, however, be remarked that in North-Eastern Lahndā the present participle ends in *nā*. Thus, *mārnā*, striking. So, in Kāshmīrī we have *mārān*, striking, Bashgalī Kāfir *vin-an*, striking, and so on.

Finally, there are remarkable coincidences in vocabulary. The forms for the verb 'to go' will suffice as an example. In Pañjābī and the rest of India this is *jāṇā*, or some such form. In Kāshmīrī it is *gatsh-un*, and so in Northern Lahndā it is *gachh-ṇā*.

So much do these languages resemble each other that difficult Kāshmīrī words can be explained by their Lahndā equivalents. Thus, there is a famous pass in Kashmir called *Hasti-wanj*, over which there is a story of elephants going. In Kāshmīrī *hasti* means 'of an elephant' but there is no word *wanj*. It is not till we hear the South Lahndā *wañṇā* or *wañṇā*, Sindhī *wañṇā*, 'to go,' that we recognize that the name means 'the pass of the elephant.' The tradition of the passage of the elephants and of a subsequent disaster is preserved in Kashmir, but all memory of the meaning of the name has been lost.

The above considerations lead us to conclusions of some importance for the linguistic history of the North-West of India.

We know that Pañjābī belongs to the Central Group of Indo-Aryan languages. The principal member of the Group is Western Hindī. In the section of this Survey dealing with Rājasthān¹ it was pointed out that in Rājputānā and Gujarat the Aryan languages originally spoken belonged (like Lahndā) to the Outer Circle of Indo-Aryan languages. Over them the language of the Central Group, now represented in its purity by Western Hindī, gradually spread in a wave which diminished in force the further it proceeded from the place of origin. At present the whole of the country between the Gangetic Doab and the sea-coast of Gujarat is occupied by immigrant Aryan tribes who found there other Aryan tribes previously settled. These latter spoke a language belonging to the Outer Circle, and were either absorbed or driven farther to the south, or both, by the new-comers from the Dōāb.

We have historical records of this migration from the Gangetic Valley into Rājputana, but such notices are wanting in the case of the Panjab. It is, however, reasonable to suppose that the same occurred in their case also, for the linguistic conditions are exactly parallel. In the Eastern Panjab the language is an almost pure member of the Central Group, but as we go west traces of Lahndā influence grow stronger and stronger, till, at last, Lahndā is finally established in supersession of Pañjābī in the Districts of Jhang and Multan. It is evident from the phonetic conditions that some language akin to the Modern Lahndā was once spoken over the whole of the Modern Panjab, but that, in the east, it has been superseded by a language hailing from the Gangetic Doab, though traces of its former existence, stronger and stronger as we go westwards, are still observable.

Although, therefore, Pañjābī belongs to the Central Group, it is, to a certain and varying extent, a mixed language. Instances of the survival of Lahndā forms have already been quoted, and here one other general fact may be mentioned.

It is a commonplace of the history of all Indo-Aryan languages that the various Prakrits from which they are derived are full of words containing double consonants. As an example we can take the Sanskrit word *bhaktah*, cooked rice, which becomes *bhattu*, with a double *tt*, in Apabhraṃśa Prakrit. In most of the modern Indo-Aryan vernaculars (especially in Western Hindī and Gujarātī) these double letters are simplified by the rejection of one of them, and the preceding vowel is lengthened in compensation. Thus, almost universally *bhattu* is represented in the modern languages by *bhāt*. But in

¹ Vol. IX, Part II, p. 2ff.

Lahndā and Pañjābī this is not the case. The double letter is retained and the preceding vowel remains short. In Sindhī and the Dardic languages and sometimes in Lahndā the compound is, it is true, simplified, but the preceding vowel almost always remains short. There is no compensatory lengthening. Thus, Sindhī has *bhat*^u, not *bhāt*^u, and the Dardic Kāshmīrī *bata*, not *bāta*. This absence of compensatory lengthening is a most important distinction between the Aryan languages of the North-West, and those of the rest of India. It separates them at once as two definitely distinct groups. In the North-West a double letter is either preserved or is simplified without affecting the preceding vowel. In the rest of India it is nearly¹ always simplified and the preceding vowel is then always lengthened.

The following are further examples of this treatment of double letters :—

Sanskrit.	Apabhramśa Prakrit.	Pañjābī.	Lahndā.	Sindhī.	Dardic (Kāshmīrī unless otherwise stated).	Western Hindī.
<i>darbhakāḥ</i> , a kind of grass	<i>ḍabbhu</i> or <i>ḍabbhu</i>	<i>dabbh</i>	<i>dabh</i>	<i>ḍabh</i> ^u	<i>daḥ</i>	<i>ḍāḥh</i>
<i>uchchakāḥ</i> , high	<i>uchchaū</i>	<i>uchchā</i>	<i>uchchā</i>	<i>uchō</i>	...	<i>ūchā</i>
<i>satyaḥ</i> , true	<i>sachchu</i>	<i>sachch</i>	<i>sachchā</i>	<i>sach</i> ^u	...	<i>sāch</i> or <i>sach</i>
<i>rikshakāḥ</i> , a bear	<i>richchhu</i>	<i>richchh</i>	...	<i>richh</i> ^u	<i>its</i> (Bashgali. exceptional long vowel).	<i>richh</i>
<i>śabdāḥ</i> , a sound	<i>saddu</i>	<i>sadd</i>	<i>sadd</i>	...	<i>sadu</i>	<i>sād</i>
<i>dugdham</i> , milk	<i>duddhu</i>	<i>duddh</i>	<i>duddh</i>	<i>ḍḍuḍh</i> ^u	<i>dōḍ</i>	<i>dūdḥ</i>
<i>agr̥̄</i> , before	<i>aggahi</i>	<i>agḡ̥</i>	<i>agḡ̥</i>	<i>agḡ̥</i>	...	<i>āḡ̥</i>
<i>adya</i> , to-day	<i>ajju</i>	<i>ajj</i>	<i>ajj</i>	<i>aj</i> ^u	<i>az</i>	<i>āj</i>
<i>chakram</i> , a wheel	<i>chakku</i>	<i>chakk</i>	<i>chakk</i>	<i>chak</i> ^u	...	<i>chāk</i>
<i>tarkayati</i> , he ascertains	<i>takk̥̄i</i>	<i>takk̥̄</i>	<i>takk̥̄</i>	<i>tak̥̄</i>	...	<i>tāk̥̄</i>
<i>śushkakāḥ</i> , dry	<i>sukkhau</i>	<i>sukkhā</i>	...	<i>sukō</i>	<i>hōkh</i> ^u	<i>sūkhā</i>
<i>karma</i> , an action	<i>kamm</i>	<i>kamm</i>	<i>kamm</i>	<i>kaṃ</i> ^u	<i>kōm</i> ^u (exceptional long vowel).	<i>kām</i>
<i>charma</i> , skin	<i>cham</i> ^u	<i>chamm</i>	<i>cham</i> ^u	<i>cham</i> ^u	<i>cham</i>	<i>chām</i>
<i>karnakāḥ</i> , an ear	<i>kan</i> ^u	<i>kann</i>	<i>kann</i>	<i>kaṃ</i> ^u	<i>ka</i> ^u	<i>kān</i>
<i>sarpakāḥ</i> , a snake	<i>sapp</i> ^u	<i>sapp</i>	<i>sapp</i>	<i>sap</i> ^u	...	<i>sāp</i>
<i>śvaśrūḥ</i> , mother-in-law	<i>sass̄</i>	<i>sass</i>	<i>sass</i>	<i>sa</i> ^u	<i>has̄</i>	<i>sās</i>
<i>bhaktam</i> , boiled rice	<i>bhatt</i> ^u	<i>bhatt</i>	...	<i>bhat</i> ^u	<i>bata</i>	<i>bhāt</i>
<i>raktakāḥ</i> , red	<i>ratt̥̄i</i>	<i>ratt̥̄</i>	<i>ratt̥̄</i> , blood	<i>ratō</i>	<i>rat̥̄</i> , blood	<i>rāt̥̄</i>
<i>kartayati</i> , he cuts	<i>kat̥̄i</i>	<i>kat̥̄</i>	...	<i>kaṭ̥̄</i>	<i>kaṭ̥̄</i>	<i>kāt̥̄</i>
<i>hastakāḥ</i> , a hand	<i>hatthu</i>	<i>hatth</i>	<i>hatth</i>	<i>hath</i> ^u	<i>atha</i>	<i>hāth</i>
<i>prishṭham</i> , the back	<i>piṭṭh</i> ^u , <i>putṭhu</i>	<i>piṭṭh</i>	...	<i>puṭh</i> ^u	<i>pēṭh</i>	<i>pīth</i>

¹ There are a few instances of the double letter being preserved without simplification, as in the Sanskrit *mrakṣanaṃ*, Prakrit *makkhaṇaṃ*, Hindī *makkhan* or *mākhan*, butter. But these are quite sporadic.

Lahndā has three main dialects, a Southern, or Standard, a North-Eastern, and a
Dialects. North-Western. Each of these has several sub-dialects.

The form of Lahndā which has been taken as the standard is that spoken in the
Dōāb of the District of Shahpur and illustrated in Sir James
Standard Lahndā. Wilson's *Grammar and Dictionary of Western Pañjābī*. It
is the typical form of the Southern dialect, which covers the whole of the Lahndā area
south of the Salt Range. It has three sub-dialects,—the Standard proper, Mūltānī, and
Thālī. The Standard proper is spoken in the Districts of Shahpur, Jhang, Lyallpur,
Montgomery, Gujranwala, and Gujrat, and has several local or tribal names, which
sometimes indicate slight variations. In Shahpur it is spoken in the Jēch Dōāb between
the Jehlam and the Chinab. In Jhang and Lyallpur it goes by various names, accord-
ing to the people who speak it. The most general name is *Jaṭkī*, or the language of the
Jaṭts. 'Pañjābī' is the broken Lahndā spoken by the Pañjābī immigrants in the Canal
Colony in Lyallpur, and Jāngali is the language of the nomad tribes now settled in that
district. The Jaṭkī spoken on the banks of the Chinab is called Chināwarī in Jhang,
and in the north of that district the dialect of the Niswānā tribe is called Niswānī. In
the Kāchhī, or alluvial portion of Jhang District on the right bank of the Jehlam, we
have Kāchhī, which is the standard merging into the Thaḷōchhī form of Thālī spoken
further west. With the exception of Thaḷōchhī, of which more anon, all these are
simply slightly varying forms of the standard of the Shahpur Dōāb.

In Montgomery, we have, as explained above on p. 233, Pañjābī in the eastern and
Lahndā in the western half. The latter is the Standard, as spoken in Lyallpur, gra-
dually merging into Pañjābī. In Gujranwala the state of affairs is the same. Lahndā,
very similar to that of Lyallpur, is spoken in the western third of the district, while the
language of the eastern two-thirds is Pañjābī. The Lahndā of Gujranwala is locally
known as *Bārdī Bōlī*, or the speech of the Bār or uncultivated upland.

In Gujrat, there is a similar division between Lahndā and Pañjābī. The Lahndā
of this district has various names according to locality. West of the Pabbī Range,
which is here the dividing line, it is Pōṭhwārī, a form of the North-Eastern dialect of
Lahndā, and does not now concern us. Further south it is known as *Jaṭātardī Bōlī*, or
Bārdī Bōlī, and resembles the dialect of the Shahpur Dōāb.

The estimated number of speakers of this Standard form of Lahndā is as follows :—

Shahpur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	447,000
Jhang and Lyallpur	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	433,832
Montgomery	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	204,995
Gujranwala	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	275,000
Gujrat	.	.	.	.	.	.	.	.	.	.	.	.	.	.	.	147,000
															TOTAL	1,507,827

We now come to the Mūltānī sub-dialect of the Southern dialect of Lahndā. This
Mūltānī. is spoken in the Districts of Multan, Muzaffargarh, Dera
Ghazi Khan, in the north of the State of Bahawalpur, and
by numerous immigrants in Sind. Mūltānī is well-known, owing to its having been
described in Mr. O'Brien's Glossary. In Multan it is spoken over the whole district,

except in tracts, such as the Sidhmai Canal area, where immigrants from the Panjab have settled. The dialect of North Bahawalpur is the same as that of Multan and is locally known as Bahāwalpurī. In Muzaffargarh, Mūltānī is locally known as Hindī, Hindkī, or Jaṭkī. It closely resembles the dialect of Multan except that in the north-east, on the bank of the river Chinab, adjoining Jhang District, it more nearly resembles the Chināwarī of Jhang, and is known as Chinhāwarī.

Across the Indus from Muzaffargarh lies the District of Dera Ghazi Khan, the principal languages of which are Balōchī, spoken by the Baloches, and Lahndā. The latter is locally known as Hindī, Hindkī, Jaṭkī, or Dērāwāl. The Baloches call it Jaghdalī. It resembles Mūltānī, but is much influenced by the neighbouring Sindhī spoken to its south.

The local name of Upper Sind is Sirō, and the language of the country is a form of Sindhī known as Sirāikī, or 'Up-country' Sindhī. All over the Sirō and, diminishing in number as we go south, also over the rest of Sind, there are numerous immigrants whose native language is Lahndā. The form of Lahndā spoken by them most nearly resembles the Hindkī of Muzaffargarh, and is also known as 'Sirāikī' or the 'Up-country language.' In order to distinguish it from the Sirāikī form of Sindhī it is called Sirāikī Hindkī in the following pages.

Finally, in this connexion we may mention Khētrānī and Jāfirī, two cognate dialects spoken by independent tribes living beyond our border in the Sulaimān Range. Their language is a mixed one. Its basis resembles the Hindkī of Dera Ghazi Khan, but it also shows undoubted points of connexion not only with Balōchī, but also with the Dardic languages spoken far to the north below the Hindū Kush.

Mūltānī and its cognate sub-dialects differ from the Standard of the Shahpur Dōāb mainly in pronunciation. It often employs the peculiar doubled consonants of Sindhī, and at the same time is almost as fond of cerebralizing a dental *ḍ* as the Thaḷī dialect shortly to be mentioned. The vowels *ā* and *ā̃* of the Dōāb have disappeared, and have become *ā* and *ē*, respectively. There are also differences of vocabulary.

The number of speakers of the various forms of Mūltānī has been estimated as follows:—

Multan	.	.	.	.	.	.	.	.	.	.	.	531,838
Bahawalpur	.	.	.	.	.	.	.	.	.	.	.	458,000
Muzaffargarh	.	.	.	.	.	.	.	.	.	.	.	720,000
Dera Ghazi Khan	.	.	.	.	.	.	.	.	.	.	.	362,270
Sirāikī Hindkī of Sind	.	.	.	.	.	.	.	.	.	.	.	104,875
TOTAL											.	2,176,983

The number of speakers of Khētrānī and Jāfirī is put down at 14,581.

The sandy desert west of the river Jehlam is known as the Thaḷ. It has the Indus to its west and extends from the Salt Range on the north to the District of Muzaffargarh on the south. It includes parts of the Districts of Mianwali, Jhelum (Jehlam), Shahpur, Jhang, and the north of Muzaffargarh. In Muzaffargarh the language is the Mūltānī form of Lahndā. Over

the rest of the Thaḷi it is called Tbaḷi, and varies very little from place to place. Thaḷi has crossed the Indus, and is also spoken in the Districts of Dera Ismail Khan and Bannu. In the last named district the main language is Paṣṭō, and Thaḷi is only spoken by some 33,000 Hindūs scattered over the country. The main difference between Thaḷi and the Standard Southern Lahndā of the Shahpur Dōāb is the frequent substitution of a cerebral for a dental *ḍ*. There are also differences of grammar and vocabulary. Thaḷi has other names, varying according to locality. Over the whole area it is called Jaṭkī. In Dera Ismail Khan it is sometimes called Hindkī and sometimes Dērāwāl, the latter being considered to represent the more polished form of the speech. In Mianwali and Bannu it is called Hindkō and Mulkī, and in Jhang Thaḷōchṛī.

The following is the estimated number of speakers of Thaḷi :—

Mianwali	.	.	.	.	.	.	.	.	.	.	.	.	400,000
Jhelum	.	.	.	.	.	.	.	.	.	.	.	.	131,562
Shahpur	.	.	.	.	.	.	.	.	.	.	.	.	21,000
Jhang	.	.	.	.	.	.	.	.	.	.	.	.	2,948
Dera Ismail Khan	.	.	.	.	.	.	.	.	.	.	.	.	170,000
Bannu	.	.	.	.	.	.	.	.	.	.	.	.	33,700
TOTAL												.	759,210

Although, in the later pages of this volume, the North-Eastern dialect is, for practical reasons, considered before the North-Western, it will here be most convenient to deal with the latter first. North-Western Lahndā begins in the middle of the Salt Range, having the Thaḷi (Southern Lahndā) of Jhelum immediately to its south. In the Salt Range, immediately to its east and west it has dialects of the North-Eastern Group which it separates like a wedge. It extends northwards through Western Jhelum, where it is called Dhannī into the eastern part of the Attock District. Thence it spreads over North Attock into the Hazara District of which it is the main language, and also westwards over Peshawar, where the main language is Paṣṭō, and where it is spoken only by scattered Hindūs. In East Attock it is called Sawain. Elsewhere it is generally known as Hindkō or Hindkī, but the dialect of Peshawar City is called Pēshāwarī, while the Tināwal tribe in Hazara has a special variety of its own called Tināulī.

The North-Western dialect possesses all the appearances of a mixed form of speech, partly agreeing with Southern Lahndā, and partly with North-Eastern Lahndā. Thus it forms its genitive by adding *ḍā*, as in the south, but the oblique form singular of masculine nouns ending in a consonant is formed by adding *ē*, as in the North-Eastern dialect. In vocabulary, also, it often agrees with the North-Eastern dialect, when the latter differs from the Southern. In some respects its vocabulary is independent of both. Thus the verb 'to go' is *wañun* in the south, *gachhñā* in the north-east, but *jāñā* in the north-west.

The following is the estimated number of speakers of North-Western Lahndā :—

Jhelum	.	.	.	.	.	.	.	.	.	.	.	.	201,082
Attock—													
Sawain	.	.	.	.	.	.	.	.	.	.	.	.	106,010
Hindkō	.	.	.	.	.	.	.	.	.	.	.	.	82,041
												188,051	
Carried over												.	389,133

	Brought forward	389,133
Peshawar— (Hindkō and Pēshāwarī)		129,000
Hazara—		
Hindkō	308,867	
Tināuli	54,425	
		<u>363,292</u>
	TOTAL	<u>881,425</u>

The proper home of the North-Eastern dialect of Lahndā is the eastern third of the Salt Range and the Pōthwār plain. The latter consists of the eastern part of the District of Jhelum and the plains portion of the District of Rawalpindi. From here it extends northwards into the Murree Hills of the latter district, taking in at the same time a small tract on the east of the neighbouring District of Hazara, inhabited by Dhunḍ and Kairāls. It then covers the Chibhāl country or outer hill region of Kashmir between the rivers Chenab and Jehlam, including the Jāgīr of Punch. It also covers the Jehlam valley in Kashmir between Muzaffarabad and Uri, and, according to Drew, the greater part of the valley of the Kishangangā, up from where it joins the Jehlam at Muzaffarabad. No specimens have been received from the Kishangangā valley, and we must content ourselves with Drew's authority. For the rest of the tract above mentioned plentiful materials are available, and there is no doubt about all the local dialects being various forms of North-Eastern Lahndā.

North-Eastern Lahndā has several names, often based on the names of the tribes which use some particular form, and not always connoting special dialectic differences. The form spoken in the Pōthwār tract is always known as Pōthwārī. That of the Murree Hills is simply called Pahārī or the Hill Language. The speech of the Dhunḍ and Kairāls is called either Dhunḍī or Kairālī, according to the tribe of the speakers, but it is practically the same as the Pahārī just mentioned. The Chibhāl country is named from the Chibh tribe which is here important, and the local dialect is called Chibhālī. In Punch, where the language is much affected by the neighbouring Kāshmirī, the dialect is called Punchī.

So far we have traced North-Eastern Lahndā in its proper direction to the north-east. On its west, as the map will show, it has, throughout, some form of North-Western Lahndā. In the Salt Range, where it has the Dhannī North-Western dialect to its west, in the west of the Pind Dadan Khan Tahsil of Jhelum, it re-appears again in the western third of the range in the north of the District of Shahpur. The Salt Range has, therefore, North-Eastern Lahndā at each end, and North-Western Lahndā in its centre.

The North-Eastern Lahndā at the Shahpur, or western, end of the Salt Range is due to the presence of Awāṇs. Sir James Wilson claims their form of speech as the Salt-Range dialect *par excellence*. The Awāṇs have spread over the south of the District of Attock, where their dialect is called Awāṇkārī, and across the Indus into Kohat, where it is spoken by Hindūs and Awāṇs scattered amongst the Paṣhtō-speaking Paṭhān population. Here the Lahndā is called by various names, such as Awāṇkī, Awāṇkārī, Hindkī, Hindkō, and Kōhātī. The first two represent the dialect as spoken

by Awāns, the third and fourth, the same dialect as spoken by Hindūs, while Kōhātī is the general name of the dialect throughout the district.

Finally, North-Eastern Lahndā has spread further north in Attock over the Pindi Gheb Tahşil in the centre of the district. Here it is known as Ghēbī.

We thus see that North-Eastern Lahndā is spoken in two distinct tracts, separated from each other by the North-Western dialect. There is, first, the true North-Eastern dialect of the north-east, and there is, secondly, an overflow to the west covering the north of Shahpur, the south and centre of Attock, and crossing the Indus into Kohat. The dialects of the two tracts are very similar. They differ mainly in vocabulary, the Western dialects showing a tendency to agree with the neighbouring Southern dialect. For instance they use the southern word *vañun* for 'to go,' while the true North-Eastern dialects all have *gachhñā*.

The North-Eastern¹ dialect of Lahndā differs from the Southern dialect in several important particulars. There are wide differences of vocabulary. A list of a number of words peculiar to the north-east is given in the section dealing with the dialect. Some of these are actual shibboleths. Such are *gachhñā*, to go; *achhñā*, to come. These are peculiar to the north-east, the south having *vañun* and *āwun*, and the north-west *jāna* and *āñā*, respectively. Another shibboleth is the words for 'my' and 'thy.' In the north-east they are *māñlā* and *tāñlā*, while in the south they are *mērā* and *tērā*.

In Grammar, very noticeable is the frequent change of *s* to *h*, as in the root *hag*, for *sak*, to be able. Again, in the south and the north-west the postposition of the genitive is *dā*, but in the north-east it is *nā*. Similarly the terminations of the present participle are *dā* and *nā*, respectively. In the declension of nouns, masculine nouns ending in a consonant of the Southern dialect are unchanged in the oblique singular. Thus, *ghar-dā*, of a house. But in the North-Eastern dialect, with which in this particular the North-Western dialect agrees, the oblique singular adds the letter *ē*; thus, *gharē-nā* (North-Western *gharē-dā*), of a house. Feminine nouns ending in a consonant similarly add *ī* in the north, but not in the south. These are the most striking points of difference between the North-Eastern and Southern dialects. Others will be found noted in the sections referring to them.

The following is the estimated number of speakers of North-Eastern Lahndā :—

True North-Eastern Dialects—		
Poṭhwārī	684,362	
Pahārī (including Dhundī)	87,777	
Kashmir dialects	741,407	
	<hr/>	1,513,546
North-Eastern Dialects of the western tract—		
Western Salt Range (Shahpur)	25,000	
Awānkārī (Attock and Kohat)	123,901	
Ghēbī (Attock)	90,308	
	<hr/>	239,209
	<hr/>	
TOTAL		1,752,755
		<hr/>

¹ These remarks apply particularly to the true North-Eastern dialects. The North-Eastern dialects of the western tract just described sometimes show more points of agreement with the language of the south.

We are not in a position to give the number of speakers of Lahndā outside their proper home. Outside the Pañjāb they are everywhere confused with speakers of the Pañjābī. From the above figures we see that the number of speakers of Lahndā in its proper home, as estimated for this Survey on the figures of the Census of 1891, is:—

Number of speakers.

Southern Dialect—

Standard	1,507,827
Multāni	2,176,983
Khētrāni and Jāfiri	14,581
Thālī	759,210
	<hr/>
	4,458,601

North-Western Dialect 881,423

North-Eastern Dialect—

True North-Eastern	1,513,546
Western Sub-Group	239,209
	<hr/>
	1,752,755

TOTAL 7,092,781

The total figures for Lahndā in the Census of 1911 were 4,779,138. But these cannot be compared with the above figures, as in many cases, for census purposes it is impossible to distinguish between Lahndā and Pañjābī. As already stated there is a large area over which it is debatable which of these two languages is spoken.

The following, so far as I have been able to collect them, are the works which deal with Lahndā:—

Authorities.

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- SKEMP, F. W.,—*Multani Stories.* Collected and translated by F. W. S. Lahore, 1917.

SKETCH OF LAHNDĀ GRAMMAR.

A few general remarks on the pronunciation of Lahndā may be made here. The language possesses several vowels which are unusual elsewhere in India. As in Kāshmīrī they are generally due to epenthesis. These are *ā*, pronounced like the *a* in 'tall'; *ä*, like the German *ä* in 'wäre,' or like the *e* in 'there,' as pronounced in Scotland or the North of England; and *ai*, the short sound of *ai*, something like the first *i* in 'mightily' as compared with the *i* in 'sigh.' The *ā* represents what would be *ai*, elsewhere. Thus, *bhaiṇ*, a sister, pronounced *bhāṇ*. In the Pañjābī of the neighbouring District of Wazirābād *ai* is, according to Mr. Bailey's Grammar, sounded something like the *a* in 'man,' and we see the diphthong on its way to becoming the Lahndā *ā*.

This *ä*-sound is most common in the two northern dialects, but also occurs in the south, gradually becoming an ordinary *ē* in the most southern dialect, Mūltānī, much as the *e* of the Scotch and Northern English "there" changes to the ordinary long *ē*-sound of the Southern English pronunciation of the same word.

Similarly the *ā* of the north shows a tendency to become a simple *ā* in the extreme south. In other words, in the case of both these letters, epenthesis diminishes as we go south. While Northern Lahndā, as well as Shahpur Dōābī and Thalī, have *vāhur*, a young bull, Mūltānī prefers *vāhar*. Sindhī goes a step further and has only *vahurō*.

As regards consonants, mention must first be made of the sound represented in the Survey by *ñ*, and by Sir James Wilson and Mr. Jukes by *nj*. Sir James Wilson describes its sound as the nasal part of the final sound in 'singē' with the *j*-sound not completed. Mr. Jukes says, 'the sound is something between *nj* and *ny*, sometimes leaning more to one side, and sometimes more to the other. It rarely occurs except in the word *wanjān*, to go, and never as an initial letter. In the Imperative *wanj*, the *j*-sound is pronounced; in the other tenses, as Present *wanjēdā*, the pronunciation is more like *wanyēdā*.'

In Dera Ghazi Khan, Lahndā has borrowed the peculiar double consonants of Sindhī. These are described in the section dealing with that district.

The preference for cerebral sounds is manifest in several parts of the Lahndā area. The letter *ṇ* is always pronounced with an extreme cerebralization, closely resembling an English *nr*, which letters are often written for it. In this, Lahndā agrees with the neighbouring Eranian language, Paṣhtō. In the Thal, and also to a less extent in the extreme south, almost every *d* is changed to *ḍ*, while in the two northern dialects *r* often becomes *ḍ*, as in *māḍā* for *mērā*, my.

In the Pōthwārī form of the North-Eastern dialect, the vulgar pronounce *chh* as *sh*. Thus, *gashṇā*, instead of *gachhṇā*, to go. All over the north, there is a strong tendency to nasalization, nearly every final long vowel being nasalized at option, as in *bahū* or *bahū̃*, many; *nā* or *nā̃*, of.

The cerebral *l* is common over nearly the whole of the Lahndā tract. It only disappears in the extreme north, where we approach the Dardic languages. It is not heard in Hazara or in the Chibhāl country.

Lahndā has no written character of its own. It contains no prose literature,¹ and the poetry written in it is of the nature of folk-poetry, stored in the memory, and seldom committed to writing.

Written Character.

Perhaps the Persian character is the one most commonly employed for literary purposes, but this is only because it is the character familiar to the educated men who may wish to record a piece of Lahndā for some special need. The Gurmukhī character is also sometimes used under the same circumstances. But the character used all over the country by Hindūs is that current over the whole of the Panjab and Sind, and known as the *Laṇḍā* or 'clipped' alphabet. It is closely related to the Mahājani character of Marwar, and also to the Ṭākri of the Panjab Hills and, through it, to the Śaradā alphabet employed in Kashmir. It is a very incomplete alphabet, vowel signs being hardly ever used except when initial. It is in fact generally legible to no one but the original writer, and not always to him.² European students of Lahndā invariably write it in the Roman character, and this is followed in the present account. But specimens written in the Persian character will be found on pp. 312 and 349, and a specimen in the *Laṇḍā* character on p. 315.

The Gurmukhī alphabet is an improved and polished form of *Laṇḍā*, said to have been invented by Aṅgad, the second Sikh Guru (1538-1552 A.D.), for the purpose of recording the Scriptures of the Sikh religion. It is said that he found that Sikh hymns written in *Laṇḍā* were liable to be misread, and he accordingly improved it by borrowing signs (especially vowel signs) from the Nāgarī alphabet and by polishing up the forms of the existing *Laṇḍā* consonants.

The following table shows the *Laṇḍā* alphabet compared with Gurmukhī:—

¹ The *Janam Sākhi*, a well-known Sikh book, is written in a dialect which is half Pañjābī and half Lahndā. This is the dialect described as Lahindā by Mr. Tisdall. The book is usually printed in the Gurmukhī character.

² Several specimens of the *Laṇḍā* character will be found in Dr. Leitner's *Collection of Specimens of Commercial and other Alphabets and Handwritings as also of Multiplication tables current in various Parts of the Panjab, Sind and the North-West Provinces*, 'Anjuman-i-Punjab' Press, Lahore, no date. These are not accompanied by any explanation, and are hence of little help to the learner. It is hardly necessary to point out that the word '*Laṇḍā*' has no connexion whatever with the word '*Lahndā*.'

Gurmukhī.	Laṇḍā.	Transliteration.	Gurmukhī.	Laṇḍā.	Transliteration.
ਅ	ਅ	a ('āiṛā')	ੳ	ੳ	ḍa
ਏ	ਏ	i ('īṛī')	ਏ	ਏ	ḍha
ਊ	ਊ	u ('ūṛū')	ਊ	ਊ	ṇa
ਓ	ਓ	ō	ਤ	ਤ	ta
ਸ	ਸ	sa	ਥ	ਥ	tha
ਹ	ਹ	ḥa	ਦ	ਦ	da
ਕ	ਕ	ka	ਪ	ਪ	ḍha
ਖ	ਖ	khu	ਨ	ਨ	na
ਗ	ਗ	ga	ਪ	ਪ	pa
ਘ	ਘ	gha	ਛ	ਛ	phu
ਙ	ਙ	ṇa	ਬ	ਬ	ba
ਚ	ਚ	cha	ਭ	ਭ	ḍha
ਛ	ਛ	chha	ਮ	ਮ	ma
ਜ	ਜ	ja	ਯ	ਯ	ya
ਝ	ਝ	jha	ਰ	ਰ	ra
ਞ	ਞ	ṇa	ਲ	ਲ	la
ਟ	ਟ	ṭa	ਵ	ਵ	va
ਠ	ਠ	ṭha	ੜ	ੜ	ṛa

The following sketch of the system of declension and conjugation which prevails in Lahndā, is, with the author's kind permission, almost entirely based on Sir James Wilson's very complete *Grammar and Dictionary of Western Panjabi, as spoken in the Shahpur District*, to which the student is referred for many further details, which the limits of the present work do not allow me to repeat.

Sir James Wilson gives the following account of the dialectic variations which obtain in the narrow limits of the Shahpur District. For the purposes of this Survey the number of speakers of Lahndā in Shahpur was estimated at 493,000. In the various censuses since 1891, the language of Shahpur has been confused with Pañjābī:—

'The dialects spoken in the Shahpur District may be further classed into two groups,—(a) the dialects of the Plains and (b) those of the Salt Range. The principal differences between these groups are that in the Salt Range dialects (1) many nouns in the oblique singular add an *e* or *i* to the root, e.g., *ghare* (house), *majjhi* (buffalo-cow); (2) the genitive postposition (of) is *nā* instead of *dā*; (3) several other postpositions are different, e.g., *hā* or *āh* for *nū* (to), *thā* for *thū* (from); (4) the ending of the present participle is *nā* instead of *dā*; (5) a number of common words are different, e.g., *thā* for *hō* (become), *ghinn* for *lē* (take), *jul* for *chal* (move), *hag* for *sak* (be able); (6) there is a stronger tendency towards nasalization of vowels; (7) and a tendency to substitute *r* for *n*, e.g., *kōr* for *kān* (who), *itrā* for *itnā*. These characteristics are also found in the dialects spoken in the western tahsils of the Rāwalpindi District as far north as Attock, and probably in the intervening tahsils of the Jehlam District. * * *

The dialects spoken in the plain portion of the district may be further sub-divided into those spoken between the rivers Jehlam and Chenāb, in what is called the Dōāb, and those spoken west of the Jehlam in the sandy desert called the Thal. The chief differences are that in the Thal (1) *q* is often substituted for *d*, e.g., *qāqā* for *dādā* (grandfather), *qē* for *dē* (give), *qāh* for *dāh* (ten), *iqdē* for *iddē* (hither); (2) *q* is also substituted for other letters, e.g., *māqā* for *mērā* (my), *qēkh* for *vēkh* (see); (3) the present participle ending in transitive verbs is often *-āndī* or *-indā* instead of *-dādā*; (4) a number of common words are different, e.g., *bēā* for *hōr* (other), *qāhī* for *mard* (man), *zāl* for *zanān* (woman), *hōlā* for *hōrā* (little), *naqdhā* for *nikrā* (small), *assā* for *assī* (we), *qū* for *dō* (two).'

In the following pages I have dealt only with what may be called the Standard dialect of Shahpur Lahndā, viz. that spoken in the Jēch Dōāb. The peculiarities of the Thal and Salt Range dialects will be dealt with separately.

VOWEL-SOUNDS.—Vowels.—Sir James Wilson distinguishes the following vowel-sounds. I have slightly altered his system of transcription, so as to make it accord with the rest of the Survey:—

Vowel.	Pronunciation.	Example.
<i>a</i>	as the vowel-sound in 'sun,' 'rub.'	<i>Rabb</i> , God.
<i>ā</i>	„ „ 'far,' 'far.'	<i>tār</i> , wire.
<i>ā</i>	„ „ 'tall,' 'awe.'	<i>vāhur</i> , a young bull.
<i>ā</i>	„ <i>ā</i> in the German 'wäre.'	<i>vāhīr</i> , a heifer.
<i>e</i>	the short sound of <i>ē</i> .	<i>māreā</i> , struck.
<i>ē</i>	as the vowel-sound in 'they,' 'tale.'	<i>tēl</i> , oil.
<i>ē</i>	„ „ 'tell,' 'men.'	<i>pēr</i> , the foot.
<i>i</i>	„ „ 'till,' 'sin.'	<i>pīr</i> , threshing-floor.
<i>ī</i>	„ „ 'steal,' 'mean.'	<i>pīr</i> , pain.
<i>o</i>	„ first <i>o</i> in 'promote.'	<i>gohīrā</i> , a lizard.
<i>ō</i>	„ second <i>o</i> in 'promote.'	<i>sōnā</i> , gold.
<i>ō</i>	„ vowel-sound in 'hot.'	<i>lōh</i> , descend.
<i>u</i>	„ „ 'full.'	<i>unn</i> , wool.

Vowel.	Pronunciation.	Example.
<i>ū</i>	as the vowel-sound in 'fool,' 'moor.'	<i>kūṛ</i> , a lie.
<i>āi</i>	the short sound of <i>ai</i> .	<i>gāi-ī</i> , gone.
<i>ai</i>	as the vowel-sound in 'my,' 'sigh.'	<i>baiṭh</i> , sixty-two.
<i>au</i>	" " 'now,' 'owl.'	<i>kau</i> , olive.

With regard to the above we may note that Sir James Wilson transcribes *ā* by *ō*, *ä* by *é*, *ē* by *è*, *ō* by *ò*, and *āi* by *ei*.

Epenthesis.—In common with Kāshmīrī, Lahndā is a language in which epenthesis is frequent. By epenthesis is meant a change caused in the sound of a vowel by the presence of a vowel in the next syllable. It occurs in such cases as the English words 'man' and 'men.' The latter word is derived from the old Anglo-Saxon **manni*, in which the *a* has become *e* under the influence of the following *i*. Similarly, in Kāshmīrī the word meaning 'to strike' is properly *māranu*, but (as the *a* is affected by the following *u*) is pronounced, and written, *mārun*; *mālu*, a father, is pronounced *māl*; *myānu*, my (masc.), pronounced *myān*; *myāni*, my (fem.), pronounced *myōñ*.

Just so, in Lahndā, we find the vowel *a* with *u* in the next syllable become itself *u*, the original *u* being elided. Thus, a common termination of the nominative singular masculine is *u*. The word *kukkar* means 'a fowl.' To form the nominative singular masculine we add *u*, so that we get *kukkaru*, which then becomes *kukkuṛ*, 'a cock'; but the *u* is not added to the oblique singular or to the nominative plural, and so they remain *kukkar*.

Similarly the letter *ā* (pronounced 'aw') is the result of the influence of a following *u* upon *ā*. Thus, the word *shāhar*, a village, takes *u* in the nominative singular. This *u* reacts on the *ā* and makes it *ā*, and on the *a* and makes it *u*, so that we get, for the nominative singular, *shāhur*. But the oblique singular and the nominative plural are *shāhar*, because they do not take this *u*.

Again, a great many feminine nominatives singular end in *i*. This *i* acts just like the masculine *u*. It changes a preceding *a* to *i*. Thus, from *kukkar*, a fowl, we have *kukkiṛ*, for *kukkaṛi*, a hen. Similarly an *ā* preceding this *i* becomes *ā* just as *ā* preceding *u* became *ā*. Thus, *vāhar* means 'a young animal of the ox species'; the nominative singular masculine is *vāhuṛ* (for *vāharu*), a young bull, while the nominative singular feminine is *vāhiṛ* (for *vāhari*), a heifer.

There is this difference between the feminine termination *i*, and the masculine termination *u*, that the former is retained in the oblique singular, so that the oblique singular of *vāhiṛ* is *vāhiṛ*, not *vāhar*, which is the oblique singular of *vāhuṛ*. The feminine nominative plural of *vāhiṛ* ends in *ī*, which similarly affect the preceding vowels, so that it is *vāhiṛī* or *vāhīṛī*.

When the vowel *ē* is followed by *ē* it becomes *ā*, and when it is followed by *ī* it becomes *āi*. Thus we have *gēā*, gone; masculine plural, *gāē*; feminine singular, *gāiṛ*.

Consonants.—In the south of the Lahndā area we find Sindhī sounds in force. These are the double consonants *bb*, *jj*, *dd*, and *gg*, represented in Sindhī by *ٻ* (ٻ), *ڄ* (ڄ), *ڌ* (ڌ) and *ڳ* (ڳ), respectively. In Lahndā Mr. Jukes represents them by *ٻ*, *ڄ*, *ڌ* and *ڳ*, respectively. In each case the letter is pronounced with a certain stress as if an attempt were made to double it at the beginning of a word.

The letters *نج* *nj* correspond to the Gurmukhī *ਐ ਨਾ*. Its pronunciation is said by Mr. Jukes to be 'something between *nj* and *ny*, sometimes leaning more to one side, sometimes to the other. It rarely occurs except in the word *وانج*, *wanjun*, to go, and never as an initial letter. In the Imperative *انج*, *wanj* the *j*-sound is pronounced; in the other tenses, as *وانجيد*, *wanjēdā*, the pronunciation is more like *wanyēdā*. I shall in future transliterate *انج* by *ñ*. In Shahpur it also occurs in a few other words, such as *ينه*, thus, and *جان*, a marriage procession. Sir James Wilson, in a private communication, describes the pronunciation as that of *nj* with the *j* left out.

The cerebral *ر* is generally written (as in Paṣṭō) *ر* *ur*. Sometimes it is simply represented by *و* *u*. The cerebral sound is very strong, so that a word like *كان* *kān* is pronounced almost like *kāñ*. In other words, such as *كاناك*, wheat, the *r*-sound is less distinctly heard.

The cerebral *ل* is common, although not denoted in the vernacular character by any special sign. *ل* is used for both *l* and *ʔ*.

The pronunciation of the letter *ه* is the same as in the western dialects of Pañjābī. Mr. Grahame Bailey gives the best description of the two sounds of this letter in his Wazirabad Grammar. There, he is referring to Pañjābī, not to Lahndā, but he informs me that the same rules apply to the latter language.

When *ه* commences a word, or precedes an accented syllable, it has a strong guttural sound resembling that of a somewhat strongly accented *ح* 'ain in Arabic. We might compare the Cockney pronunciation of 'ham' as 'am (not 'am). Thus, *هيد*, the sides of a bed, is pronounced 'iyyā, and *پهيد*, the wages of grinding, pī'āi.

In other positions, i.e. when it is not at the beginning of a word or preceding the accented syllable, it is hardly audible or may be altogether inaudible, but it strongly raises the pitch of the preceding vowel, often altering the whole tone of the word. Thus, *لاه*, bring down, is very different in sound from *لā*, attach, although the *ه* in the former is often quite inaudible. Similarly, the first *ā* in *كاهلā*, speedy, is pronounced in a high tone, while in *كālā*, black, it has the ordinary tone, although the *ه* in the former word is not itself sounded.

The same remarks apply to the *ه* shown in transliteration of soft (not hard) aspirated consonants, viz. *gh*, *jh*, *ḍh*, *dh*, *bh*, *ṇh*, *nh*, *mh*, *rh*, *wh*, etc., but not in the case of the hard aspirated consonants, *kh*, *chh*, *ṭh*, *th*, *ph*, or of *sh*. Thus, *بهرā*, a brother, is pronounced *br'ā*, *گھمā*, a measure of land, is pronounced *g'umā*, and *چانھ*, the Chinab river, is pronounced *Chan'ā*. Similarly, the name of the dialect spoken on the bank of that river is reported as 'Chināwārī' from Jhang (p. 280), and as 'Chinhāwārī' from Muzaffargarh (p. 323). On the other hand, in *کُرھ*, in which *rh* follows an accented vowel, the *ه* is inaudible, but the *u* is pronounced in a higher tone than in *کُر*, the joint of a plough; and the *a* of *بَگھ* (pronounced *bāgg'ī*, not *bagg'ī*) is higher in tone than the *a* of *بَگ* (feminine), white.

NOUNS.—Gender.—There is no neuter gender except in the interrogative pronoun.

Masculine nouns and adjectives ending in *ā* and past participles in *eā* with the *e* short, form the feminine in *ī*. Thus, *گھوړā*, a horse; fem. *گھوړī*; *مارēā*, struck; fem. *مارī*.

But nouns, adjectives, and participles ending in *ēā* (with the *ē* long) form the feminine in *āī*. Thus :—

gēā, gone ; fem. *gāī*.

Many masculine nouns ending in a consonant form the feminine by adding *ī*, *īī*, or *āī*, or, if the final consonant is *r*, sometimes by adding *nī*. Thus :—

Masc.	Fem.
<i>lōhār</i> , a blacksmith	<i>lōhārī</i> .
<i>bāl</i> , a boy	<i>bālīī</i> , a girl.
<i>qūm</i> , a musician	<i>qūmqū</i> .
<i>fakīr</i> , a beggar	<i>fakīrnī</i> .

According to the principles explained under the head of the pronunciation of vowels, masculine nouns, of more than one syllable, which end in *u* followed by a consonant, form the feminine by changing *u* to *ī*, and if the penultimate vowel is *ā*, they also change that to *ā*. Thus :—

Masc.	Fem.
<i>kukkur</i> , a cock	<i>kukkīr</i> , a hen.
<i>chhōhur</i> , a boy	<i>chhōhīr</i> , a girl.
<i>hēkul</i> , a boar	<i>hēkīl</i> , a sow.
<i>raṇḍuṇ</i> , a widower	<i>raṇḍīṇ</i> , a widow.
<i>vāhur</i> , a young bull	<i>vāhīr</i> , a heifer.

If a masculine noun or adjective ends in *ī*, its feminine is sometimes formed by changing the *ī* to *īṇ*, and sometimes (principally in the case of nouns indicating professions) by changing the *ī* to *eānī*, and shortening the vowel of the preceding syllable. Thus :—

Masc.	Fem.
<i>tēlī</i> , an oilman	<i>tēlīṇ</i> .
<i>mushkī</i> , black	<i>mushkīṇ</i> .
<i>mōchī</i> , a cobbler	<i>mucheānī</i> .
<i>kāzī</i> , a judge	<i>kazeānī</i> .

If a masculine noun ends in *āī*, this is generally changed to *āṇ* to form the feminine. Thus :—

Masc.	Fem.
<i>bhāī</i> , a brother	<i>bhāṇ</i> .
<i>sāī</i> , a master	<i>sāṇ</i> .
<i>kasāī</i> , a butcher	<i>kasāṇ</i> .

There are many words which are quite irregular in the formation of the feminine. These will be found on p. 6 of Sir James Wilson's Grammar.

Declension.—We find three declensions of masculine nouns and three of feminine nouns,—six in all.

The first declension consists of masculine *tadbhava* nouns whose nominative ends in *ā*, as *ghōṛā*, a horse ; *māreā*, struck ; *gēā*, gone.

The second declension consists of masculine nouns of more than one syllable ending in the vowel *u* followed by a consonant ; as *kukkur*, a cock ; *vāhur*, a young bull.

The third declension includes all other masculine nouns.

The fourth declension includes most feminine nouns, which form their plural in \tilde{a} , as *bhāṇ*, a sister; *mā*, a mother.

The fifth declension includes feminine nouns (mostly monosyllables or polysyllables ending in *i* followed by a consonant), which form their plural in \tilde{i} , as *akkh*, an eye; *gā*, a cow; *chhōhir*, a girl.

The sixth declension includes feminine nouns (mostly monosyllables) which form their plural in \tilde{u} , as *hañ*, a tear.

Number.—Nouns of the first declension form the nominative plural by changing the final \tilde{a} of the singular to \tilde{e} . Participles ending in $e\tilde{a}$, change $e\tilde{a}$ to \tilde{e} . Words ending in $\tilde{e}\tilde{a}$, change $\tilde{e}\tilde{a}$ to $\tilde{u}\tilde{e}$. Thus :—

Nom. Sing.	Nom. Plur.
<i>ghōṛā</i> , a horse	<i>ghōṛē</i> .
<i>māreā</i> , struck	<i>mārē</i> .
<i>gēā</i> , gone	<i>gūē</i> .

Bhrū, a brother, is irregular. Its nominative plural is *bhrā*.

Nouns of the second declension form the plural by changing the *u* of the last syllable to *a*, and, if the penultimate vowel be \tilde{a} , by further changing that to \tilde{a} . Thus :—

Nom. Sing.	Nom. Plur.
<i>kukkur</i> , a cock	<i>kukkaṛ</i> .
<i>chhōhur</i> , a boy	<i>chhōhar</i> .
<i>raṇḍur</i> , a widower	<i>raṇḍar</i> .
<i>vāhur</i> , a young bull	<i>cāhar</i> .
<i>shāhur</i> , a village	<i>shāhar</i> .

In nouns of the third declension the nominative plural is the same as the nominative singular. Thus :—

Nom. Sing.	Nom. Plur.
<i>ghar</i> , a house	<i>ghar</i> .
<i>kā</i> , a crow	<i>kā</i> .
<i>nāṇ</i> , a barber	<i>nāṇ</i> .
<i>peō</i> , a father	<i>peō</i> .
<i>ṭaṭṭū</i> , a pony	<i>ṭaṭṭū</i> .

Feminine nouns of the fourth declension form the plural by adding \tilde{a} to the nominative singular. If the noun in the singular ends in \tilde{a} , then the plural is formed by adding $w\tilde{a}$. Thus :—

Nom. Sing.	Nom. Plur.
<i>bhāṇ</i> , a sister	<i>bhāṇā</i> .
<i>gall</i> , a word	<i>gallā</i> .
<i>dhī</i> , a daughter	<i>dhīā</i> .
<i>ghōṛī</i> , a mare	<i>ghōṛīā</i> .
<i>gāṇ</i> , gone (fem.)	<i>gāṇā</i> .
<i>mā</i> , a mother	<i>māwā</i> .

The word *gaddē*, a donkey-mare (masculine *gaddō*), forms its plural irregularly. It is *gaddē*, the same as the singular.

Feminine nouns of the fifth declension form the nominative plural by adding \tilde{e} to the nominative singular. The nouns of this declension are nearly all either monosyllables, or else feminine nouns of more than one syllable ending in i followed by a consonant, corresponding to masculine nouns ending in u followed by a consonant (e.g. *chhōhir*, feminine of *chhōhur*). Nouns of the latter kind drop the i of the singular in the plural. Thus:—

Nom. Sing.	Nom. Plur.
<i>akkh</i> , an eye	<i>akkhē</i> .
<i>gā</i> , a cow	<i>gāē</i> .
<i>ṭār</i> , a pony mare	<i>ṭārē</i> .
<i>chhōhir</i> , a girl	<i>chhōhrē</i> .
<i>vāhir</i> , a heifer	<i>vāhrē</i> .

Feminine nouns of the sixth declension are mostly monosyllables, and form the plural by adding \tilde{u} . Thus:—

Nom. Sing.	Nom. Plur.
<i>hañ</i> , a tear	<i>hañū</i> .
<i>khumbh</i> , a mushroom	<i>khumbhū</i> .

Case.—Including the nominative, there are six organic cases, the nominative, the general oblique case, the agent, the locative, the ablative, and the vocative. The agent is always the same in form as the general oblique case, and will not be considered separately. The general oblique case is that form of the noun to which postpositions are added to form other cases. The locative seems to be employed only in the case of nouns signifying place, time, or the like. It is sometimes used in the sense of an instrumental, as in *zōrē*, by force; *hatthē*, by the hands. The Ablative will be described subsequently.

First Declension. Singular.—The general Oblique Case (including the Agent) and the Locative are both the same in form as the nominative plural. The Vocative is formed by changing the final \tilde{e} of the oblique form to $eā$.

Plural.—The Oblique Case (including the Agent) is formed by changing the \tilde{e} (or \tilde{u}) of the nominative plural to $eā$. The Locative is formed by changing the \tilde{e} of the locative singular to \tilde{e} but is very rare. The Vocative is formed by adding \tilde{o} or $h\tilde{o}$ to the oblique plural. We thus get the following forms. Those within marks of parenthesis are only given to show the declension. They are not used for these particular words:—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>ghōrā</i> , a horse	<i>ghōrē</i>	...	<i>ghōrēā</i>	<i>ghōrē</i>	<i>ghōrēā</i>	...	<i>ghōrēāō</i> (- <i>hō</i>)
<i>vēlā</i> , time	<i>ēlē</i>	<i>vēlē</i>	<i>vēlēā</i>	<i>vēlē</i>	<i>vēlē</i>	(<i>vēlē</i>)	(<i>vēlēāō</i>)
<i>māreā</i> , struck	<i>mārē</i>	...	(<i>mārēā</i>)	<i>mārē</i>	<i>mārēā</i>	...	(<i>mārēāō</i>)
<i>gēā</i> , gone	<i>gāē</i>	<i>gāē</i>	(<i>gāēā</i>)	<i>gāē</i>	<i>gāē</i>	(<i>gāē</i>)	(<i>gāēāō</i>)

There are two irregular nouns of this declension; viz. (1) *bhirā* or *bhrā*, a brother; sing. obl. *bhirā* or *bhrāū*; voc. *bhrāūā*; plur. nom. *bhirā* or *bhrā*; obl. *bhirāwā* or *bhrāwā*; voc. *bhrāwāō*. (2) *habbā*, all; sing. and nom. plur. regular; obl. plur. *habbnā*.

Second Declension. Singular.—The Oblique Case (including Agent) is the same as the nominative plural. The Locative is the same as what would be the feminine of these nouns. The Vocative is formed by adding *ā* to the oblique form, the vowel of the last syllable being at the same time dropped.

Plural.—The Oblique Case (including Agent) is formed by adding *ā* to the nominative plural, with the elision of the vowel of the last syllable. The Locative is formed by adding *ē* or *ī* to the locative singular, with similar elision. The Vocative is formed by adding *ō* or *hō* to the oblique form. Thus:—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>kukkur</i> , a cock	<i>kukkar</i>	...	<i>kukkrā</i>	<i>kukkar</i>	<i>kukkrā</i>	...	<i>kukkrāō</i>
<i>shāhar</i> , a village	<i>shāhar</i>	<i>shāhir</i>	<i>shāhrā</i>	<i>shāhar</i>	<i>shāhrā</i>	<i>shāhrē</i>	<i>shāhrāhō</i>
<i>ērūk</i> , the end	<i>ērūk</i>	<i>ērī</i>	<i>ērūkā</i>	<i>ērūk</i>	<i>ērūkā</i>	<i>ērī</i>	<i>ērūkāō</i>
<i>jaṅgul</i> , forest	<i>jaṅgal</i>	<i>jaṅgil</i>	<i>jaṅglā</i>	<i>jaṅgal</i>	<i>jaṅglā</i>	<i>jaṅgil</i>	<i>jaṅglāō</i>

Third Declension. Singular.—Like the nominative plural, the Oblique Singular is the same as the nominative singular. The Locative is either the same as the nominative, or, optionally, adds *e*. The Vocative adds *ā* to the oblique form.

Plural.—The Oblique Case is formed by adding *ā* to the nominative plural. If the nominative plural ends in *ī*, this is shortened in the oblique form. The Locative adds *ē* or *ī*. The Vocative adds *ō* or *hō* to the oblique form. If the nominative plural ends in *ā*, *w* is inserted before the oblique termination *ā*. Thus:—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i> , <i>ghare</i>	<i>gharā</i>	<i>ghar</i>	<i>gharā</i>	<i>gharē</i> , <i>gharī</i>	<i>gharāhō</i>
<i>kā</i> , a crow	<i>kā</i>	...	<i>kāā</i>	<i>kā</i>	<i>kāwā</i>	...	<i>kāwāō</i>
<i>nāī</i> , a barber	<i>nāī</i>	...	<i>nāīā</i>	<i>nāī</i>	<i>nāīā</i>	...	<i>nāīāō</i>

The following nouns of this declension are irregular :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
<i>peō</i> , a father	<i>piū</i>	...	<i>pūā</i>	<i>peō</i>	<i>pēwā</i>	...	<i>pē.ōāhō</i>
<i>jā</i> , barley	<i>jā</i>	...	...	<i>jō</i>	<i>jawā</i>	...	...
<i>qhēr</i> , much. many	<i>qhēr</i>	...	...	<i>qhēr</i>	<i>qhēr.ā</i>	...	...
<i>hikk</i> , one (pl. some)	<i>hikk</i>	...	...	<i>hikk</i>	<i>hikk.ā</i>	...	...
<i>hōr</i> , other	<i>hōr</i>	...	...	<i>hōr</i>	<i>hōr.ā</i>	...	...
<i>hōrī</i> , his honour (plural of respect).	...	...	...	<i>hōrī</i>	<i>hōr.ā</i>	...	...

Fourth, fifth, and sixth Declensions.—These are the feminine declensions. In all, the Oblique Singular is the same as the nominative singular, and the Oblique Plural as the nominative plural. The Locative singular and plural both end in *ī*. The Vocative singular is formed by adding *ē*, and the Vocative plural by adding *ō* or *hō* to the respective oblique forms. Thus :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
Fourth Declension.							
<i>bhāp</i> , a sister	<i>bhāp</i>	...	<i>bhāpē</i>	<i>bhāpā</i>	<i>bhāpā</i>	...	<i>bhāpāhō</i>
<i>zabān</i> , a mouth	<i>zabān</i>	<i>zabānī</i>	<i>zabānē</i>	<i>zabānā</i>	<i>zabānā</i>	<i>zabānī</i>	<i>zabānāhō</i>
<i>ghōrī</i> , a mare	<i>ghōrī</i>	...	<i>ghōrīē</i>	<i>ghōrīā</i>	<i>ghōrīā</i>	...	<i>ghōrīāhō</i>
Fifth Declension.							
<i>akkh</i> , an eye	<i>akkh</i>	<i>akkhī</i>	<i>akkhē</i>	<i>akkhī</i>	<i>akkhī</i>	<i>akkhī</i>	<i>akkhīhō</i>
<i>chhōhir</i> , a girl	<i>chhōhir</i>	...	<i>chhōhrē</i>	<i>chhōhrī</i>	<i>chhōhrī</i>	...	<i>chhōhrīhō</i>
Sixth Declension.							
<i>hañ</i> , a tear	<i>hañ</i>	...	<i>hañē</i>	<i>hañū</i>	<i>hañū</i>	...	<i>hañūhō</i>

Irregular are :—

SINGULAR.				PLURAL.			
Nom.	Obl. and Agent.	Loc.	Voc.	Nom.	Obl. and Agent.	Loc.	Voc.
Fourth Declension.							
<i>mā</i> , mother	<i>māū</i>	...	<i>māē</i>	<i>māwā</i>	<i>māwā</i>	...	<i>māwāhō</i>
<i>dhī</i> , daughter	<i>dhīū</i>	...	<i>dhīē</i>	<i>dhīā</i>	<i>dhīā</i>	...	<i>dhīāhō</i>
Fifth Declension.							
<i>gā</i> , a cow	<i>gāi</i>	...	<i>gāē</i>	<i>gāi</i>	<i>gāi</i>	...	<i>gāihō</i>

Other cases are formed by adding terminations or postpositions to the oblique form.¹

Thus,—The Instrumental is generally the same as the organic locative described above, as *hatthē*, by the hands ; *zōrē*, by force ; *zabānē*, by word of mouth. Sometimes it is formed by postpositions, such as *nāl*, with, as in *chhillrā-nāl*, (he wished to fill his belly) with the husks ; *rassiā-nāl bannh*, bind with ropes.

The Dative is formed by suffixing the termination *nē* to the oblique form. Thus, *ghōrēnē*, to the horse ; *ghōrēānē*, to the horses.

The Ablative has two forms. One is by origin organic, like the locative, and ends in *ō* or *hō*. Thus, *shāharō*, from the village ; *dakkhaṇō charhī baddlī*, the clouds are risen from the south ; *baddlīō nikalēā chann*, the moon has emerged from the clouds. It is appended to the oblique form of a noun, as in *Tillēō gajjē*, it has thundered from the Tillā hill ; *es khakkhēō urēō jajjēō*, Nūnkā rakkh lāē Kirtār, O Nānak, may God save us from this *Khakkhā* (the letter *kh*), *urā* (the letter *ō*), and *jajjā* (the letter *j*) ; i.e. may God save us from the *Khōjā*. It is thus seen that though by origin, like the organic locative, an organic ablative, it is now treated like any other termination, and is added to the oblique case. This form of the ablative is very frequently added to other postpositions, as *vich*, in ; *vichō*, from inside : *uttē*, above ; *uttō*, from above : *kōl*, in possession of ; *kōlō*, from the possession of. Note that in *uttō*, the *ō* is not added to the oblique form.

Another form of the ablative is got by suffixing the postpositions *tū*, *tō*, *tō*, *thū*, *thō*, *thāō*, or *lā* to the oblique form, as *ghōrē-thū*, from the horse.

¹ A termination is a syllable added directly to the end of a word, and forming one word with it. Thus, *ghōrēdā*, *ghōrēnē*. A postposition is a separate word added to a word like one of our prepositions. It is not incorporated with the main word, so as to form part of it, but the two form a compound of which each member retains its distinct meaning as in the English 'therefrom.' *Dō* and *nē* are terminations, and most other suffixes indicating case, such as *thū*, from ; *vich*, in (but *ich*, in, is a termination), are postpositions. The difference between a termination and a postposition is one of derivation which need not be discussed here. In writing Lahndā I append a termination directly to the main word, but connect a postposition with the main word by means of a hyphen. Thus, *ghōrēdā* (termination) ; *ghōrē-thū* (postposition).

The Genitive termination is *dā*, which, as in Pañjābī, is an adjective. Thus :—

- janēdā ghōṛā*, the man's horse.
janēdē ghōṛēdā, of the man's horse.
janēdē ghōṛē, the man's horses.
janēdeā ghōṛēdā, of the man's horses.
janēdī ghōṛī, the man's mare.
janēdī ghōṛīdā, of the man's mare.
janēdīā ghōṛīā, the man's mares.
janēdīā ghōṛīādā, of the man's mares.

The Locative is not infrequently formed organically as described above. It is also more often made, as in Pañjābī, by suffixing *ich* or *vich* to the oblique form, as in *ghōṛēich* or *ghōṛē-vich*, in the horse. *Ich* is a termination and *vich* is a postposition. The former is derived from the latter, the *v* being dropped, when the postposition became a termination.

Regarding the Accusative it follows the usual rule. When not definite, it is the same as the Nominative, and when definite it is the same as the Dative.

We are thus able to write in full the following declension of *ghōṛā*, a horse :—

Singular.		
Nom.	<i>ghōṛā</i>	a horse.
Agent	<i>ghōṛē</i>	by a horse.
Acc.	<i>ghōṛā, ghōṛēnū</i>	a horse, the horse.
Instr. (organic)	<i>ghōṛē</i>	by a horse.
Instr. (non-organic)	<i>ghōṛē-nāl</i>	by a horse.
Dat.	<i>ghōṛēnū</i>	to a horse.
Abl.	<i>ghōṛēō, ghōṛē-thū, etc.</i>	from a horse.
Gen.	<i>ghōṛēdā</i>	of a horse.
Loc. (organic) ¹	<i>(ghōṛē)</i>	(in a horse).
Loc. (non-organic)	<i>ghōṛē-vich</i>	in a horse.
Voc.	<i>ghōṛēā</i>	O horse.
Plural.		
Nom.	<i>ghōṛē</i>	horses.
Agent	<i>ghōṛēā</i>	by horses.
Acc.	<i>ghōṛē, ghōṛēānū</i>	horses, the horses.
Instr. (organic)	<i>ghōṛē</i>	by horses.
Instr. (non-organic)	<i>ghōṛēā-nāl</i>	by horses.
Dat.	<i>ghōṛēānū</i>	to horses.
Abl.	<i>ghōṛēāō, ghōṛēā-thū, etc.</i>	from horses.
Gen.	<i>ghōṛēādā</i>	of horses.
Loc. (organic) ¹	<i>(ghōṛē)</i>	(in horses).
Loc. (non-organic)	<i>ghōṛēā-vich</i>	in horses.
Voc.	<i>ghōṛēāhō</i>	O horses.

¹ Used only in a few words.

Adjectives.—An adjective agrees with the noun it qualifies in gender, number, and case. The following examples are taken from Sir James Wilson's Grammar :—

Masculine.

Singular.	Plural.
<i>chaṅgā ghōṛā</i> , a good horse	<i>chaṅgē ghōṛē</i> , good horses.
<i>chaṅgē ghōṛēdā</i> , of a good horse	<i>chaṅgēā ghōṛēādā</i> , of good horses.

Feminine.

<i>chaṅgī ghōṛī</i> , a good mare	<i>chaṅgīā ghōṛīā</i> , good mares.
<i>chaṅgī ghōṛīdā</i> , of a good mare	<i>chaṅgīā ghōṛīādā</i> , of good mares.

The formation of the gender, and the declension of adjectives are the same as those of nouns substantive.

Comparison is generally made by putting the postpositions *nālō* or *thō* after the noun with which comparison is made, as in *e us-nālō chaṅgā hē*, this is better than that ; *e habbnā-thō chaṅgā hē*, this is better than all, this is the best.

The termination *ērā* added to an adjective means either 'more' or 'rather.' Thus, *changā*, good ; *changērā*, better, or, rather good.

Some of the numerals are given in the List of Words. The rest will be found in Sir James Wilson's Grammar. Many of these differ widely from the forms current in Pañjābī, and closely resemble those used in Sindhī.

Certain numerals have an oblique form, which they take before a noun in an oblique case, and have also an intensive form which they assume when standing by themselves without a noun. They are :—

Ordinary.		Intensive.	
Nominative.	Oblique.	Nominative.	Oblique.
<i>dōē</i>	<i>dōā</i> , two	<i>dōhē</i>	<i>dōhā</i> , both.
<i>trā</i>	<i>trīā</i> , three	<i>trāē</i> or <i>trāhī</i>	<i>trāhā</i> , all three.
<i>chār</i>	<i>chā</i> , four	<i>chārē</i>	<i>chawāhā</i> , all four.
<i>pañ</i>	<i>pañā</i> , five	<i>pañē</i>	<i>pañā</i> , all five.
<i>dāh</i>	<i>dāhā</i> , ten	<i>dāhē</i>	<i>dāhā</i> , all ten.

The Ordinals are *pēhlā*, first ; *dūjā*, second ; *tījā*, third ; *chāthā*, fourth ; *pañwā*, fifth ; *chhēwā*, sixth ; *sattwā*, seventh ; and so on, adding *wā* to the cardinal.

PRONOUNS.—The following are forms of the first two **Personal Pronouns** :—

Sing.	I.	Thou.
Nom.	<i>mā</i>	<i>tā</i> .
Agent	<i>mā</i> , (emphatic) <i>māhā</i>	<i>tū</i> , <i>tā</i> , <i>tuddh</i> , (emph.) <i>tūhē</i> .
Gen.	<i>mērā</i>	<i>tērā</i> .
Obl.	<i>mā</i>	<i>tā</i> .
Dat.	<i>mānū</i>	<i>tānū</i> .
Suffix	-s, -m	<i>ē</i> , -i, -ū.

	I.	Thou.
Plural.		
Nom.	<i>assî, hassî</i>	<i>tussî.</i>
Agent	<i>assâ, (emph.) assâhî</i>	<i>tussâ, (emph.) tussâhî.</i>
Gen.	<i>asûḍā, sâḍā, hasâḍā</i>	<i>tusâḍā, tuhâḍā.</i>
Obl.	<i>asâ, assâ</i>	<i>tusâ, tussâ, tuhâ.</i>
Dat.	<i>asânũ</i>	<i>tusânũ.</i>
Suffix	<i>-s, -sê, -ahsê</i>	<i>-nê, -nihê.</i>

The forms called suffixes will be explained later on.

The following are the **Pronouns of the third person**, and also of the **Demonstrative Pronouns**, proximate and remote :—

	Proximate.	Remote.
	He, this.	He, that.
Sing.		
Nom.	<i>e, eh</i>	<i>o, oh.</i>
Agent	<i>is</i>	<i>us, os.</i>
Gen.	<i>isdā, ihdā</i>	<i>usdā, uhdā.</i>
Obl.	<i>is, ih</i>	<i>us, uh.</i>
Dat.	<i>isnũ</i>	<i>usnũ.</i>
Suffix	<i>-s</i>	<i>-s.</i>
Plural.		
Nom.	<i>e, eh, neh, in</i>	<i>o, oh, un.</i>
Agent	<i>inhâ, (emph.) inâhâ</i>	<i>unhâ, (emph.) unâhâ.</i>
Gen.	<i>inhâdā</i>	<i>unhâdā.</i>
Obl.	<i>inhâ</i>	<i>unhâ.</i>
Dat.	<i>inhânũ</i>	<i>unhânũ.</i>
Suffix	<i>-nê</i>	<i>-nê.</i>

Lahndā shares with Kāshmīrī and Sindhī the use of **pronominal suffixes**. In Kāshmīrī they are only attached to verbs, while in Lahndā and Sindhī they are attached to both nouns and verbs. These are employed in exactly the same way as in Persian or Hebrew, and can be used for any case. An example of a pronominal suffix attached to a noun is *ghar-am*, (it is) my house, literally, a house (is-)to-me. An example of a pronominal suffix attached to a verb is *mārea-m*, struck by me, *i.e.* I struck. I have given the suffixes in the above paradigms. I here repeat them, with some variant forms, for facility of reference. They may be divided into two classes—those referring to the nominative case only, and those referring to any case including the nominative.

A. Suffixes of the nominative only.

	Sing.	Plur.
1st person	<i>-ē</i>	<i>-s.</i>
2nd person	<i>-ê</i>	<i>...</i>
3rd person	<i>...</i>	<i>...</i>

B. Suffixes of any case.

	Sing.	Plur.
1st person	-m	-sē, -ahsē.
2nd person	-ī, -ū̃, -ō, -ō̃	-nē, -nihē, -innhē.
3rd person	-s	-nē.

-*Ahsē* must not be confounded with *āhsse*, we were, nor -*nihē* with *nīhē*, you are not. Note that -s represents both the nominative of the first person, and any case of the third person singular, and that -*nē* represents both the second and the third person plural. All the suffixes mentioned under head B. can be used to refer to either gender, and for any case. It is probable that when there are two or more optional forms, one originally represented one case, and the other another, but the distinction has been lost.

These suffixes are connected to the word to which they refer by any one of the vowels *a, e, i, o, or u*. I have not ascertained any rule on which the selection of the junction vowel depends.

I here give examples (mainly taken from Sir James Wilson's grammar) of the use of these pronominal suffixes when attached to nouns. Their use with verbs will be dealt with in the section referring to verbs.

First Person Singular.

Genitive Case—*Kufri gharam* or *gharhim*, Kufri is my home.

Dative Case—*Kassum* or *kassim*, fever (*kass*) is to me, I have fever.

First Person Plural.

Genitive Case—*Kufri gharahsē* or *gharhissē*, Kufri is our home.

Dative Case—*Kassissē*, we have fever.

Second Person Singular.

Genitive Case—*Kē nāī*, what is thy name (*nā*) ?

Dative Case—*Kassei*, hast thou fever ?

Second Person Plural.

Genitive Case—*Kē nānē*, what is your name ?

Kehrā shāhurnihē, which is your village ?

Kufri gharnē, Kufri is your home.

Dative Case—*Kassinihē* or *kassinēhē*, have you fever ?

Third Person Singular.

Genitive Case—*Kē nāus*, what is his name ?

Kufri gharus, Kufri is his home.

Dative Case—*Kassus* or *kassis*, he has fever.

Third Person Plural.

Genitive Case—*Kehrā shāhurnē*, which is their village ?

Kufri gharnē, Kufri is their home.

Dative Case—*Kassenē* or *kassinē*, they have fever.

The above examples show that pronominal suffixes can, in Lahndā, be attached to a noun substantive. They also show that in every case in which they are attached to a noun, although they may sometimes be translated as genitives, they are all really datives of possession. Thus, *Kufri gharam*, Kufri is my home, is, literally, 'Kufri is a home to me.'

Another point is also worth noting, that in every instance, a verb substantive has to be supplied. Thus, 'Kufri *is* a home to me,' 'fever *is* to me,' and so on. Really, when these suffixes are attached to nouns, they often include the verb substantive. Thus we have not only *gharam*, house-to-me, but also *gharhim*, in which *him* is the third person singular of the verb substantive with the suffix of the first person, *hē*, there is, -*m*, to me, and *hē* + *m* becomes *him*. Similarly, *hissē* in *gharhissē* means there is to us, and again *issē* in *kassissē* is a contracted form of *hissē*. Again *eī* in *kasseī* is a contracted form of *heī* and means 'there is to thee,' and *inihē* in *kassinihē* is for *hinihē*, 'there is to you.' Finally, in *kassus*, we have the bare pronominal suffix *s* added to the noun *kass*, with the junction vowel *u*, so that the word means 'fever-to-him,' the verb substantive being understood, but *kassis* is for *kass-his*, in which *his*=*hē*+*s*, and means 'there is to him.'

The **Relative Pronoun** is *jehrā*, who, and its oblique singular is *jis* or *jñ*. Obl. Plural *jin*.

The **Interrogative Pronoun** is *kāṇ*, who ? oblique singular *kñ* ; and (neuter) *kē*, what ? oblique singular *kis*. Where used as an adjective, we have *kehrā*.

The **Indefinite Pronoun** is *kōṭi*, anyone, someone. In the nominative singular it has a feminine *kāi*, anyone, someone, and a neuter *kujjh*, anything, something. Its oblique form singular for all three genders is *kahē* or *kissē*. The masculine and feminine have a plural *kēi*, some, with an oblique form *kināhē*.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense of the Verb Substantive has three forms, a full form, a contracted form, and an emphatic form. Thus :—

Present—'I am,' etc.

	SINGULAR.			PLURAL.		
	Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1	<i>hā</i>	<i>ā</i>	<i>ahā</i>	<i>hā, haī</i>	<i>āh</i>	<i>āhā</i>
2	<i>hē</i>	<i>ē</i>	<i>ihē</i>	<i>hō</i>	<i>ō</i>	<i>ēhō</i>
3	<i>hē</i>	<i>ē (vē)</i>	<i>ihē</i>	<i>hin</i>	<i>in</i>	<i>ēhin</i>

The first person singular *ā* is often contracted with a word ending in *ā* to *ā*. Thus, *karēndā-hā* or *karēndā*, I am doing. Similarly *in* of the third person plural is often contracted with a previous word ending in a vowel, into *ān*, *ēn*, or *in*. Thus, *tērīā kitnīā ghōṛīān* (for *ghōṛīā in*), how many mares have you ? *marēndēn* (for *marēndē-in*), they are striking ; *bahū kachchirīn* (for *kachchirī in*), there are many female mules. On the other hand, *ē* of the third person singular becomes *vē* after a vowel. Thus, *e kēvē* (*kē + ē*), what is this ?

The Past Tense is conjugated as follows :—

Past Tense—‘I was,’ etc.

Singular.	Plural.
1. <i>āhus, āhis</i>	<i>āhsse.</i>
2. <i>āhē</i>	<i>āhē.</i>
3. <i>āhā, (fem.) āhī</i>	<i>āhin, (fem.) āhiā or āhin.</i>

NOTE.—Gender is distinguished only in the third person. The other two persons are formed by adding pronominal suffixes to the third person.

There is also a negative verb substantive. It is thus conjugated :—

Present—‘I am not,’ etc.

Singular.	Plural.
1. <i>nīmhū or nissū</i>	<i>nissē.</i>
2. <i>nīhū or nūh</i>	<i>nīhē.</i>
3. <i>nissū or nāih</i>	<i>ninne or ninnhe.</i>

The Past Tense negative is formed by prefixing *n* to the affirmative form. Thus, *nāhus*, I was not; *nāhā*, he was not, and so on.

The root *hō*, become, is conjugated regularly in the Jech Dōāb. Elsewhere in the Lahndā tract it is often irregular. The irregularities will be noted when we come to deal with dialectic variations.

B.—Active Verb.

The Active Verb has three voices, the Active, the Passive, and the Causal.

(a) Active Voice.

Root; *mār*, strike.
 Present Participle; *marēndā*, striking.
 Past Participle; *māreā*, struck.
 Future Passive Participle; *mārnā*, it is to be struck.
 Conjunctive Participle; *mār, mārī, mār-kē*, having struck.
 Infinitive; *mārun*, to strike, the act of striking.
 Verbal noun; *mārnā*, the act of striking.
 Noun of Agency; *māraṇālā* or *mārneālā*, one who strikes.

REMARKS.—*Present Participle*.—If the verb is an intransitive one, and the root ends in consonant, the present participle is formed by adding *dā* to the root. Thus, *mar*, die, *mardā*; *nikal*, go out, *nikalldā*. Irregular is *vañ*, go, *vāndā*.

Intransitive verbs with roots ending in a vowel or *h* add *nā* to the root. If the radical vowel is *ā*, it is changed to *i*. Thus:—

Root.	Pres. Part.
<i>marī</i> , be beaten	<i>marīndā.</i>
<i>lēh</i> , descend	<i>lēhndā.</i>
<i>pā</i> , lie	<i>pāndā.</i>
<i>sā</i> , sleep	<i>sāndā.</i>
Note <i>ā</i> , come	<i>āndā</i> or <i>āundā.</i>
<i>jī</i> , live	<i>jīndā</i> or <i>jīundā.</i>
<i>hō</i> , become	<i>hundā.</i>

Most transitive verbs form the present participle by adding *ēndā* to the root, with a weakening of the radical vowel if possible. If the root ends in *ā*, this *ā* is elided, and the termination is *āndā* or *ēndā*. Thus :—

Root.	Pres. Part.
<i>kar</i> , do (see below)	<i>karēndā</i> .
<i>mār</i> , strike	<i>marēndā</i> .
<i>sār</i> , burn	<i>sarēndā</i> .
<i>dē</i> , give	<i>dēndā</i> .
<i>vēch</i> , sell	<i>vichēndā</i> .
<i>ṭōr</i> , make to move	<i>ṭurēndā</i> .
<i>chhōr</i> , let go	<i>chhurēndā</i> .
<i>mōr</i> , turn	<i>murēndā</i> .
<i>piwā</i> , cause to drink	<i>piwānda</i> .
<i>bhajā</i> , make to run	<i>bhajānda</i> .
<i>apparā</i> , cause to reach	<i>apprānda</i> .
Note <i>sē</i> , moisten	<i>sānda</i> .
<i>khā</i> , eat	<i>khānda</i> or <i>khānda</i> .
<i>ghinn</i> , take	<i>ghīnda</i> .
<i>pī</i> , drink	<i>pīnda</i> .

Some transitive verbs take simply the termination *dā*. Thus :—

<i>kar</i> , do	<i>kardā</i> or <i>karēndā</i> (see above).
<i>kaḍḍh</i> , put out	<i>kaḍḍhā</i> or <i>kaḍḍhēndā</i> .
<i>vēkh</i> , see	<i>vēkhā</i> .
Note <i>ākh</i> , say	<i>āhā</i> .

In the Definite Present tense, the *ndā* or *dā* of a present participle is often changed to *nā*. Thus. *karēndā hā* or *karēnā*, I am doing.

The Present Participle is used as a verbal noun, in the locative case, ending in *eā*. Thus, *mērē āvndeā* *mōeā*, he died on my coming, i.e. just as I came.

Past Participle.—This is usually formed by adding *eā* to the root. Thus, *māreā*, struck. Some intransitive verbs only add *ā*. Thus, *chhutṭ*, escape, past participle *chhutṭā*; *buḍ*, sink, p. p. *buḍā*; *ḍhē*, be given, p. p. *ḍhēā*. Many verbs form their past participles irregularly. The following list is mostly taken from Sir James Wilson's Grammar, and it does not profess to be complete :—

Root.	Past Part.
<i>rēh</i> , stay	<i>rēhā</i>
<i>bhāṭ</i> , turn	<i>bhāṭvā</i>
<i>jamm</i> , bring forth young	<i>jāeā</i> .
<i>mar</i> , die	<i>mōā</i> .
<i>pā</i> , lie	<i>pēā</i> .
<i>lā</i> , take	<i>lēā</i> .
<i>vaṭ</i> , go	<i>gēā</i> .
<i>bāh</i> , sit	<i>bāṭhā</i> .
<i>pīh</i> , grind	<i>pīṭhā</i> .
<i>kōh</i> , butcher	<i>kuṭṭhā</i> .
<i>ḍhā</i> , fall	<i>ḍhāṭṭhā</i> .
<i>nass</i> , flee	<i>naṭṭhā</i> .
<i>vass</i> , rain	<i>vṭṭhā</i> .
<i>vēkh</i> , see	<i>ḍiṭṭhā</i> .
<i>kar</i> , do	<i>kītā</i> .
<i>khalō</i> , stand	<i>khalōtā</i> .
<i>jāṇ</i> , know	<i>jāṭā</i> .
<i>jō</i> , yoke	<i>jūtā</i> .
<i>dhā</i> , bathe	<i>dhāṭā</i> .
<i>nahā</i> , bathe	<i>nāṭā</i> .
<i>nikāl</i> , to come out	<i>nikhṭā</i> .

¹ Note the occurrence of the letter *ḥ* *kh*, in a word of Indian origin.

Root.	Past Part.
<i>pī</i> , drink	<i>pītā</i> .
<i>vañā</i> , be lost	<i>vañātā</i> .
<i>sī</i> or <i>sīh</i> , to sew	<i>sītā</i> .
<i>siñāñ</i> , recognise	<i>siñātā</i> .
<i>seāñ</i> , recognise	<i>seātā</i> .
<i>dē</i> , give	<i>dittā</i> .
<i>kamā</i> , earn	<i>kamāttā</i> .
<i>limm</i> , plaster	<i>littā</i> .
<i>muñ</i> , send	<i>muttā</i> .
<i>sā</i> , sleep	<i>suttā</i> .
<i>tap</i> , be heated	<i>tattā</i> .
<i>ghuss</i> , mistake	<i>ghutthā</i> .
<i>lēh</i> , descend	<i>latthā</i> .
<i>khā</i> , eat	<i>khādā</i> , <i>khādhā</i> .
<i>bannh</i> , bind	<i>baddhā</i> .
<i>qubh</i> , to be milked (of a cow)	<i>quddhī</i> (feminine).
<i>gunnh</i> , plait, knead	<i>guddhā</i> .
<i>labbh</i> , be obtained	<i>laddhā</i> .
<i>kurmā</i> , wither	<i>kurmāñā</i> .
<i>vik</i> , be sold	<i>vikāñā</i> .
<i>āñ</i> , bring	<i>āñdā</i> .
<i>pujj</i> , arrive	<i>punnā</i> .
<i>bhajj</i> , break }	<i>bhannā</i> .
<i>bhajj</i> , run }	
<i>siñj</i> , be moistened	<i>sinnā</i> .

Infinitive.—The infinitive is formed by adding *un* to the root; or if the root ends in a vowel by adding *wun*. Thus, *mār-un*, to strike; *dē-wun*, to give. The Infinitive can be declined like a noun of the second declension, its oblique singular and nominative plural ending in *an*.

Note that, although of the second declension, the *u* of the last syllable does not affect a preceding *ā* by changing it into *ā*. Thus the infinitive of *mār* is *mār-un*, not *mārun*, as we might expect from the analogy of nouns like *shāhur*. Exactly the same is the case in Kāshmīrī.

Verbal noun.—This is formed by adding *nā* to the root. Thus, *vañ*, go, verbal noun *vañnā*; *khalō*, stand, verbal noun *khalōñā*. If the root ends in *r* or *l*, the termination is *nā*. Thus, *mārnā* (not *mārnā*), the act of striking; *nikalnā*, the act of coming out. If the root ends in any vowel except *ō*, the termination is *unā*. Thus, *khā-unā*, the act of eating; *pī-unā*, the act of drinking; *dē-unā*, the act of giving. This verbal noun is declined like a noun of the first declension.

Noun of Agency.—This is formed by adding *ālā* to the oblique form of the infinitive or of the verbal noun. Thus, *māranālā* or *mārnēālā*, a striker. It is declined as a noun of the first declension.

RADICAL TENSES.—Four tenses are formed from the root, the Old Present or Present Subjunctive, the Imperative, the Future, and the Past Conditional.

The **Old Present** has the sense of the present indicative in proverbs and in poetry. Otherwise it has the force of a present subjunctive. It is thus conjugated:—

Old Present or Present Subjunctive—‘I strike,’

‘I may strike,’ ‘(if) I strike,’ etc.

Singular.	Plural.
1. <i>mārā</i>	<i>marāh</i> , <i>mārāhā</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>mārēn</i> .

If the root ends in a vowel, *w* is inserted. Thus from the root *dē*, give, we have *dēwā*.

The following verbs have irregular forms of this tense :—

Root.	Third person singular Old Present.
<i>pā</i> , lie	<i>pawē</i> .
<i>lā</i> , take	<i>lawē</i> .
<i>bhā</i> , turn	<i>bhāwē</i> .
<i>sā</i> , sleep	<i>sāwē</i> .
<i>dhā</i> , be given	<i>dhāwē</i> .

The **Imperative** in the second person singular is the same as the root. Thus, *mār*, strike thou ; *ā*, come thou.

The second person plural is formed by adding *ō* or *hō* to the root. Thus, *mārō*, strike ; *āō* or *āhō*, come ; *dēhō*, give ; *ṭurhō*, walk.

Irregular are :—

Root.	Imperative. 2nd sing.	2nd plur.
<i>vañ</i> , go	<i>vañ</i> or <i>jāh</i>	<i>vañō</i> .
<i>lēh</i> , descend	<i>lēh</i>	<i>lēhō</i> .
<i>pā</i> , lie	<i>pō</i>	<i>pāō</i> .

The respectful imperative is formed by adding to the root *ĩ* for the singular and *eāhē* for the plural. The latter shortens the vowel of the root if possible. If the root ends in a vowel the terminations are *wĩ* and *veāhē*. Thus :—

Root.	Respectful Imperative. Sing.	Plur.
<i>uṭṭh</i> , get up	<i>uṭṭhĩ</i>	<i>uṭṭheāhē</i> .
<i>mār</i> , strike	<i>mārĩ</i>	<i>mareāhē</i> .
<i>ā</i> , come	<i>āwĩ</i>	<i>aveāhē</i> .

An impersonal imperative passive is formed by adding *īē* to the root. Thus, *mārīē*, it is to be struck, one must strike ; *kē ākhīē*, what is to be said ? Irregular is *kē kīchē*, what is to be done ?

The characteristic letter of the **Future** is *s*. The tense is thus conjugated :—

Future—‘ I shall strike,’ etc.

Singular.	Plural.
1. <i>marēsā</i>	<i>marēsāhā</i> , <i>mārsāh</i> .
2. <i>marēsē</i>	<i>marēsō</i> .
3. <i>marēsī</i>	<i>marēsīn</i> .

In transitive verbs, the root vowel is shortened (as above) before the *ē* of the second syllable.

Intransitive verbs omit the *ē* in this tense, so that we have forms like *marēsā* (not *marēsāh*), I shall die. When the intransitive root ends in a vowel it sometimes inserts *u* before the *s*. Thus, *āusā*, I shall come.

The following are irregular :—

Root.	Third Singular Future.
<i>pā</i> , lie	<i>pāsī</i> .
<i>bhā</i> , turn	<i>bhāsī</i> .
<i>sā</i> , sleep	<i>sāsī</i> .
<i>lā</i> , take	<i>lāsī</i> .
<i>vañ</i> , go	<i>vāsī</i> .
<i>ḍhē</i> , be given	<i>ḍahīsī</i> .

When a pronominal suffix is added, the radical vowel is liable to be shortened, and the *ē* to be omitted. Thus, *marṣāus*, I will beat him.

The **Past Conditional** is formed by adding *hā* to the Old Present. Thus, *mārāhā*, I should have struck, (if) I had struck; *mārēnhā*, they would have struck, (if) they had struck.

The Present Participle may be used in the meaning of this tense; as in *āundē*, we should have come, (if) we had come. To this the pronominal suffixes may be added, as in *āndus*, I should have come, (if) I had come.

The following are the principal **Participial tenses** (including the second form of the Past Conditional). Tenses of transitive verbs formed from the past participle are, as usual, construed passively with the subject in the agent case. I hence give two examples for each of these tenses, one formed from *māreā*, the past tense of the transitive verb *mār*, strike, and the other formed from *gēā*, the past tense of the verb *vañ*, go.

Past Conditional	<i>marēndā</i> , (he) would have struck, (if) he had struck.
Present Definite	<i>marēndā-hā</i> (or <i>marēndā-ā</i>), I am striking.
Imperfect	<i>marēndā-āhus</i> , I was striking.
Past	<i>ō gēā</i> , he went. <i>us māreā</i> , by him (he) was struck, he struck him.
Perfect	<i>ō gēā-hē</i> (or <i>-ē</i>), he has gone. <i>us māreā-hē</i> (or <i>-ē</i>), by him (he) has been struck, he has struck him.
Pluperfect	<i>ō gēā-āhus</i> , he had gone. <i>us māreā-āhū</i> , by him (he) had been struck, he had struck him.

In the Present Definite the auxiliary verb is often contracted with the participle, and the *nd* or *d* of the participle is changed to *n*. Thus, *marēnā*, I am striking; *marṇā* (present participle *mardā*), I am dying.

Similarly, in the perfect, the auxiliary is often contracted with the past participle. Thus, *gēā*, I have gone; *āeā*, I have come; *āin*, they have come.

Pronominal suffixes are often used with all these tenses. For examples, see below.

(b) Passive Voice.

A verbal root is made passive by adding *ī* and shortening the vowel of the root. Thus, *mār*, strike, *marī*, be struck. If the root ends in *ā*, the *ā* is changed to *ī*. Thus, *parṇā*, marry, *parṇī* be married.

The following (amongst many other) Passive roots are formed irregularly (see remarks on the Causal Voice) :—

Active.	Passive.
<i>dē</i> , give	<i>ḍhē</i> , be given.
<i>khā</i> , eat	<i>khāj</i> , be eaten.
<i>ghinn</i> , take	<i>ghijj</i> , be taken.
<i>sē</i> , moisten	<i>sijj</i> , be moistened.
<i>sār</i> , burn	<i>sar</i> , be burned.
<i>vāh</i> , plough	<i>urh</i> , be ploughed.
<i>tā</i> , heat	<i>tap</i> , be heated.
<i>sī</i> , sew	<i>sīp</i> , be sewed.
<i>ḍōh</i> , milk	<i>ḍubh</i> , be milked.
<i>pīh</i> , grind	<i>pīs</i> , be ground.
<i>khōh</i> , seize	<i>khuss</i> , be seized.
<i>phē</i> , squeeze	<i>phiss</i> , be squeezed.

Having got our passive root ending in *z*, it is conjugated like an active verb. Thus, *marīsā*, I shall be struck. Or the passive root may remain unchanged, and be prefixed to the various tenses of the verb *vañ*, go. Thus, *marī vāsā*, I shall be struck; *marī gūē*, they were struck.

(c) Causal Voice.

The causal of a transitive verb has a causal meaning. Thus, *mār*, strike, *marā*, cause to strike. The causal of an intransitive verb may have a causal meaning, as *bhāj*, run, *bhājā*, cause to run; or it may have simply a transitive meaning, as *cha*, rise, *chā*, raise.

A root becomes causal (or transitive) by adding *ā* (or, after a vowel, *wā*), and weakening the radical vowel if possible; viz.—*ā* or *ä* to *a*; *ē* or *ī* to *i*; and *ō* or *ū* to *u*. If the root ends in a double consonant, the double consonant becomes a single one. A transitive verb, thus formed, may itself form a causal. Examples are :—

Root.	Causal or Transitive.
<i>mār</i> , strike	<i>marā</i> , cause to be struck.
<i>appar</i> , reach	<i>apparā</i> , cause to reach.
<i>bhā</i> , turn	<i>bhāwā</i> , cause to turn.
<i>vēch</i> , sell	<i>vichā</i> , cause to be sold.
<i>pī</i> , drink	<i>piwā</i> , cause to drink.
<i>khōh</i> (causal of <i>khuss</i>), seize	<i>khuhā</i> , cause to seize.
<i>bhāj</i> , run	<i>bhājā</i> , cause to run.
<i>chā</i> (causal of <i>cha</i>), raise	<i>chawā</i> , cause to raise.
<i>pā</i> (causal of <i>pā</i>), put	<i>parwā</i> , cause to put.

Numerous verbs form their causals (or transitives) irregularly. The following list is taken from Sir James Wilson's Grammar, but is differently arranged.

(a) Some verbs simply strengthen the radical vowel. Thus :—

Root.	Causal.
<i>gah</i> , be threshed	<i>gāh</i> , thresh.
<i>cha</i> , rise	<i>chā</i> , raise.
<i>charh</i> , go up	<i>chār</i> , put up.
<i>var</i> , go into	<i>vār</i> , put into.
<i>sar</i> , burn	<i>sār</i> , burn (transitive).
<i>ḍkā</i> , fall down	<i>ḍkā</i> , knock down.
<i>pā</i> , lie	<i>pā</i> , put

Root.	Causal.
<i>lēh</i> , come down	<i>lāh</i> , take down.
<i>chhēr</i> , go to pasture	<i>chhēr</i> , take to pasture.
<i>rīrh</i> , roll	<i>rēr</i> , roll (transitive).
<i>jur</i> , be joined	<i>jōr</i> , join.
<i>ṭur</i> , move	<i>ṭōr</i> , make to move.
<i>mur</i> , go back	<i>mōr</i> , turn back.
<i>ruṭh</i> , be swept away	<i>rōṭh</i> , sweep away.

Irregular are :—

<i>diss</i> , be seen	<i>dass</i> , point out.
<i>nikkhar</i> , separate	<i>nakhēr</i> , separate (transitive).

(b) Some verbs merely change the final consonant. Thus :—

<i>bhajj</i> , break	<i>bhann</i> , break (transitive).
<i>bajjh</i> , be fastened	<i>bannh</i> , fasten.
<i>pāt</i> , be torn	<i>pār</i> , tear.
<i>pīs</i> , be ground	<i>pīh</i> , grind.

(c) In the following, the final consonant has been dropped. Usually with a change of the radical vowel :—

<i>khāj</i> , be eaten	<i>khā</i> , eat.
<i>ḍhuk</i> , arrive	<i>ḍhō</i> , carry.
<i>tap</i> , be hot	<i>tā</i> , heat.
<i>phiss</i> , be squeezed	<i>phē</i> , squeeze.
<i>lag</i> , be applied	<i>lā</i> , apply.
<i>siṭṭ</i> , be moistened	<i>sē</i> , moisten.
<i>sīp</i> , be sewed	<i>sī</i> , sew.

(d) In the following, not only is the radical vowel changed, but, also, the final consonant :—

<i>vik</i> , be sold	<i>vēch</i> , sell.
<i>chhuṭṭ</i> , escape	<i>chhōṭ</i> or <i>chhadḍ</i> , set free.
<i>truṭṭ</i> , break	<i>trōṭ</i> , break (transitive).
<i>buḍ</i> , be drowned	<i>bōṭ</i> , drown.
<i>muṭṭh</i> , be cheated	<i>mōh</i> , cheat.
<i>ḍubh</i> , be milked	<i>ḍōh</i> , milk.
<i>phass</i> , be snared	<i>phāh</i> , snare.
<i>khuss</i> , be seized	<i>khōh</i> , seize.
<i>rēh</i> , stay	<i>rakh</i> , place.

(e) The following are altogether irregular :—

<i>ā</i> , come	<i>āṇ</i> , bring.
<i>urh</i> , be ploughed	<i>vāh</i> , plough.
<i>jamn</i> , be born	<i>jamn</i> , bring forth young.
<i>ḍhē</i> , be given	<i>dē</i> , give.
<i>nikal</i> , go out	<i>kaḍḍh</i> , put out.

Note that the transitive form of *jamn* is the same as the intransitive one. But their past participles are different. That of the former is *jāeā*, while that of the latter is *jammeā*.

Many of the words in the first column of these lists might be considered as passives of the corresponding words in the second column. It all depends on the point of view. Several of them will be found noted as irregular passives in the section on the passive voice.

Causal roots are conjugated exactly like active ones.

Pronominal Suffixes are very freely used with all tenses, especially those formed from participles. Most of the following examples of their use are taken from Sir James Wilson's Grammar.

*First Person Singular.**Nominative Case*—*āndus*, I would have come.*utthāi suttum*, I slept there.*us māream*, I was beaten by him, he beat me.*jāteum*, I knew.*Agent Case*—*usnū māream* or *māreum*, I beat him.*dānd dīṭṭhum*, the bullock was seen by me, I saw the bullock.*gā dīṭṭhīm*, the cow was seen by me, I saw the cow.*jutam jōṛā, pāṇi lāeam*, I yoked the pair, I brought water.*Dative Case*—*na vissarsum* (*vissarsī + m*), it will not be forgotten for me,¹
it will not escape my memory.*khār hōiūm* (*hōwē + m*), (if) there is health to me, if I am well.*je khār hundium, tā āndus*, if there had been health to me
(if I had been well), I should have come.*‘ishq tērēdi gaḷ pēum gārī*, the snare of thy love has fallen to
me on the neck, i.e. on my neck.*rōndē rōndē bhōchhaṇ thīam jhabārū*, from constantly weep-
ing my sheet has become wet (lit. became wet for me).*First Person Plural.**Nominative Case*—*ūs māreāahsē*, by him we were beaten, he beat us.*Agent Case*—*usnū māreāahsē*, we beat him.*dānd dīṭṭhāsē* (*dīṭṭhā + sē*), we saw the bullock.*gā dīṭṭhīsē* (*dīṭṭhī + sē*), we saw the cow.*Dative Case*—*mēḍhiācālidā khiāl peōsē* (*pēā + sē*), a fancy for the girl
with the braids occurred to us.*Second Person Singular.**Nominative Case*—*kā māreāi*, by whom wast thou beaten, who beat thee?*Agent Case*—*kisnū māreāi*, whom hast thou beaten?*dānd dīṭṭhāi* (*dīṭṭhā + ī*), hast thou seen the bullock?*kī sikhlaēi, Gāmanā yār*, who taught thee, Gāman (my)
beloved?*apṇi bēi hōr dītṭēi*, thou didst swamp thine own boat.*usdā kamm kītōi*, hast thou done his work?*Accusative Case*—*marsāi* or *marsāū*, I will strike thee.*Dative Case*—*khār hōwi* (*hōwē + ī*), may there be health to thee, blessings
on thee.*kē hukm dhēōi*, what order was given to thee?*hatth bhann ghattṣāi*, I will break the hand for thee, I will
break thy hand.*taras na āeō*, did not pity come to thee?*kē nā hēvē* (for *hē + ē*), what name is to thee, what is thy
name?¹ A kind of *Dativus commodi*.

Second Person Plural.

Nominative Case—*kā māreānē* or *kā māreānihē*, by whom were you beaten, who beat you ?

Agent Case—*kisnū māreānē* or *māreānihē*, whom did you beat ?

kē ākheānihē, what did you say ?

dānd dīṭhānē (*dīṭhā + nē*), did you see the bullock ?

gā dīṭhinē (*dīṭhī + nē*), did you see the cow ?

chōrī kītīnē, did you commit theft ?

e gall rī sachch ē, jō ākhīnnhē (for *ākhī + ē + nihē*), this also is true, what you have said.

pūrē pūrē pattē usdē utṭhdē dassēnē, did you tell him all about his camel ?

Dative Case—I have not come across any instances of this case with verbs. It is common with nouns, as *kassīnihē*, is there fever to you, have you fever ?

Third Person Singular.

Nominative Case—*mā māreās*, he was struck by me, I struck him.

mārius yār, her lover beat her.

kītus mōṭā, he has made it fat.

jāteōs, he knew (intransitive verb).

Agent Case—*mūnū māreās* or *māreus*, he struck me.

puchchheos, he asked (transitive verb).

vachchhā jāeās, she has produced a male calf.

vachchhī jāīs, she has produced a female calf.

rupāiā dittāas, he gave a rupee.

rupāiē dittēis, he gave rupees.

kamm kītōs, has he done the work ?

Accusative Case—*marsāus*, I will beat him.

vañan dēōs or *dēis*, let him go.

Dative Case—*puttur jamāas* (*jammē + as*), a son is born to him.

dhī jamīis (*jammī + hē + is*), a daughter is born to him.

kassis (for *kass + hē + is*), he has fever.

pichchhā pittaldā hundis, to him the hinder part (i.e. his hinder part) is of brass.

Third Person Plural.

Nominative Case—*mā māreānē*, I beat them.

Agent Case—*mānū māreānē*, they beat me.

āpas vichch salāh kītīōnē, they agreed among themselves.

jīs rēlē zimī patṭīōnē, when they dug up the ground.

sārē pattē dassēnē, they told me all about (it).

Dative Case—*kassīnē* (for *kass + hē + nē*), fever is to them. They have fever.

Sometimes a double pronominal suffix is used as in *rupāiā dittēmus*, I gave a rupee to him. Compare the Kāshmirī *dyutmas*, I gave to him.

LAHNDĀ OF SHĀHPUR.

The above grammatical sketch describes the form of Lahndā spoken in the Doab of Shahpur. No version of the Parable of the Prodigal Son has been received from that tract, and as a specimen I gave a folktale taken from Sir James Wilson's Grammar. All the forms occurring in it are explained in the foregoing pages, but, if any difficulty is experienced in reading it, the text printed in Sir James Wilson's work, which has copious notes, can be consulted. Sir James Wilson's transliteration has been altered in the copy here given, so as to agree with the system of transliteration adopted in this Survey.

[No. 1.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

(Sir James Wilson, K.C.S.I.)

SHAHPUR DOAB.

Aglē vėlē Missardā hikk bātshāh āhā. Usdē trā puttar
In-the-former time of-Egypt one king was. Of-him three sons
 āhin. Khudādī marzī iñe āhī, o vaddā bimār hōeā. Tōrē
were. God's will thus was, he very sick became. Although
 hakimā usdā dārū dawā dil-nāl kitā, par usdā
by-the-physicians his medicine remedy heart-with was-done, but his
 bachnā nazir na āeā. Ōrik bātshāh dehārī dehārī āpnā
recovery (within)-sight not came. At-last by-the-king daily daily his-own
 ghaṭṭdā hāl vēkh-kē jāte-ōs, 'bachdā nāhā.'
of-failing the-condition seen-having it-was-known-by-him, 'recovering I-am-not.'
 Nālē mulkh-vichch rālā vēkh-kē āpnē trāhā puttrānū
Moreover the-country-in disturbance seen-having his-own the-three to-sons
 sadāe-ōs. Vatt unhānū ākhe-ōs, 'chhōrā hō, ajē
it-was-called-by-him. Then to-them it-was-said-by-him, 'boys O, as-yet
 tussī nikrē hō, te mērā hāl e vē. Mā marnā.
you young are, and my condition this is. I am-dying.
 Dushmanā e gall vēkh-kē mērē mulakhnū chavāhā pāsō
By-enemies this thing seen-having my to-country the-four on-sides
 ā vēhreā. Mānū tuhādā fikar ē. Mā nāhā
having-come it-is-surrounded. To-me of-you anxiety is. I am-not
 jāndā je mērē maraṇ-tō pichchhē tusādā kē hāl hōsī.
knowing that my death-from after your what condition will-be.
 Eh vēkh-kē mā ajj tusānū saddeā. Mērē māhl-vichch
This seen-having by-me today to-you it-was-called. My palace-in
 falānī jāghē hikk chōr-khānā vaddeādē vēlēdā baṇeā hōeā, te
a-certain in-place a secret-chamber ancestors' of-time made became, and
 us-vichch trā lāl pāe hōe-in. Lakkhā rupāīādē mulldē
it-in three rubies placed become-are. Lakhs of-rupees of-value
 ēhinn. Tussī unhānū lā-kē kithāī vakkhri jāh-te
they-are. You them taken-having somewhere other place-at
 chhapā rakkhō, jitthe tusā-thō sawā hōrī kahīnū khabar
concealed put, where you-from except other-even to-anyone knowledge

nā hōvē, mat, Khudā nā karē, bātshāhī tusādē kōlō
not may-be, lest, God not may-make(-it), the-kingdom of-you from
 khasī-vañē, te tusānũ rupāīādī lōṛ pawē, te tussī kahīdē
be-seized, and to-you of-money need may-fall, then you of-anyone
 muthāj nā hōō.' Bātshāhdeā puttrā āpnē piūdē ākhaṇ
dependent not may-become.' The-king's by-sons their-own father's saying
 mūjib trāhē lāl māhl vichchō kaddh-kē, us
according-to the-three rubies the-palace from-within taken-out-having, that
 shāhardē bāhir-vār hikk ujṛī-hōī jāh-vichch, jitthe lōkāḍā āvaṇ vaṇaṇ
of-city outside a deserted place-in, where of-people coming going
 ghaṭṭ āhā, vañ dabbē.
few was, having-gone they-were-buried.

Kinahā dehāreā-tō pichchhē bātshāh mar-gēā, bātshāhī dushmanā
Some days-from after the-king died, the-kingdom by-the-enemies
 khass-lāī, te bātshāhdē puttrānũ vakht pā-gēā. Jehrē vėlē
was-seized, and the-king's to-sons affliction fell. At-what time
 kharchō tang hōē, āpas vichch salāh
from-expenditure straitened they-became, themselves among consultation
 kitiō-nē, 'jehrē lāl piū asānũ dittē-āhin, unhānũ
was-made-by-them, 'what rubies by-the-father to-us given-were, them
 vēch-chhōrāhā, te kissē hōr mulkh-vichch vañ-kē āpnī hayātīdē
we-may-sell, and some other country-in gone-having our-own life's
 dehārē kaṭṭāhā.' Trāhī bhirā utthē gāē, jitthe lāl
days we-may-spend.' The-three brothers arose went, where the-rubies
 dabbē āhin. Jis vėlē zimi paṭṭiō-nē, dōē lāl
buried were. At-what time the-ground was-dug-up-by-them, only-two rubies
 nikhtē, te hikk nā laddhā. Vaddē hirān hōē, 'e
came-out, and one not was-got. Very perplexed they-became, 'this
 kē gall ē? Je kadāhā kōī chōr pāndā, tā iñ nā
what affair is? If ever any thief had-befallen, then thus not
 hōndā, je hikk chā-lā vāndā, te
it-would-have-happened, that one having-taken-up he-would-have-gone, and
 dōē pā-rēhndē. Bishakk assā trāhā-vichchō
the-two would-have-remained-as-they-are. Without-doubt us three-from-among
 kahīdī niyat māri-gāī-ē. Tusā-thō sawā hōr kahīdā
of-someone the-motive gone-wrong-is. You-from except other of-anyone
 eh kamm nahī. Chaṅgī gall e vē, je assī
this deed is-not. Good thing this is, that we
 kāzī kōl vañ-kē eh sārā hāl dasihā, te o asādā
the-Qāzī near gone-having this entire condition may-tell, and he our

faislā karē, te o mukaddama khutāē.' Sāreā eh gall
decision may-make, and he the-case may-finish.' By-all this thing
 manzūr kitī, te kāzī dhir turē.
approved was-made, and the-Qāzī direction they-went.

Rāh-vichch vāndeā-hōeā hikk ōthi unhānū mileā.
The-road-in by-them-going-become a camelman to-them was-met.

Unhā-kolō puchchhe-os, 'tussā idde kōi utth vāndā
Them-from-near it-was-asked-by-him, 'by-you in-this-direction any camel going
 dīṭhā?' Vaddē bhirā ākheā, 'Mīā, tērā utth kāṇā āhā?'
was-seen?' By-the-big brother it-was-said, 'Sir, thy camel one-eyed was?'

Os ākheā, 'jī-hā, mērā utth kāṇā āhā.' Vichkārē
By-him it-was-said, 'Sir-yes, my camel one-eyed was.' By-the-middle
 bhirā puchchheā je, 'utth utte sirkā laddeā-hōeā āhā?'
brother it-was-asked that, 'the-camel on vinegar loaded-become was?'

Os ākheā, 'hā-jī, e vī gall sachch ē, jō ākhī-innhē.
By-him it-was-said, 'yes-Sir, this also thing true is, which is-said-by-you.'

Nikrē ākheā, 'tērā utth lunddā bī āhā?' Os
By-the-youngest it-was-said, 'thy camel tailless also was?' By-him

ākheā, 'hā-jī, e gall vī sachch ē, jō ākhī-innhē.
it-was-said, 'yes-Sir, this thing also true is, which is-said-by-you.'

Huṇ dassō, mērā utth kidde gēā.' Trāhā bhirāwā hass-kē
Now show, my camel whither it-went.' By-the-three brothers laughed-having

ākheā je, 'assā tērā utth nahī dīṭhā. Asānū kehri khabar
it-was-said that, 'by-us thy camel not was-seen. To-us what news

ē, je kidde gēā?' Ōthi eh gall sun-kē
is, that whither it-went?' By-the-camelman this word heard-having

unhānū ākheā, 'vāh, vāh, tussī eh gall aṇab āhdē-ō.
to-them it-was-said, 'Wah, Wah, you this thing strange saying-you-are.

Mērā utth nahī dīṭhā, tā sārē pattē kīkuṇ dēndē-hō?
My camel not was-seen, then all tokens how giving-you-are?

Mērā utth zarūr tusādē kōl ē. Changgī gall e vē, mērā
My camel certainly of-you near is. Good thing this is, my

utth bhāwā dēhō, nahī-tā kāzī hōrādē kōl turhō.
camel back-again give, otherwise the-Qāzī of-His-Honour near come.'

Shāhzādeā ākheā, 'assī āp kāzī hōrā kōl
By-the-princes it-was-said, 'we ourselves the-Qāzī His-Honour near

vāndē-pāē-hā. Tū bī asādē nāl tur.
happen-to-be-going. Thou also of-us with come.'

Mukkdī gall, chārē kāzī hōrā kōl gāē.
Of-conclusion the-thing, the-four the-Qāzī His-Honour near went.

Pēhlō ōthī āpnā dāvā kāzī hōrā dassēā.
Firstly by-the-camelman his-own claim (to-)the-Qāzī His-Honour was-shown.

Kāzī hāl suṇ-kē shāhzādeā kōlō puchchheā,
By-the-Qāzī the-circumstances heard-having the-princes from-near it-was-asked,

‘tusādā kē jabāb ē?’ Shāhzādeā ākheā, ‘assā isdā
‘your what answer is?’ By-the-princes it-was-said, ‘by-us this-one’s

utth ukkā nahī dīṭhā. Zōrī asādē utte kūr baṇāndā ē.’
camel at-all not was-seen. Unjustly of-us upon lies making he-is.’

Ōthī kāzī hōrā ākheā, ‘garīb-parwar salāmat,
By-the-camelman (to-)the-Qāzī His-Honour it-was-said, ‘poor-cherisher hail,

eh kūr marēndē. Tussī unhā-thō puchchhō, sārē pattē mērē
these lies wielding-are. You them-from ask, all tokens my

utthdē dassē-nē ke nahī. Mur eh kiū mukardē?’
of-camel were-shown-by-them or not. Then these why denying-are?’

Kāzī ōthidā eh hāl suṇ-kē shāhzādeā
By-the-Qāzī of-the-camelman this circumstance heard-having the-princes

kōlō puchchheā. Shāhzādeā ākheā je, ‘bishakk
from-near it-was-asked. By-the-princes it-was-said that, ‘without-doubt

jīkun ōthī āhdā ē, sārē assā pattē dassē-in.’ Kāzī
as the-camelman saying is, all by-us tokens shown-are.’ By-the-Qāzī

ākheā je, ‘tussā isdā utth nahī dīṭhā, tā kivē
it-was-said that, ‘by-you of-this-one the-camel not was-seen, then how

usnī pūrē pūrē pattē usdē utthdē dassē-nē? Eh gall
to-him full full tokens his of-the-camel were-shown-by-you? This word

ajab ē.’ Vatt vaddē shāhzādē dhir mūh kar-kē
strange is.’ Then the-big prince’s direction face made-having

puchchheā, ‘tussī dassō je, eh kīkun tusānī malūm hōēā, je
it-was-asked, ‘you show that, this how to-you known became, that

utth kānā āhā?’ Shāhzādē ākheā, ‘is mūjib
the-camel one-eyed was?’ By-the-prince it-was-said, ‘(for-)this reason

mā jātā, je rāh utte mā dīṭhā āhā, hikk-ī
by-me it-was-known, that the-road on by-me seen it-was, one-only

pāsēdē pattar darakhtādē khādē-hōē malūm hōndē-āhin. Bas,
of-side the-leaves of-the-trees eaten-become evident becoming-were. Enough,

jāte-um je utth kānā āhā, nahī-tā dūē pāsēdē
it-was-known-by-me that the-camel one-eyed was, other-wise both of-sides

pattar khādē-hōē zarūr hōndē.’ Kāzī vichlē
leaves eaten-become certainly would-have-been.’ By-the-Qāzī the-middle

bhīnā kōlō puchchheā je, ‘tū kīkun āhnā (for āhdā-ē) je
brother from-near it-was-asked that, ‘thou how saying-art that

utte sirkā laddeā-hōeā ē ? ' Os ākheā, 'sirkedā
on(-the-camel) vinegar laden-become is ?' By-him it-was-said, 'vinegar's
 dastūr ē je zimī-te pawē, tā us jāhdī mittī ubbhir-āndā-ē.
custom is if the-ground-on it-fall, then that place's earth swelling-is.
 Rāh-vichch bahū jāghē dīttā-ē. Is gallō mā yakīn
The-road-in many in-a-place seen-it-is. This from-thing by-me certain
 kitā, je utth-te sirkā laddeā-hōeā-āhā.' Kāzī
it-was-made, that the-camel-on vinegar laden-become-was.' By-the-Qāzī
 nikrē bhirā-kōlō puchcheā, 'tā kīkū jātā
the-youngest brother-from-near it-was-asked, 'by-thee how was-it-known
 je utth lunddā ē ? ' Os ākheā, 'Kāzī-jī, eh dastūr
that the-camel tailless is ?' By-him it-was-said, 'Qāzī-Sir, this custom
 ē, jis vėlē utth zimī-te bāhē bhāwē uṭhiwē, us
is, at-what time a-camel the-ground-on sits (and)again arises, at-that
 vėlē zarūr āpnā pūchhul zimī-te marēndā-ē. Usdīā nishānīā
time certainly his-own tail the-ground-on striking-he-is. Of-it marks
 zimī-te lagg-vāndiān (for vāndiā-hin). Rāh-te bahū jāghē
the-ground-on are-made(-and)-remain. The-road-on many in-a-place
 mā dīttā je utthdē bāh (for bāhan) dīā sārīā nishānīā
by-me it-was-seen that the-camel's of-sitting all the-marks
 zimī-te mājūd in, par pūchhaldī nishānī zimī-te kōī nahī.
the-ground-on present are, but the-tail's mark the-ground-on any is-not.
 Is gallō mā jātā, utth lunddā ē.' Kāzī
This from-thing by-me it-was-known, the-camel tailless is.' By-the-Qāzī
 shāhzādeā dīā eh gallā suṇ-kē, unhādē akal te danāinū
of-the-princes these words heard-having, their intelligence and wisdom
 salāhe-os, te unhānū changgi izzat nāl āpnī jāh-te
were-praised-by-him, and them good honouring with his-own place-on
 lā-gēā.
he-took-away.

FREE TRANSLATION OF THE FOREGOING.

THE TALE OF THE PRINCES OF EGYPT.

In olden times there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, 'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, 'boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on four sides I am anxious about you. I do not know what will become of you after my death. Seeing this I

have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth *lākhs* of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying) 'how is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzī and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzī.

On the way a camelman met them. He asked them, 'have you seen a camel going this way?' The eldest brother said, 'Sir, was your camel blind of an eye?' He said, 'yes, Sir, my camel was blind of an eye.' The second brother asked, 'was there vinegar laden on the camel?' He said, 'yes, Sir, it is also true, as you have said.' The youngest said, 'was your camel also without a tail?' He said, 'yes, Sir, it is also true as you have said. Now tell me where has my camel gone?' The three brothers laughed and said, 'we have not seen your camel, so how do we know where it has gone?' The camelman hearing this said to them, 'indeed! You say a strange thing. If you have not seen my camel, then how is it that you describe it so perfectly? You certainly have it in your possession. You had better give me back my camel, or else come to the Qāzī.' The Princes said, 'we happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī heard his story and asked the Princes, 'what is your answer?' The Princes said, 'we never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzī, 'hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said, 'certainly, as the camelman says, we told him all about it.' The Qāzī said, 'if you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince, he asked, 'explain how you knew that the camel was blind of an eye.' The Prince said, 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten too.' The Qāzī asked the second brother, 'how do you say that vinegar was laden on the camel?' He said, 'usually if vinegar fall on the ground the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzī asked the youngest brother, 'how did you

know that the camel was without a tail ? ' He said, ' Sir Qāzī, usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground and its marks are left on the ground. On the way, I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.'

The Qāzī on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[The story ends here. Those who wish to know how the missing ruby was found are referred to Vol. IX, Pt. I, p. 442, of this Survey.]

THE LAHNDĀ OF JHANG-CUM-LYALLPUR.

Immediately to the south-east of Shahpur lies the District of Jhang, to the east of which lies the District of Lyallpur. These two will be treated in this Survey as one unit.¹ Except in a few minor points their dialects are the same as that of Shahpur. In Lyallpur the great canal colony has brought in over a million speakers of Pañjābī from other parts of the province, and these have given rise to a mixed dialect, half Pañjābī half Lahndā, which is spoken by over 48,000 people. The dialect of Lahndā generally spoken in the two districts is commonly known as 'Jaṭkī,' but a number of sub-dialects are recognised, as follows. In each case I give the estimated number of speakers, as based on the figures of the Census of 1891:—

Jaṭkī	.	.	.	.	.	.	.	.	.	.	.	254,224
'Pañjābī'	.	.	.	.	.	.	.	.	.	.	.	48,038
Jānglī	.	.	.	.	.	.	.	.	.	.	.	30,687
Chināwārī	.	.	.	.	.	.	.	.	.	.	.	73,479
Niswānī	.	.	.	.	.	.	.	.	.	.	.	9,432
Kāchhṛī	.	.	.	.	.	.	.	.	.	.	.	17,972
Thaḷōchhṛī	.	.	.	.	.	.	.	.	.	.	.	2,948
												<hr/>
TOTAL											.	436,780
												<hr/>

In the Census of 1911 the total number of speakers of Lahndā in Jhang District is given as 485,785, and in Lyallpur as 224,886; but the population of Jhang in 1891 was 436,841, while in 1911 the population of Jhang-cum-Lyallpur was 1,373,237. The enormous increase is due to the presence of immigrants to the Chenab Canal Colony. The figures are therefore incapable of comparison.

Of the above dialects, Jaṭkī is the general Lahndā spoken over the whole of both districts, except as noted below. 'Pañjābī' and Jānglī belong to Lyallpur. 'Pañjābī' is the mixed dialect already referred to. Jānglī is spoken by the nomad tribes who used to roam over the Jāngal Bār before the foundation of the Canal Colony, and who are now settled with definite rights. Chināwārī is spoken in Jhang on the banks of the Chinab, and is identical with Jaṭkī. It does not deserve separate mention. Regarding the pronunciation of the name, see p. 251. Niswānī, called after the Niswānā tribe, is spoken in the north of Jhang, while Kāchhṛī is spoken in the Kāchhī or alluvial country on the right bank of the Jehlam, between it and the Thaḷ or desert. It too belongs to Jhang. So does Thaḷōchhṛī which is the dialect of the Thaḷ itself, of which, however, only a small portion falls within the borders of the district. Thaḷōchhṛī differs somewhat from the other Jhang dialects, and will be considered in connexion with the Lahndā of Mianwali immediately to the west (see pp. 381, 393ff.). With the exception of Thaḷōchhṛī and the so-called Pañjābī all these dialects are practically the same. If we take 'Jaṭkī' as the standard dialect of the two districts I can trace no great difference between it and Niswānī, while Kāchhṛī and Jānglī differ only in a very few particulars in which they approach the dialect of Shahpur. I shall give full specimens of Jaṭkī-cum-Chināwārī, and short examples of Niswānī, Kāchhṛī, and Jānglī.

¹ Lyallpur was separated from Jhang in the year 1904, after the materials for this Survey had been collected.

A list of proverbs and saying, together with a collection of songs in the local dialect, will be found in Mr. Steedman's Settlement Report of Jhang District. A sequel to the story of Hīr and Rājhā in the Jhang dialect will be found on p. 287. It was placed at my disposal by Mr. Longworth Dames. The same gentleman has published other specimens of the Jhang dialect, viz. :—

DAMES, M. LONGWORTH,—*A Baker's Dozen of Catches from the Jhang District, Panjab.* (Thirteen songs, Text and Translation). *Indian Antiquary*, Vol. xxxvii (1908), p. 174.

ROSE, H. A.,—*A Ballad of the Sikh Wars (Communicated).* Taken down by Longworth Dames between Jhang and Chiniot, with Introduction by the Editor. (Text and Translation). *Indian Antiquary*, Vol. xxxviii (1909), p. 33.

The following are the main points in which I have found that the Lahndā of Jhang and Lyallpur differs from that of Shahpur.

In Pronunciation, the verb 'go' seems to be universally pronounced *vanj*, and not *vañ* or *vany* as we usually hear in Shahpur. The cerebral *ḷ* does not occur in any of the specimens.

In the **Declension** of nouns, the oblique form of *peō* or *piō*, a father, is *piō*, not *piū* as in Shahpur. The use of *āpnē* for *āpnēā* in *āpnē-majūrā-vichvū*, from among thine own servants, is an instance of borrowing from Pañjābī or Hindōstānī.

In **Pronouns** note the contracted form *uddā* for *ohdā* or *usdā*, of him. The word for 'what?' is *kī*, not *kē*.

In the **Verb Substantive** we have *āī* or *hāī*, not *āhā*, he was; and *hāin*, not *āhin*, they were.

In the **Active Verb**, the first person singular of the present subjunctive of verbs whose roots end in *ā* ends in *ī*. Thus, *khivāī*, I may give to eat; *piwāī*, I may give to drink; *sadāī*, I may be called. Other verbs take the form in *ā*, as in Shahpur. Thus, *wanjā*, I may go; *ākhā*, I may say.

The past participle usually ends in *iā* or *iyā*, not *eā*. Thus, *ākhiyā*, said; *giyā*, he went; *piyā*, fallen. This is probably a matter of spelling, not of pronunciation.

The respectful imperative is used in the first person in the words *bahwiye*, let us sit; *kariye*, let us make; *khāwiye*, let us eat; *piwiye*, let us drink.

Irregular forms are the curious *ditrā* (as well as *dittā*), he gave, and *niklīr*, having emerged.

The first specimen of the principal form of Lahndā spoken in Jhang is a version of the Parable of the Prodigal Son. It came in two copies, one as a specimen of the so-called 'Jaṭkī' and the other as a specimen of Chināwarī. The two copies were word for word the same, and it was reported at the time that the dialects were identical.

[No. 2.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP

LAHNDĀ OR WESTERN PAŅJĀBĪ.

SO-CALLED JAṬKĪ DIALECT.

(DISTRICT JHANG.)

SPECIMEN I.

Hikk shakhsdō dōē puttar hāin. Unhā-vichū naddhē-puttar
One of-person two sons were. Them-from-among by-the-younger-son
 piōnū ākhiyā ki, 'jehrā māl mērē-hissadā hē, oh mānū
to-the-father it-was-said that, 'what property of-my-share is, that to-me
 wand dē.' Taddan piō usnū wand-kē dē-dittā. Atē
dividing give.' Then by-the-father to-him divided-having it-was-given. And
 us-chhōtē-puttar sārā māl akatthā kar-liyā, tē dūr kissē-
by-that-small-son all the-property in-one-place was-made, and far to-a-certain-
 mulakhnū wag-giyā. Ōthē wanj-kē āpnā māl kharāb
country he-went-away. There gone-having his-own property destroyed
 kar-ditt-us. Jehrē-vēlē oh sārā māl āpnā khā-pi-
was-made-by-him. At-what-time he all the-property his-own eating-drinking-
 chukkiā, us-vēlē waddā kāl pā-giyā, tē oh bhukkhā hō-giyā; tē
finished, at-that-time a-great famine fell, and he hungry became; and
 hikk waddē-ādmī-kōl wanj khalō-rēhā. Us ohnū hukkam
one great-man-near going he-standing-remained. By-him to-him order
 ditrā jō, 'tū wāhī-vich wanj-kē sūr charā-liy-ā.'
was-given that, 'thou cultivation-in gone-having swine graze-(and-)bring(-home).'
 Tē usdā dil mangiyā jū, 'jehrē chhillar sūr khāndē-hin,
And of-him the-heart desired that, 'what husks the-swine eating-are,
 oh mā vī khāwā; kiū-jū oh bhukkh-nāl piyā-mardā-āi. Tē
those I also may-eat; 'why-that he hunger-with fallen-dying-was. And
 usnū kōi nāhī dēndā. Us-vēlē usnū hōsh āi-us
to-him anyone not used-to-give. At-that-time to-him senses came-to-him
 jū, 'mērē-piōdē-kōl bahū-sārē majūr hin, tē oh unhānū rōṭī
that, 'of-my-father-near very-many servants are, and he to-them bread
 dēndā-hē. Mā usdē-kōl wanjā, tē ākhā jū, "mā tērā tē
giving-is. I of-him-near may-go, and I-may-say that, "by-me of-thee and
 Khudādā gunāh kitā-hē, tē mā is-lākdā nāhī rēhiā jū tērā
of-God sin done-is, and I of-this-likeness not remained that thy

puttur sadāī. Tū mănū āpnē-majūrā-vichū gin." Taddan
 son I-may-be-called. Thou me thine-own-servants-from-among count." Then
 oh piōdē-wal ṭur-piyā; ajjan oh durēdē hāi jū
 he of-the-father-towards started; still he at-a-distance was that
 piō usnū dīṭhā, tē bhajj-kē hādē-nāl
 by-the-father to-him it-was-seen, and un-having of-bosom-with
 chā-lāi-os, tē usnū chūmiy-os. Puttar
 it-was-up-and-applied-by-him, and to-him it-was-kissed-by-him. By-the-son
 usnū ākhiyā jū, 'mā tērā tē Khudādā kasūr kitā-hē, mā
 to-him it-was-said that, 'by-me of-thee and of-God fault done-is, I
 is-lāk nāhī jū tērā puttur sadāī.' Piō āpnē-
 this-like am-not that thy son I-may-be-called.' By-the-father to-his-own-
 naukrānū ākhiyā, 'changē changē isnū kaprē pawāō, hōr
 servants it-was-said, 'good good to-this-one clothes put-ye-on, and
 mundrī hatthē dēō, juttī pairē pawāō, hōr assī ral-mil
 a-ring on-the-hand give-ye, shoe on-the-foot put-ye-on, and we together
 bahwiye, khushī kariyē, khāwiye, piwiye jū eh mērā
 may-sit, happiness may-make, may-eat, may-drink, that this my
 puttur mar-giyā-hāi, tē hun jī-piyā-hē; kharī-piyā-hāi, tē
 son dying-gone-was, and now living-fallen-is; being-lost-fallen-was, and
 hun labbh-piyā-hē.
 now being-found-fallen-is.'

Uddā waddā puttur khētī-wal giyā-hōyā-hāi. Jehrē-vēlē
 His great son the-field-towards gone-become-was. At-what-time
 ghardē-nērē āyā, gāwan-tē-nāchandā awāj sunī-hus.
 of-the-house-near he-came, of-singing-and-dancing the-sound was-heard-by-him.
 Tē naukrā-kōlū puchehi-us ki, 'eh ki
 And the-servants-from-near it-was-asked-by-him that, 'this what
 piyā-hōndā-hē?' Unhā ākhiyā jū, 'tērā bhirā āyā-hē; tērē-piō
 happening-is?' By-them it-was-said that, 'thy brother come-is; by-thy-father
 waddī khushī kīti-hē; kiū-jū usnū changā-bhalā dīṭhā-hi-s.'
 great happiness made-is; why-that to-him safe-(and-)sound seen-he-is-by-him.'
 Usdē-bhirānū ghārat āi, tē dil na mangi-us jū,
 To-his-brother jealousy came, and his-heart not wished-for-him that,
 'andar wanjā.' Piō ohdā bāhir niklī-āyā, tē puttarnū
 'within I-may-go.' The-father of-him outside emerging-came, and to-the-son
 manāi-us. Puttar piōnū ākhiyā jū, 'mā tērī
 it-was-remonstrated-by-him. By-the-son to-the-father it-was-said that, 'I thy
khidmat karēndā-hā, hōr kadi vī tērē-ākhē bar-khilāf nāhī
 service doing-am, and ever even (of-)thy-word against not

kītā; tē mǎnũ hikk bakkṛidā kann vī nahī dittā,
it-was-done; and to-me one of-a-she-goat the-ear (sic) even not was-given,
 jō mǎ āpnā-yārā-tē-dōstānũ khiwāĩ piwāĩ. Tē
that I to-my-own-lovers-and-friends may-give-to-eat may-give-to-drink. And
 jaddan tērā eh puttur āyā, jā tērā māl kanjṛānũ khiwā-
when thy this son came, by-whom thy property to-harlots given-to-eat-
 piwā-dittā-hē, tā itṛiyā khushiyā manāiyā-hin.' Piō
given-to-drink-given-is, by-thee so-much happinesses celebrated-are.' By-the-father
 usnũ ākhiyā jũ, 'tũ sadā mērē-kōl rēhēndā-hē, hōr
to-him it-was-said that, 'thou always of-me-near remaining-art, and
 jō kujjh mērā hē, sō tērā hē. Tānũ khushī karnā atē
what anything mine is, that thine is. To-thee happiness making and
khush hōwanā hāī, kiũ-jũ tērā bhirā mar-giyā-hāī, tē
happy becoming was(-proper), why-that thy brother dying-gone-was, and
 hun jī-piyā-hē; kharī-piyā-hāī, tē hun labbh-piyā-hē.'
now living-fallen-is; being-lost-fallen-was, and now being-found-fallen-is.'

I am indebted for the following folk-tale to Mr. M. Longworth Dames. It was recorded by him as told by a Jhang Zamindār in 1884-85. The narrator was a Musalmān, and the text is full of Persian words. It also well illustrates the mixed character of the Jhang dialect, which, while in the main a form of Lahndā, also uses Pañjābī, and even Hindōstānī, idioms.

Examples of the employment of Hindōstānī forms are *kuchchh* as well as *kujh*, anything, something; *ādmīyō* as well as *ādmīyā*, the oblique plural of *ādmī*, a man; *hū*, I am, as well as *hā*; *hai*, he is, as well as *hē*; *hai*, they are, as well as *han*; *labbhō*, instead of *labbhā*, I may take; *dēvē*, we may give.

We may also draw attention to the frequent employment of a single, instead of a double letter, as in *hik* for *hikk*, one; *tusā* for *tussā*, you. These may, however, be mere varieties of spelling, dependent on the personal equation of the writer. Of more importance is the entire absence of the cerebral *ḷ*.

The declension of nouns and pronouns (with the exception of the occasional use of Hindōstānī forms) closely agrees with that current in the Lahndā of the Shahpur Doab and need not be dealt with further.

The conjugation of verbs is also, in the main, the same as that of the Shahpur Doab, but there are a few variations from the standard type.

The following forms of the verb substantive occur:—

	PRESENT.		PAST.	
	Sing.	Plur.	Sing.	Plur.
1	<i>hā</i>	.....	<i>hā-om</i> (Shahpur <i>āhus</i>)	.....
2	<i>hai</i> (Shahpur <i>hē</i>)	.....	.....	.....
3	<i>hē</i>	<i>han</i> (Shahpur <i>hin</i>)	<i>hā</i> (fem. <i>hāt</i>) (Shahpur <i>āhā</i> , fem. <i>āhī</i>)	<i>hāi</i> or <i>hāin</i> (Shahpur <i>āhin</i>)

In the phrase *tainū Jhang Syāl-vich pohunchā-dēwnī-hāi*, we shall cause you to reach (lit. with regard to you it is to be caused to reach) Jhang Syāl, *dēwnī-hāi* seems to be used for *dēwnā-hē*, but the true explanation of the clause is not clear to me. In *āiyā-āi*, he came (to my great-grandfather), *āi* is used instead of *hā*, as in the preceding specimen.

The old present of active verbs (in the Specimen always used as a present subjunctive) closely follows the Shahpur Dōāb dialect. We have *vanjā*, I may go; *lagyāwā*, I may apply; *dēwā*, I may give; *chāhē*, (if) thou wish; *milē*, thou mayest meet; but *ākhī* (not *ākhē*), (if) thou say; *pohunchāiyō*, you may cause to arrive. The first person plural of roots ending in *ā* ends in *hī*, not *hā*. Thus, *dassāhī*, we may show. In the preceding specimen it ends in *ī*, not *hī*.

In the future, also, the first person plural generally ends in *hĩ*, but once in *hā*. There are also minor irregularities in the other persons. Thus, *āsā* (not *āusā*), I shall come; *dēsā*, I shall give; *rahsĩ*, thou wilt remain; *āsĩ*, thou wilt come (Shahpur has *āsē*); *farmāēsĩ*, he will command; *bakhsēsĩ*, he will give; but *hōsĩ*, (my age) will be; *pohunchēsāhĩ*, we shall arrive; *ṭursāhĩ*, we shall go; *āsāhā* (not *-hĩ*), we shall come; *hōsan*, they will be (Shahpur *-sin*); *vēsīn*, he will go (honorific plural).

The verbal noun in *nā*, often appears as a future passive participle, equivalent to the Latin participle in *-endus*. Thus, *hajj karnī-hē*, the *hajj* is to be done, (I) must (or will) do the *hajj*; *akkhiā hēt karnī*, (your) eyes are to be closed, close your eyes; *sanēhā dēwnā*, an affectionate message is to be given. It is sometimes employed impersonally, and the termination is then nasalised, which is a relic of the old neuter gender. Thus, *vanjnā*, it is to be gone (by you), you must (or will) go, *eundum*; *vanjnā-hē*, it is to be gone (by us), we shall go.

Amongst stray forms we may note the pronominal suffix in *kītē-nā*, I made, and the causal root *khiwā*, give to eat.

The loves of Hir and Rājāhā, the Indian Hero and Leander, form the basis of a well-known legend current throughout the Panjab, and have been narrated in many forms, especially in the famous poem of Wāris Shāh. The tale is a tragedy. Although the love of the hero and heroine was illicit and ended disastrously, they are celebrated throughout the Panjab as the types of constant lovers. When the intrigue was discovered Hir (the heroine) was murdered by her relations. After her body had been placed in the tomb, but before it was closed, Rājāhā appeared, and, entering it alive, was buried with her. Mr. Dames has discovered a sequel to this story current both in Baluchistan and in Jhang, which resuscitates the lovers, and places them alive again and happy together in an unknown island somewhere near Arabia. The Balochī version has been published,¹ and the Jhang one is now, I believe, printed for the first time.

It may be explained that Hir's home was in the Muzaffargarh District. Her tomb, however, is in the Jhang District, not far from the civil station, in an old bed of the Chinab. This is the *Rōza* mentioned in the specimen.

As the specimen is of considerable length, I have not overloaded it with an inter-linear translation. Most of it is very easy, and the free translation by Mr. Dames ought to remove any difficulties which may appear.

¹ See Colonel Sir Richard Temple's *Legends of the Punjab*, ii, 177ff. Much of the above remarks have been taken therefrom.

[No. 3.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SO-CALLED 'JATKĪ' DIALECT.

DISTRICT JHANG.

(M. Longworth Dames, Esq.)

SPECIMEN II.

ĀSHIK SACHCHĒ NAHĪ MARDE.

Maĩ yād rakhtā-hā, jō mēri umar us vėlē chaudah pandrah varhiyādi hui, jō hik ādmī musāfir chālīh paintālīh varhiyādā, hāji ākhidā-hā, mērē dādā-buzurg Hāfiz Aḥmad (‘afā’lāhu ‘anhu)dē kōl āiyā-āi. Us eh kissa kar-sunāiyā, jō:—

Maĩ ās-pās mulk Chachh-Hazārēdē rahnēwālā hā; gharō wāstē guzarnē-hajj-khāna-Ka’ba-kē turā. Turdā, turdā, turdā, jahāj-utē charā. Takdir Khudādē nāl samundar-vich oh jahāj kisē marāh tōtē tōtē hōyā. Irāda Haqq-pākdē nāl maĩ hik takhta lakṛi-utē rah-giyā, nahī ma’lūm kitnē dinhānū pichchhē takdiran kināra-utē kisē jagah vanj-pohunchā. Maĩ bhukkhā trahāyā māndā hāom. Kujh turan-phirandē āsang nāhē, hayāt-i bāki hāi. Patr darakhtā ate jhar darakhtā vī khā-kē kujh tākat jadā āi, uchchē uchchē pahārā ate darakhtā-tē char-kē wasō ābādī dhūdhā-vēkhda-hāom. Kitnē hik wahā-tō pichchhē hik jāhtē phūsē majjhdī dīṭhī. Maĩ jātā ki eh nishānī ābādīdī ma’lūm hōndī-hai. Pher man-vich ākhda-hāom ki jangal vich bhī ākhde-han, jō gāi majjhī hōndīā-han, iho jithē vichār dil-vich āndī-hāi. Tadā bhī usdī khurīdī nishānnū vēkhda hik jāh-tē vanj-pohutthā jō duddh kharidā-hā, ate chauphēr darakht ghātē chhā-wālī jangali, jinhādā mainū nā bhī nahī āndā ate kadī dīṭhā bhī nahī, uthē jamē hōi-hāi. Hik darakht vādā paṛā hā ukāhdā, jō usdī maddh-wālī lakṛiyō purānī hōndī khōr (ya’nē wāngō dhōldī) khālī hāi. Maĩ us-vich var-kē (is dar-kōlō, jō lōkā-dī zabānī sunā-hōyā-hā ki rāshak o jā-vich hōndē-han, ate ādmiyōnū phad-phad-kē khāndē-han) luk-chhip-kē, dardā dardā baiṭhā.

Tā, jō dīnh lahandā vėlā hōyā, us vėlē awāz vājhlī (ya’nē baīsrī)dā maĩ sunyā, aur dīṭhā ki hik shakhs sahrī kālī idhar baīsrī vagindā-huā jangal valō āndā-hē. Usdē pichchhē majjhī āndiyā-han. Eh tamāshā jadā maĩ dīṭhā dil-vich āpnē-āp ākhyā ki, ‘Khudā jānē eh kōn hē ate keā tamāshā hē?’ Us jagah-tē oh ādmī ā-kē bah-rahā, majjhī bhī usdī chauphēr bah-rahā. Thōrī gharī pichchhō hik māi, sāvā, sarhā, kapṛā kitā-huā, ate matth-tē kandh kadhyā-huā, kuchchh khānā rōṭī nayā pakāiyā-hōiyā, sar-tē chāiyā-hōiyā, usdē kōl ā-baiṭhī. Gal-khath hik-dūi nāl āpat-vich kīṭī, vat rōṭī kadh-kē usnū dīṭī.

Jis velē rōṭi khāwan lagā, us velē us māi ākhyā ki, 'Miā Rājha, hik musāfir tusāḍi mulkdā assā-thi paṛhānā hē. Pahlē rōṭi khiwā pichchhē āp khā.' Oh bōlyā ki, 'kithē hē?' Māi Hīr akhyā ki, 'tū bulā, oh ā-vēsīn.' Miā Rājha awāz dittā ki, 'Āo musāfir, ā. Chhip nahī.' Māi jāta ki jō asāḍi mulk Chach Hazārē-vich Hīr-Rājha ākhidī-hāī, ate unhāḍi ishkdī gāwan gāndī-hāī, shāyad eh ādmī hōsan. Māi dilō khush hō-kē unhāḍi taraf āiyā. Unhā mērā hāl-ahwāl puchchhiyā. Māi kar-sunāiyā. Oh khush hōē, rōṭi ate duddh mainū dittā. Māi khādhā, pitā, ate uthāī rahā-kītē-nā.

Pichchhē unhā ākhyā ki, 'tū ithē rahsī, yā ki kadhāī vanjñā hē?' Māi ākhyā ki, 'gharū tā māi niyat hajj khāna-Ka'badē wāstē āiyā-hā. Hun jō māi rāh kisidā sōhā neh hō, ate na kōi kharch bakhā mērē kōl hē, māi kithē vanjñā?' Oh has-has-kē ākhan lagē ki, 'assā bhī hajj khāna-Ka'badī karnī-hē. Jē tū chāhē, tainū bhī āpnē nāl lē-dassāhī.' Māi rāzī ate khush hōyā, ate itnī gall puchchhi ki, 'ithō khāna-Ka'ba kitnā dūr padh hē?' Unhā ākhyā ki, 'ṭurē trai sau kitnē kōh padh hē.' Māi puchchhiyā ki, 'padh yhū hē, kadā pohunchēsāhī?' Pher unhā ākhyā ki, 'tū fikr na kari-vanj, sāī.' Hukm Rabbde nāl māi chup kar-rahā. Jadā chann Hajjdā charyā us diharē māi ākhyā ki, 'tusā ākhdē-hō ithō khāna-Ka'ba trai sau kitnē kōh hē. Kadā ṭursāhī?' Pher unhā ākhyā, 'tainū kēhā fikr hē? Assā-bhī-nū vanjñā hē.'

Jadā oh dīn khās Hajjdā āiyā unhā mainū puchchhiyā ki, 'tū pher asāḍē nāl ithē āsī, yā uthē rahsī?' Māi ākhyā ki, 'uthē tusāḍē kōl āsā.' Unhā ākhyā ki, 'jis wakt ahkām Hajjdē jō han, jadā sabb pūrē-pūrē kar-rahē, tadā assānū fulān pahārī utē milē, ki āpnē nāl tainū assā uthē lē-āsāhā.' Pher ākhyā ki, 'hatth assānū napā ate akkhiā hēt karnī.' Māi hāth pakarāiyā aur akkhiā hētyā. Thōrī dēr vichō unhā ākhyā ki, 'akkh khōl.' Jadā māi akkh khōlī, tadā dīṭhā ki hazārā ādmī us jāh-tē khalōtē tasbihā, phēr rahē-han, zikr Khudā karēndē-han. Māi unhā-thō puchchhiyā ki, 'eh keā hō-rahā-hē? ate kōn jā hē?' Unhā ākhyā, 'eh ādmī sabb Musalmān han, aur eh Hajjdā makān hē. Tū ahkām hajjdē, jō han, bajā-liyā.' Us wakt phir sabab ikatṭhā ate bhīr ādmiyādē mai-tū chhip-gai. Dō diharē māi uthē rahā, aur ādmiyā āpnē dēsiyānū, jō mai-thō hik varihō aggē hajjnū āē-huē hāī, milyā, hāl ahwāl puchchhiyā, ākhyā. Dil-vich māi jāta ki oh ādmī Hīr o Rājha dōhī walī mard Khudādē han. Hōwē tā unhādē ḍhūḍh kar-kē labbhō, ate bāki umar unhādē khidmat-vich lagyāwā. Jehrā āpnā nishān unhā chōī pahārīdā dassyā-hā, usnū ḍhūḍhā. Oh dōī uthē baiṭhē dīṭhē. Māi khush hōyā ate shukrāna Khudā(jalla wa 'alā)-dā kitā. Unhā mainū sunjātā ate āpnē kōl sadyā, ākhyā ki, 'hun fārigh hō-rahā-hāī?' Māi ākhyā, 'ḍhillā hō-rahā-hū.' Phir mērā hatth pakar-kē, usī tarah ākhyā ki, 'akkhiā būṭ.' Thōrī dēr-tō pichchhē, jadā akkh khōlī, usī jāh utē pohunchā.

Isi tarah kitni muddat panj chhih mahinē khwāh vadh-gadh unhāḍi khidmat maī rahā. Khāwan wāstē kadī rōṭi kadī chāwal-duddh hōndī-hāi. Rahā hik diharē khīyāl bāl-bachcha-ghardā mērē dil-vich āiyā, na rahi-sakkā. Bē-ikhtiyār rōwan lagā. Unhā mai-thō puchchhyā ki, 'tū kyū rōndā-haī?' Maī pahlē tō sharmāyā, pher, jadā unhā wat wat puchchhyā, tadā maī ākhyā ki, 'mainū ghar-bār, bāl-bachcha, dōst, bēli, yād āi-haī, rōndā-hū.' Unhā hik-dūinū ākhyā ki, 'watandī muhabbat har hīknū hōndī-hē, tō sachāhī jē tū ākhī, tainū pohunchā-dēvē.' Us vėlē maī ākhyā, 'jē tusā mainū pohunchāiyō, tō mērī chāh hē.' Us vėlē Māi Hir ākhyā ki, 'tainū Jhang Syāl-vich pohunchā-dēwnī hāī. Ē-par tū uthē asāḍi zabānī is jādē raisnū asāḍā sanēhā dēwnā ki, "Māi Hir te Miā Rājha jindē-han, muē nahī, ate tusā unhādē hakk-vich bad-kammā na hōū, ki oh burē nahī. Usi tarah majjhī Miā Rājha charāindā-hē, ate Māi Hir usdē-pās rahndī-hē. Tusādē utē hārī, gharibī, ate miskini dē-guzardē-han, tusā mērē makān-iddati ā-kē janāb Khudāwand-, Karīm Rahim, -sē duā mangō. Khudā tusādē duā kabūl farmāēsī, tusānū khushi, āsāish, wa daulatmandī bakhsbēsi." ' Maī arz kitā ki, 'jēthā maī us shahr Jhang Syāl-vich jindā-jind pohutthā-hā, 'in-shā 'llāh ta'ālā, zarūr zarūr unhādē-kōl, ya'nē rais Jhang Syāldē-kōl, sārā hāl ākh-dēsā.' Tadā Māi Hir Miā Rājha mērā hatth pakar-kē ākhyā ki, 'akkhī būṭi.' Maī akkh būṭi. Thōṛī char-tō picchhē unhā ākhyā ki, 'akkh khōl.' Maī jadā akkh khōli, tadā dinh-lāhan taraf rōza Māi Hirdā, jō hik darakht janddā vaddā hē, āpnū usdē talē dītthā.

Kujh char maī uthē baiṭhā-rahā, rōza Māi Hir val ṭur-kar pohutthā, usdē mujāwirā-kolō puchchhyā ki, 'eh rōza kisdā hē?' Unhā ākhyā ki, 'eh rōza Māi Hir Syāldā hē.' Trai char diharē hōē-han ki maī us makān utē masjidde-vich ṭahrā-hū. Puchchhdē puchchhdē tusādā nāw ma'lūm hōyā, ki tusā buzurg, vaddī umrdē ālam-fāzil, hāfiz kurān-majīd o asnād-kadīmī, Syālā rais is jādē hōwē. Ākhī Māi Hirdī zabānī rūbarū rais Jhang Syāl sanēhā dēwanā-hē. Jēkar tusā mainū āpnē-nāl lē-vanjō, tū maī āpnī zabānī unhādā sanēhā, jēthā mainū Māi Hir āpnī zabānī ākhyā, maī unhānū ākh-dēwā.

Us wakt Māi Sāhiba Khān Sāhib Muhammad Ismail Khān Rais Bahādur Jhangdē jindī-hāi. Oh ādnī Hājī hamrāh mērē dādā Sāhib Hāfiz Ahmad (ghafrū 'llāhi 'alaihi) ate maī bhī (jō us wakt mērī umr chaudah pandrah varihyādi hōsī) ghar Khān Sāhibdē giyā, ate khidmat Māi Sāhibadī bāhar pardadē oh Hājī shakhs baiṭhā, ate sab hakikat jō bayān kīti-gai-hē, zabānī āpnē ākh-sunāi. Usnū dō diharē Māi Sāhiba ṭahrāyā, aur kujh kharch rāh bhī dītthā. Pher oh Hājī ṭur-giyā. Maī yād rakhtā-hā ki Māi Sāhib unhā diharīyā-vich makān, jis-utē Rōza nām-zad Māi Hirdī hē, ki jumarāt hamēsha āwan vanjan kitā.

FREE TRANSLATION OF THE FOREGOING.

TRUE LOVERS DO NOT DIE.

I remember when I was fourteen or fifteen years old that a traveller of about forty or forty-five years, said to be a Hājī, came to my great-grandfather Ḥāfiẓ Aḥmad (God efface from him (his sins)) and told this tale—

I am a native of the country round Chachh Hazāra (evidently a mistake of the writer for Takht Hazāra) and left my home to make the pilgrimage to the house of the Ka'aba: travelling and travelling I mounted on a ship. By God's decree this ship was knocked to pieces in a certain place, and as God willed I was left on a plank; I cannot say how many days after by chance I arrived at a place on shore. I was hungry, thirsty, and weary, and there was no strength in me for moving or wandering, bare life was left me. I ate the leaves and berries of trees, and when I had recovered some strength I climbed the highest hills and trees, and searched for signs of habitation and cultivation. After I had looked for some time I saw a place with tracks of buffaloes, and I perceived signs of cultivation. Then I said in my mind that in the jungle where female buffaloes are found there will be consideration in the heart. I examined the prints of their feet and arrived at a place where milk was set to curdle and all around were thick shady wild trees, of which I do not know the name, and which I have never seen, all collected there. There was one tall tamarisk tree, the middle wood of which, when it becomes old, is hollow like a drum. I got into this through fear, as I had heard from people that there were demons (*rāshak*) in that place who keep catching and eating men; and hiding myself sat there in terror.

Then when the time of sunset came, at that time I heard the sound of a pipe, and I saw a man wearing a black waistcloth and playing on the pipe coming from the direction of the jungle, and the buffaloes following behind him. When I saw this sight I said to myself: 'God knows who this is, and what appearance it is.' Coming to that place the man sat down, and the buffaloes all sat down round him. After a little while a woman, wearing light-coloured (*sāwā*, lit. green¹) and neat clothes and a line drawn on her forehead came carrying on her head some food and bread newly-baked, and sat down by him. They both embraced each other and then she brought out the food and gave it to him.

As soon as he began to eat the woman said, 'Miā Rājāhā, there is a traveller from your country come to stay with us, first give him to eat, and then eat yourself.' He said, 'where is he?' Hīr said, 'call, and he will come.' Miā Rājāhā called, 'come, traveller, do not hide!' I then perceived, as in my country of Takht Hazāra Hīr and Rājāhā are spoken of and they sing songs of their love, that perhaps these persons were they, and being glad in my heart I came towards them. They asked my news and I told them. They were pleased and gave me bread and milk, and I ate and drank and they made me rest there.

Afterwards they said, 'will you stay here, or have you anywhere to go?' I replied, 'I came from my home with the intention of making the pilgrimage to the House of the Ka'aba, but now, as I know nothing of the road and have no money left with me, where can I go?' They laughed and laughed and began to say, 'we too have to go on the Hajj

¹ The garments of Paradise are said to be green.—G. A. G.

to the House of the Ka'aba; if you wish we will take you with us and show you the way.' I was pleased and rejoiced and asked so much as 'how far is the House of the Ka'aba from here?' They said, 'you go about three hundred kōs.' I said, 'if it is so far, how shall I get there?' Again they said, 'don't be anxious, Sir.' By God's will I kept silent. When the moon of the Hajj arrived, that day I said: 'you say the House of the Ka'aba is about three hundred kōs from here. When shall we start?' They said: 'what anxiety have you? we have to go too.'

When the exact day of the Hajj came they asked me, 'will you come back here with us, or stay there?' I said, 'I will come with you.' They said, 'when the orders for the Hajj have been all fulfilled, then meet us on a certain hill, and we will take you back here with us,' and again they said, 'take hold of our hands and shut your eyes.' I seized their hands and closed my eyes. In a little while they said, 'open your eyes.' When I opened my eyes I saw thousands of men standing in that place, telling their beads and reciting God's names. I asked them (*i.e.* Hīr and Rājāhā), 'what is happening? and what place is this?' They replied, 'these are all Musalmāns, and this is the place of the Hajj. You have fulfilled your orders to perform the Hajj.' At that time by reason of the assembly and crowd of men they became hidden from me. I stayed there two days, and met men of my own country who had gone on the pilgrimage a year before me, and asked and gave the news. In my heart I knew that these two persons, Hīr and Rājāhā, were saints of God, and determined to search for them and find them, and spend my whole life in their service. I sought for the hill-defile that they had described to me, and saw them both sitting there. I rejoiced and thanked God (glorious and exalted). They recognized me and called me to them and said, 'are you now at liberty?' I replied, 'I am now idle.' Then seizing my hands they said in the same way, 'shut your eyes.' When after a little while I opened my eyes I was back in the same place as at first.

In this way I passed a space of five or six months pleasantly in their service, and had sometimes bread and sometimes rice and milk to eat. One day the thought of my children and home came into my mind. I could not bear it and involuntarily began to weep. They asked me why I wept. At first I was ashamed, but when they asked me again and again, I said, 'I have remembered my home, my children, my friends and familiars, so I weep.' They said one to the other, 'everyone loves his own country, so if you truly say so we will convey you there.' Then I said, 'if you will take me there, it is my desire.' Then Hīr said, 'it is necessary to take you to Jhang of the Syāls, and there you must give my affectionate message in my own words to the Chief of that place, as follows: "Māi Hīr and Miā Rājāhā are living, not dead, and do not you act evilly with regard to their rights, for they are not wicked. Miā Rājāhā grazes the buffaloes as of old, and Māi Hīr lives with him. Distress, poverty, and misery be upon you unless you go to my shrine and there pray to the Lord, the Merciful and Compassionate. God will accept your prayers and bestow on you joy, ease, and wealth."' I then said, 'should I arrive alive at that town of Jhang-Syāl, please God Almighty, I will most certainly tell them, the Chiefs of Jhang, all the circumstances. Then Hīr and Rājāhā took me by the hands saying, 'close your eyes.' I did so and in a little while they said, 'open your eyes.' I opened them and saw myself under a large *Jand* tree to the west of Māi Hīr's tomb.

A short time I sat there and then setting out I arrived at Māi Hīr's shrine and asked the custodians of the shrine, 'whose tomb is this?' They said, 'this is the tomb of Māi Hīr the Syāl.' I stayed three or four days in the mosque at that place, and then by asking I learnt your name, that you are a man of position, of great age, a scholar and protector of the Blessed Qur'ān and the old laws, and a Chief of the Syāls of this place. I must deliver the message delivered by Māi Hīr in her own words to the Chief of the Jhang Syāls, so if you will take me with you, then I will in my language repeat the message as Māi Hīr said it to me in her own words.

At that time the Mother of Khān Ṣāhib Muḥammad Isma'īl Khān Bahādur, Chief of Jhang, was living, and my grandfather Ḥāfiẓ Aḥmad (God's pardon on him) and I (being at that time fourteen or fifteen years old) went to the Khān-Ṣāhib's house with that Hāji, and he sat outside the lady's purdah and told all the facts which have been narrated in his own language. The Māi-Ṣāhiba kept him there two days, and gave him money for his journey; and then the Hāji went away. I can remember that the Māi-Ṣāhiba used always every Thursday to go to the building famed as Māi Hīr's Rōza.

NISWĀNĪ OF JHANG.

This so-called dialect is spoken in the north of Jhang District and is named after the Niswānās who inhabit that part. It scarcely differs from the ordinary 'Jaṭkī' of the district, as will be seen from the following short section of a version of the Parable of the Prodigal Son. The only real difference is the use of an oblique form in *ē* for words ending in consonants such as *hikk*, oblique *hikkē*, one; *jan*, oblique *janē*, a man. This points to North-Eastern Lahndā and especially the Pōṭhwārī of Jhelum and Rawalpindī, where this oblique form is the rule. We may also note *unhñ*, to him.

[No. 4.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

NISWĀNĪ DIALECT.

(DISTRICT JHANG.)

Hikkē-janēdē dōē puttar hāin. Unhñ vichō nīkrē-puttar
Of-one-man two sons were. Them from-among by-the-younger-son
 piōnñ ākhiā, 'mērē-bhāgēdā dhōr-dhappa anjh-kar-dē.'
to-the-father it-was-said, 'of-my-share cattle-property separating-give.'
 Taddan us unhñ dhōr-dhappa wand-ditt-us.
Then by-him to-him the-cattle-property dividing-was-given-by-him.
 Kinhñ-dihārñā-pichchhō āpnā dhōr-dhappa lē-kē kisi-thāh
Some-days-after his-own cattle-property taken-having a-certain-place
 vāndā rēhā. Uthē jā-kē bhārñā-kammā-vich jān-kīt-us.
going he-remained. There gone-having evil-works-in it-was-wasted-by-him.
 Jaddan wanjā-chukiā, taddan us-mulakh-vich kār pā-gēā.
When it-was-caused-to-go-completely, then that-country-in a-famine fell.
 Uh garīb hō-gēā, atē hikk-raisdē-kōr gēā. Us usnñ
He poor became, and of-a-leading-man-near he-went. By-him as-to-him
 āpnī-niāñ-vich sūr charāwan ghallīā, atē usdē-dil ahā ke
his-own-fields-in swine to-feed it-was-sent, and (in-)his-heart it-was that
 uh unhñ-chhilā-dē-nāl āpnā dēdh bharsī, kiñ-jñ unhñ kōi
he those-husks-with his-own belly he-will-fill, why-that (i.e. because) to-him anyone
 na dēndā-ahā.
not giving-was.

KĀCHHRĪ OF JHANG.

Kāchhrī is said to be the dialect of the Kāchhī or alluvial land on the west bank of the river Jhelum. In this district it is a very small tract, and has immediately to its west the *Thal* or desert of Shahpur and Mianwali. The dialect only differs from the ordinary language of Jhang in being, as might be expected, nearer to the standard of Shahpur. Thus while 'they were' is *hāin* in Jhang proper, in the Kāchhī it is *āhan*, and in Shahpur *āhin*.

A few lines of a version of the Parable of the Prodigal Son in Kāchhrī will show this.

[No. 5.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNĀ OR WESTERN PAŃJĀBĪ.

KĀCHHRĪ DIALECT.

(DISTRICT JHANG.)

Hikk-shakhsdē	dōē	puttar	āhan.	Unhā-vichhō	naḍdhē
<i>Of-a-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
piōnū	ākhiā,	'piō,	jehṛā	hissa	māldā
<i>to-the-father</i>	<i>it-was-said,</i>	<i>'father,</i>	<i>what</i>	<i>share</i>	<i>of-property</i>
uh	mānū	wand-dē.'	Taddan	us	unhānū
<i>that</i>	<i>to-me</i>	<i>dividing-give.'</i>	<i>Then</i>	<i>by-him</i>	<i>to-them</i>
wand-dittā.	Thōṛē (sic)	dihāriā	piechhō	naḍdhē-puttar	
<i>dividing-was-given.</i>	<i>A-few</i>	<i>days</i>	<i>from-after</i>	<i>by-the-younger-son</i>	
māl	akatthā	kar-kē	hikk-dūr-mulakhnū	tur-gēā,	tē
<i>the-property</i>	<i>together</i>	<i>made-having</i>	<i>to-a-far-country</i>	<i>it-was-gone-away,</i>	<i>and</i>
uthē	māl	āpnā	mandē-kammā-vich	wanjā-ditt-us.	Jaddan
<i>there</i>	<i>the-property</i>	<i>his-own</i>	<i>bad-acts-in</i>	<i>was-caused to-go-by-him.</i>	<i>When</i>
sārā	kharach-kar	bāiṭhā	us-mulakh-vich	waddā	kāl
<i>all</i>	<i>expended-having</i>	<i>he-sat</i>	<i>in-that-country</i>	<i>a-great</i>	<i>famine</i>
garīb	hōan	lagā.	Taddan	us-mulakh-dē	hikk-waddē-ādmīdē-kōl
<i>poor</i>	<i>to-be</i>	<i>began.</i>	<i>Then</i>	<i>of-that-country</i>	<i>of-a-great-man-near</i>
rēhā.	Us	usnū	āpnā-wāhiā-dē-vich	mirhō	charāwan
<i>he-remained.</i>	<i>By-him</i>	<i>as-to-him</i>	<i>of-his-own-fields-in</i>	<i>swine</i>	<i>to-feed it-was-sent.</i>
Uthē	uddā	dil	mangiā	jō,	'sūrādē
<i>There</i>	<i>his</i>	<i>heart</i>	<i>asked</i>	<i>that,</i>	<i>'of-the-swine</i>
khāwā,	tē	ḍiddh	bharā,'	kiū-jū	usnū
<i>may-eat,</i>	<i>and</i>	<i>belly</i>	<i>may-fill,'</i>	<i>why-that</i>	<i>to-him</i>
				<i>anyone</i>	<i>not</i>
				<i>used-to-give.</i>	

JĀŅGLĪ OF LYALLPUR.

Another so-called Jhang-Lyallpur dialect is JāŅglī, spoken by the nomads of the tracts known as the 'Jāngal Bār.' It differs little from the ordinary 'Jatki' of the district as will be seen from the following short extract. Like Kāchhri, when it differs, it agrees with the standard of Shahpur.

[No. 6.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŅJĀBĪ.

JĀŅGLĪ DIALECT.

(DISTRICT LYALLPUR.)

Hik-kas-ādmīdē dōē puttār āhan. Jāhrā lāhōrā puttār āhā,
Of-one-person-man two sons were. Who the-younger son was,
 us piōnū ākhiā jū, 'māl-rijak jāhrā hē, mānū
by-him to-the-father it-was-said that, 'goods-chattels what are, to-me
 mērē-bhāgēdā wandh dē.' Lāhōrē māl wandh-kē
of-my-share dividing give.' By-the-younger the-property divided-having
 lē-liā. Uh pardēsū tūr-geā, tē māl
was-taken. He to-a-foreign-land departed, and the-property
 mandē-kammā-vich gāwā-ditt-us. Jaddan khā-pī-kē,
bad-deeds-in was-caused-to-go-by-him. When eaten-drunk-having,
 tē wanjā-wunjū-kē nang-bharang hō-geā, us-mulakh-vich
and caused-to-go-and-the-like-having naked-and-the-like he-became, that-country-in
 waddā kāl pā-geā. Taddan uh hik-kas-waddē-admīdē-kōl wanj
a-great famine fell. Then he of-one-person-great-man-near going
 rēhiā. Us usnū āpneā-ayaṛādē-vich mirhō charāwan-wāstē
remained. By-him as-for-him of-his-own-flocks-in swine feeding-for
 ghalli-us. Usdā dil mangiā jō, 'maī dāhdhā bhukkhā hā,
it-was-sent-by-him. His heart desired that, 'I very hungry am,
 mirhōādē jūthē chhillar khāwā, kiū-jū mērā
of-the-swine the-refuse husks I-may-eat, why-that (i.e. in-order-that) my
 dhiḍḍh bharīwē.
belly may-be-filled.'

LAHNDĀ OF MONTGOMERY.

The conventional line separating Pañjābī from Lahndā divides the district of Montgomery into two equal parts. In the eastern, *i.e.* roughly corresponding to the Tahsils of Pakpattan and Dipalpur, the language has been classed as Pañjābī, while in the western, *i.e.* Tahsils Montgomery and Gugera, it has been classed as Lahndā. The Lahndā of Montgomery is not very incorrect. Here and there we come across a Pañjābī idiom, but these are few in number. It is practically the same as the Lahndā of Lyallpur and Jhang, with similar irregularities, such as *puttar* for *puttur*, son; *āhē* for *āhin*, they were, and so forth. A few lines of the local version of the Parable of the Prodigal Son will suffice as a specimen. A glossary of many of the agricultural terms used forms an Appendix to Mr. Purser's Settlement Report of the District.

[No. 7.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

(DISTRICT MONTGOMERY.)

Hikk-bandēdē	dōē	puttar	āhē.	Ohnā-vichchō	nikrē-puttar
<i>Of-one-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger-son</i>
ākhiā,	‘ pūā,	merā	bhāgā	jhuggēdā	mānū dūē-nālō
<i>it-was-said,</i>	<i>‘ O-father,</i>	<i>my</i>	<i>share</i>	<i>of-the-property</i>	<i>to-me the-second-from</i>
wand-dē.’		Peō-nē		dōā-puttrānū	jhuggā
<i>divide(-and)-give.’</i>		<i>The-father-by</i>		<i>to-the-two-sons</i>	<i>the-property</i>
wand-dittā.		Thōrē-dēh-pichchhō		nikrā	puttar usdā sārā
<i>was-divided(-and)-given.</i>		<i>A-few-days-after</i>		<i>the-younger</i>	<i>son his all</i>
māl	ikaṭṭhā	kar-kē	kisē-mulakhnū	wag-giā,	tē oṭhē
<i>goods</i>	<i>together</i>	<i>made-having</i>	<i>to-a-certain-country</i>	<i>went-away,</i>	<i>and there</i>
jā-kē	os	āpnā	sārā	māl	bhāriā-kammā-vichch
<i>gone-having</i>	<i>by-him</i>	<i>his-own</i>	<i>all</i>	<i>property</i>	<i>bad-deeds-in</i>
					<i>was-wasted.</i>

LAHNDĀ OF GUJRANWALA.

The conventional line adopted in this Survey as the boundary between Pañjābī and Lahndā runs north and south through the heart of the District of Gujranwala. It commences in the north at Ramnagar on the Chinab and extends to the common junction of the Lahore, Gujranwala, Lyallpur, and Montgomery Districts in the south. The tract to the east of this line, in which Pañjābī is spoken, occupies about two-thirds of the area of the district. In the remaining third, to the west of the line, Lahndā is spoken. This western third part of the district is mostly uncultivated upland known (as elsewhere) as the *Bār*. The inhabitants who are for the most part descendants of the nomad tribes that have roamed at will over this tract with their cattle and families for centuries, have only settled down to agriculture within the last generation or two, and have not yet abandoned their predatory traditions. The language of this tract is locally known as Bārdī Bōlī, and it is estimated that it is spoken by 275,000 people, the total population of the district in 1891 being 690,169. Since then it has largely increased owing to the reclamation of waste land by the Chenab Canal, and in 1911 the total population was 923,419. The estimate of 275,000 speakers of Bārdī Bōlī was made in the year 1897.

Bārdī Bōlī is practically the same as that of Jhang-cum-Lyallpur, as the following short specimen will show. It is, perhaps, slightly more inclined to agree with the Pañjābī spoken to its east. Note that the nominative singular of the word for 'son' is *puttur*, not *puttar*.

[No. 8.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

BĀRDĪ BŌLĪ.

(DISTRICT GUJRANWALA.)

Hikki-bandēdē dōē puttar āhē. Unhā-vichō nikkē-puttar
Of-one-man two sons were. Them-from-among by-the-younger-son
 āpnē-piōnū ākhiyā 'piō, mānū jāēdāt-vichō jītnā
to-his-own-father it-was-said, 'father, to-me the-property-from-in what-much
 mōrā hissa āōndā-ē, utnā dē-chā.' Piō āpnī
my share coming-is, so-much give-up(-to-me). By-the-father his-own
 jāēdāt unānū vaṇḍ-ditti. Ajē bāhlē dēhi nahī hōē, jō
property to-them dividing-was-given. Still many days not became, that
 nikkā puttur habbā jāēdāt akatṭhī kar-kē pardēsū
the-younger son all property together made-having to-a-far-country
 ṭur-giyā, tē uthē luchpanē-vich habbō-kujh gawā-chhaddhiyā.
departed, and there debauchery-in every-thing was-wasted-and-left.
 Jehrē-vēlē habbā gawā-bāthā, us-vēlē us-dēs-vich waddō
At-what-time all having-wasted-he-sat, at-that-time that-country-in a-great
 kāl pā-giyā. Eh ān-muthāj hōēā, tē us-dēsdē
famine fell-down. He poverty-stricken became, and of-that-country
 hikkī-bandē-nāl jā-rihā. Us-bandē ūnū āpnī-ā-pālī-ā-vich
a-man-with going-he-remained. By-that-man as-for-him his-own-fields-in
 hiyū charāwiṇ ghalliyā. Ehdā dil karēndā-āhā jō, 'dhiḍ
swine to-feed it-was-sent. Of-him the-heart doing-was that, 'the-belly
 unā-chhillrā-nāl bhar-liyā, jehrē sūr chagil-kē saṭ-ghaṭ-dē-han ;
those-husks-with I-may-fill, which the-swine food-defiled-having abandoning-are ;
 par oh-bhī ūnū kōī nāhō dēndā.
but that-even to-him anyone not used-to-give.

LAHNDĀ OF GUJRAT.

North of the District of Gujranwala lies the District of Gujrat. The conventional line between Lahndā and Pañjābī commences in the latter at the south end of the Pabbī range of hills, and crosses the district nearly due south to the town of Ramnagar on the Chinab. Everything spoken to the east of this line has been dealt with under the head of Pañjābī.

The Pabbī range runs obliquely across the north-west of the district, its northern end being near the town of Bhimber, and its southern end some thirty miles distant on the Jhelum. This range thus cuts off the north-western corner of the district which is mainly inhabited by Poṭhwārī speaking Chibhī. The language of the rest of the district to the west of the conventional line, *i.e.* of the *Bār* and of the South-Western *Hīṭhār* or Lowlands of the Phaliā Tahsil, is a form of Lahndā, locally known as '*Jaṭātardī Bōlī*,' or as '*Bārdī Bōlī*.'

This dialect is the same as that of West Gujranwala and of Jhang-cum-Lyallpur, as will be evident from the following short specimen. As elsewhere in the Lahndā tract the Future is formed with *s*, as in *uṭhsā*, I will arise; *jāsā*, I will go; *ākhsā*, I will say, in a part of the Parable not here printed.

As in the Niswānī of Jhang there are occasional instances of masculine nouns ending in a consonant making an oblique form in *ē*, as in *mālē-riḥchō*, from in the property. This is due to the influence of the Poṭhwārī of Jhelum immediately to the west.

[No. 9.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

JAṬĀTARDĪ BŌLĪ.

(DISTRICT GUJRAT.)

Hikkē-jaṇēdē dō puttār hāē, tē unhā-vichchō nikrē
Of-one-man two sons were, and them-from-among by-the-younger
 piūnū ākhiyā, 'piū, jē-kujh mā'ē-vichchō mērā hissā
to-th -father it-was-said, 'father, whatever the-property-from-in my share
 āundā-hai, ō mānū dē.' Tē os unhā-vichch māl-rijak
coming-is, that to-me give.' And by-him them-among property-provisions
 wand-dittā. Tē thōriā-dihāriā lag-giyā, nikrē apnā habbō-kujh
was-divided. And a-few-days passed, by-the-younger his-own everything
 akatthā kar-liyā, tē durāddēdē lōg-vichch tur-giyā, tē ōthai
together was-made, and of-distance a-country-in he-departed, and there
 apnā habbō-kujh bhāriā-kammā-vichch wanjā
his-own everything evil-deeds-in having-caused-to-go
 chhad-di-us. Jit-vēlē har shai wanjā-bāthā,
was-squandered-by-him. At-what-time every thing was-wasted,
 us-lōg waddā kāl pā-giyā, tē ō ājat (for Arabic hājat)
(in-)that-country a-great famine fell, and he poor
 hō-giyā; tē ō us-mulkdē hikk-aprādē-kōl jā rihā, tē
became; and he of-that-country of-a-rich-man-near having-gone remained, and
 os ohnū apnī-niā-vichch ōhdē chagāwan ghalliyā. Tē
by-him as-for-him his-own-home-fields-in swine to-feed it-was-sent. And
 obdā dil wag-piyā jē, 'mā bhī eh chhillō khā-lawā jehriā
his heart flowed that, 'I also these husks may-eat-up which
 ōhdē khāndē-āhē.' Tē ohnū kōi kujh dēndā nāh.
the-swine eating-were.' And to-him anyone anything used-to-give not.

MŪLTĀNĪ OF MULTAN.

The language of the Multan District may be taken as the standard form of the Mūltānī dialect of Lahndā. For the purposes of this Survey, out of a population which in 1891 amounted to 632,930, there were 531,828 speakers of Mūltānī. In 1911 the figures were 814,871 and 763,388. The only other language spoken by a considerable number of people was Standard Pañjābī, which in 1891 was the vernacular of 87,102 Sikh settlers on the area irrigated by the Sidhmai Canal. In 1911, the number of speakers of Pañjābī recorded in Multan was 31,753. Mr. O'Brien's well-known *Glossary* (see list of authorities) is based on this form of Lahndā.

The following are the principal points in which the Mūltānī of the Multan District and of the neighbouring District of Muzaffargarh differs from the Lahndā of Shahpur. The remarks are nearly all based on Sir James Wilson's edition of Mr. O'Brien's Mūltānī Glossary :—

NOUNS.—Gender.—As in Shahpur, a few masculine adjectives are rendered emphatic by the addition of *ō*. In Mūltānī this *ō* becomes *ā* in the feminine. Thus :—

Masculine.	Feminine.
<i>sabbhō</i> , all	<i>sabbhā</i> .
<i>hikkō</i> , only one	<i>hikkā</i> .
<i>īhō</i> , this very	<i>īhā</i> .
<i>ūhō</i> , that very	<i>ūhā</i> .

Declension.—Towards the west, especially in Muzaffargarh, nouns of the second declension, which in Shahpur have nominatives ending in a consonant preceded by the vowel *u* (which becomes *a* in the oblique form), have *a*, not *u*, also in the nominative singular. This affects the epenthetic change in a preceding syllable, described on pp. 250ff. Thus, *kukkar* (not *kukkuṛ*), a cock; *vāhar* (not *vāhuṛ* or *vāhar*), a young bull. It follows that in these cases the oblique singular and the nominative plural are the same as the nominative singular. Thus, *kukkar-kū*, to a cock; *vāhar*, young bulls.

In other respects the oblique singular and the nominative and oblique plural are formed as in Shahpur. Thus :—

Declension.	Nom. Sing.	Obl. Sing.	Nom. Plur.	Obl. Plur.
1. (masc.)	<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā</i> .
2. (masc.)	<i>kukkur</i> (<i>kukkar</i>), a cock	<i>kukkar</i>	<i>kukkar</i>	<i>kukkarā</i> .
3. (masc.)	<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharā</i> .
4. (fem.)	<i>dhī</i> , a daughter	<i>dhī</i>	<i>dhīā</i>	<i>dhīā</i> .
5. (fem.)	<i>akkh</i> , an eye	<i>akkh</i>	<i>akkhī</i>	<i>akkhī</i> .
6. (fem.)	<i>hañh</i> , a tear	<i>hañh</i>	<i>hañhī</i>	<i>hañhī</i> .

Some nouns, which in Shahpur Lahndā belong to the fourth declension, belong to the fifth in Mūltānī. Thus, in Shahpur, *bhāṇ*, a sister, plural *bhāṇā*; Mūltānī, *bhēṇ*, a sister, plural *bhēṇī*. In Mūltānī, *dhī*, a daughter, may optionally have *dhīrī* for its nominative plural. This latter agrees with the form used in the Dardic languages.

In Muzaffargarh, however, the oblique plural of the first four declensions ends in *ē*; thus, *ghōṛē*, *kukkrē*, *gharē*, *dhīē*. In the fifth and sixth declensions, it is unchanged. Thus, *akkhī*, *hañhī*.

The other organic cases, as in Shahpur, are the Agent, the Locative, the Ablative, and the Vocative. The Agent is always the same as the Oblique form.

In the first declension the locative is formed, in the singular, by changing the final *ā* to *ē*, and is hence the same as the oblique form. Thus, *vēlā*, time, locative *vēlē*; *Tibbā*, at Tibbā; *Lōdhrē*, at Lōdhrā. There do not seem to be any examples of the locative plural in this declension. In the second declension, the locative singular is formed as in Shahpur. Thus, *ōṛukk*, end; *ōṛikk*, at last; *Bakkhir*, at Bakkhur; *shāhur*, a village, *shāhir*, in the village. I have not come across any instance of the locative plural in this declension. In the third declension, the locative singular, like the oblique singular, is the same as the nominative. Thus, *ghar*, in the house; *hatth*, in the hand. It does not take *ē* as it does optionally in Shahpur. In the plural *ē* is added, as in *gharē*, in the houses; *undē hatthē*, in his hands; *ḍū pāhrē*, at two watches (*pāhar*), at noon. Nouns of the feminine declensions either remain unchanged or take *ī* or *ī* as the locative termination. Thus, *rāt* or *rātī*, at night; *zabānī*, by word of mouth; *haṭṭī*, in the shop.

The organic ablative ends in *ō* or *ū*. Thus, *tallō*, from below; *aggō*, from in front; *uttū*, from above.

The Vocative Singular in the case of masculine nouns, is formed by adding *ā* to the oblique form. E.g. *ē sachcheā Rabbā*, O true God; *pōtrā*, O son. Feminine nouns sometimes add *ē* to the nominative, as in *ghōṛīē*, O mare. In the plural, the Vocative always ends in *o* or *wō*, as in *pōtrō*, O sons; *ghōṛēō*, O horses; *ghōṛīō*, O mares; *bhirāwō*, O brothers.

The inorganic cases are formed as follows :—

The genitive termination is *dā*, etc., as in Shahpur.

So also, the inorganic Locative is formed by adding *vich* or *ich*, and the inorganic Ablative by adding *thū*.

The Dative postposition, however, is *kū* or *kū*, not the termination *nū*. Thus, *ghōṛē-kū*, to the horse.

Adjectives.—Adjectives (excluding numerals) are treated as in Shahpur, and call for no remarks.

Numerals.—As will be seen from the List of Words on pp. 412ff. the cardinals differ slightly, following Thaḷī in changing *d* to *ḍ*. Thus, Mūltānī and Thaḷī *ḍū*, Shahpur *dōē*, two; Mūltānī and Thaḷī *ḍāh*, Shahpur *dāh*, ten.

The Oblique and Intensive numerals also slightly differ as compared with Shahpur. They are as follows :—

MŪLTĀNĪ.				SHAHPUR.			
		Intensive.				Intensive.	
Nom.	Obl.	Nom.	Obl.	Nom.	Obl.	Nom.	Obl.
<i>ḍū</i>	<i>ḍōā</i> , two	<i>ḍāhē</i>	<i>ḍōhā</i> , both	<i>dōē</i>	<i>dōā</i>	<i>dōhē</i>	<i>dōhā</i> .
<i>trāe</i>	<i>trāā</i> , three	<i>trāē</i>	<i>trāā</i> , all three	<i>trā</i>	<i>trāā</i>	<i>trāē</i>	<i>trāhā</i> .
<i>chār</i>	<i>chāā</i> , four	<i>chārē</i>	<i>chawāhā</i> , all four	<i>chār</i>	<i>chāā</i>	<i>chārē</i>	<i>chawāhā</i> ā.
<i>pañ</i>	<i>pañē</i> , five	<i>pañē</i>	<i>pañā</i> , all five	<i>pañ</i>	<i>pañā</i>	<i>pañē</i>	<i>pañā</i> .
<i>ḍāh</i>	<i>ḍāhā</i> , ten	<i>ḍāhē</i>	<i>ḍāhā</i> , all ten	<i>dāh</i>	<i>dāhā</i>	<i>dāhē</i>	<i>dāhā</i> .

The Ordinals also differ slightly. Thus :—

Mūltānī.	Shahpur.
<i>pāihlā</i>	<i>pēhlā</i> , first.
<i>ḍūjhā</i>	<i>ḍūjā</i> , second.
<i>trījā</i>	<i>tījā</i> , third.
<i>chāthā</i>	<i>chāthā</i> , fourth.
<i>pañwā</i>	<i>pañwā</i> , fifth.
<i>chhēwā</i>	<i>chhēwā</i> , sixth.
<i>sattwā</i>	<i>sattwā</i> , seventh.

Pronouns.—The declension of the first two personal pronouns differs slightly. It is briefly as follows :—

<i>mā, mī, I</i>	<i>tū, thou.</i>
<i>mā, mī, (Agent case)</i>	<i>tī, tū, (Agent case).</i>
<i>mēḍā, mādā, of me, my</i>	<i>tēḍā, tūḍā, of thee, thy.</i>
<i>mē-kū, mā-kū, to me</i>	<i>tē-kū, tū-kū, to thee.</i>
<i>assā, we</i>	<i>tussā, you.</i>
<i>assā, (Agent case)</i>	<i>tussā, (Agent case).</i>
<i>assāḍā, sāḍā, of us, our</i>	<i>tussāḍā, tuhāḍā, of you, your.</i>
<i>assā-kū, sā-kū, to us</i>	<i>tussā-kū, tuhā-kū, to you.</i>

Similarly, the Demonstrative pronouns, and pronouns of the Third Person are :—

<i>ē, this, he, she, it</i>	<i>ō, that, he, she, that.</i>
<i>ī, (Agent case)</i>	<i>ū, (Agent case).</i>
<i>īndā, of this, his, etc.</i>	<i>ūndā, of that, his, etc.</i>
<i>ī-kū, to this, etc.</i>	<i>ū-kū, to that, etc.</i>
<i>ē, these, they</i>	<i>ō, those, they.</i>
<i>inhā, (Agent case)</i>	<i>unhā, (Agent case).</i>
<i>inhāḍā, of these, their</i>	<i>unhāḍā, of those, their.</i>
<i>inhā-kū, to these, to them</i>	<i>unhā-kū, to those, to them.</i>

The pronominal suffixes agree, with one exception, with Shahpur Lahndā. In Shahpur, *nē* or *nihē* is employed for the 2nd and *nē* for the 3rd person plural. In Mūltānī, *nē* is confined to the 3rd person plural. Thus we have :—

Shahpur, <i>kisnū māreā-nē,</i>	} whom did you beat ?
Mūltānī, <i>kū-kū māreā-hivvē,</i>	
Shahpur, <i>kē nā-nē,</i>	} what is your name ?
Mūltānī, <i>keā nā-hivvē,</i>	
Shahpur, <i>kehā shāhur-nihē,</i>	} which is your village ?
Mūltānī, <i>kerhā shāhur-hivvē,</i>	
Shahpur, <i>kassī-nihē,</i>	} have you fever ?
Mūltānī, <i>marōḥ-hivvē,</i>	

The relative pronoun is *jō*, or *jerhā*, who ; not *jehā*, as in Shahpur. Its oblique form is *jā* or *jerhē*.

The Interrogative Pronouns are :—

(a) *Kaun*, who? Obl. sing. *kē*; Nom. plur. *kaun*; Obl. plur. *kinhā* or *kinhi*.

(b) *Keā* or *chā*, what? Obl. sing. *kitt*; plural, as usual, wanting.

The animate Indefinite Pronoun is *kōi*, anyone, someone. In the nominative singular it has a feminine *kāi* or *kāi*. The oblique singular is *kāhē* or *kāihē*. The nom. plur. is *kēi* or *kāi*, some; obl. *kināhē*. 'Anything' is *kujjh*, which does not change in declension.

VERBS.—Auxiliary Verbs and Verbs Substantive.

The present tense of the verb substantive closely agrees with that of Shahpur, except that there does not appear to be any emphatic form (Shahpur *āhā*, etc.). The only other points of difference are that the first person plural is *hai* or *ai*, and that the third person plural may be *han* as well as *hin*. The third person plural, when combined with a preceding word ending in a vowel becomes *ān*, not *ān*, *ēn*, or *in*, as in Shahpur. Thus, *tēḍiā kitliā ghōṛiān* (for *ghōṛiā-han*); how many mares have you?

The past tense differs from that of Shahpur, viz. :—

Singular.	Plural.
1. <i>ham</i> , <i>hāum</i> , <i>hāim</i> , <i>hāus</i>	<i>lāsē</i> .
2. <i>hāvē</i> , <i>hāē</i>	<i>hāvē</i> .
3. <i>hā</i> , fem. <i>hāi</i>	<i>hāin</i> , <i>āhin</i> .

Except in the 3rd person singular, the feminine is the same as the masculine. In Bahawalpur and Muzaffargarh, *han* or *hin* means 'they were' as well as 'they are.'

The negative verb substantive also differs from that of Shahpur. It runs as follows :—

Present—'I am not,' etc.

Singular.	Plural.
1. <i>nīmhi</i>	<i>nīhsē</i> , <i>nissē</i> .
2. <i>nīhvi</i> , <i>nēhi</i>	<i>nīhvē</i> , <i>nēhē</i> .
3. <i>nīhsī</i> , <i>nāih</i> , <i>nahi</i>	<i>ninnhē</i> , <i>nēhn</i> .

Past—'I was not,' etc.

Singular.	Plural.
1. <i>nāhim</i> , <i>nāhis</i>	<i>nāhsē</i> .
2. <i>nāhē</i>	<i>nāhvē</i> .
3. <i>nāhā</i>	<i>nāhin</i> .

The person in the case of these verbs may refer to any case. Thus, *nīmhi* may mean 'I am not,' or 'is not by me,' or 'is not to me.' E.g.—

nīmhi gēā, I am not gone.

nīmhi ḍitthā, by me it was not seen—I have not seen it.

ajan hukm nīmhi ḍhēā, no order has yet been given to me.

To signify 'become,' two roots, viz. *hō* and *thi*, are used. The following are examples of their forms :—

<i>hō</i>	<i>thi</i> .
<i>hōnā</i>	<i>thiunā</i> , existence.
<i>hōwan</i>	<i>thiwan</i> , to be.
<i>hōndā</i>	<i>thindā</i> , being, becoming.

<i>hōeā</i>	<i>thēā</i> , been, become.
<i>hō</i>	<i>thī</i> , be, become (imperative).
<i>hōwē</i>	<i>thīwē</i> . he may be, he may become.
<i>hōsī</i>	<i>thīsī</i> , he will be, he will become.

The Active Verb.—The conjugation of the active verb is almost the same as in Shahpur.

The Present Participle is formed as in Shahpur, except that in a few cases, owing to the root being different in form, the resultant participle is different too. Thus, Shahpur *sāī*, sleep, makes *sāīndā*, but Mūltānī *samm*, sleep, makes *sammā*. The irregular present participles are :—

Root.	Present Participle.
<i>ḍēkh</i> , see	<i>ḍēhā</i> .
<i>ākḥ</i> , say	<i>āhā</i> .
<i>cañ</i> , go	<i>vāndā</i> .
<i>pā</i> , lie	<i>pāndā</i> .
<i>pā</i> , put	<i>pāndā</i> .

Note that the root for 'see' is *ḍekh* (with a cerebral *ḍ*), as in the Shahpur Thal, not *vēkh*, as in the Shahpur Doab.

The Past Participle also closely follows that of Shahpur. We may, however, note the following irregularities which depart more or less from that standard :—

Root.	Past Participle.
<i>mar</i> , die	<i>mōeā</i> or <i>mōā</i> .
<i>thī</i> , become	<i>thēā</i> .
<i>ḍahī</i> , be given	<i>ḍhēā</i> .
<i>bāh</i> , sit	<i>bāīthā</i> , <i>bēthā</i> .
<i>ḍēkh</i> , see	<i>ḍīthā</i> .
<i>vass</i> , rain	<i>vuṭthā</i> .
<i>vēh</i> , be ploughed	<i>vuṛhā</i> .
<i>kar</i> , do	<i>kītā</i> , <i>kittā</i> .
<i>khar</i> , stand	<i>kharōtā</i> .
<i>pānch</i> , arrive	<i>pāhtā</i> .
<i>pī</i> , drink	<i>pītā</i> .
<i>pīch</i> , be watered }	
<i>suñāṇ</i> , recognise	<i>suñātā</i> .
<i>dhā</i> , bathe	<i>dhāntā</i> .
<i>ḍē</i> , give	<i>ḍittā</i> .
<i>jō</i> , yoke	<i>juttā</i> .
<i>līm</i> , plaster	<i>littā</i> .
<i>samm</i> , sleep	<i>suttā</i> .
<i>nikkal</i> , come out	<i>nikatthā</i> .
<i>rāh</i> , sow	<i>rādhā</i> .
<i>ghinn</i> , take	<i>giddhā</i> .
<i>gunnh</i> , plait, knead	<i>guhādhā</i> .
<i>kumā</i> , wither	<i>kumāṇā</i> .

In the east of Multān the Infinitive is formed, as in Shahpur, by adding *un* to the root, and is then declined as a noun of the second declension, with an oblique form singular in *an*. In the west, however, especially in Muzaffargarh, the nominative (as in the case of the nouns of the second declension) ends in *an*, not *un*.

The Verbal Noun is formed exactly as in Shahpur by adding *nā*, *nā*, or *unā*, according to circumstances. It is declined like a noun of the first declension.

The Noun of Agency is formed by adding *wālā*, not *ālā*, to the oblique form of the infinitive or of the verbal noun. Thus, *māraṇwālā* or *mārṇēwālā*, a striker. It is declined like a noun of the first declension.

Radical Tenses.

The **Old Present** differs slightly from that current in Shahpur. It is conjugated as follows :—

I strike, I may strike, etc.

Singular.	Plural.
1. <i>mārā</i>	<i>mārā</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>mārīn</i> .

As in Shahpur, a *w* is inserted when the root ends in a vowel.

Irregular are :—

Root.	3rd person singular Old Present.
<i>pā</i> , lie	<i>parvē</i> .
<i>lā</i> , take	<i>larvē</i> .

The **Imperative** is formed as in Shahpur. Irregular are :—

Root.	IMPERATIVE.	
	2nd sing.	2nd plur.
<i>lēh</i> , descend	<i>lēh</i>	<i>lahō</i> .
<i>pā</i> , lie	<i>pā</i>	<i>pāwō</i> .

The **Respectful Imperative** is formed by adding *ī* for the singular (as in Shahpur). In the plural the termination is *āhē* or *eāhē*, with the root vowel shortened. If the root ends in a vowel, *w* is inserted, and the singular may take *ē* instead of *ī*. Thus :—

Root.	RESPECTFUL IMPERATIVE.	
	Singular.	Plural.
<i>dēkh</i> , see	<i>dēkhī</i>	<i>dekhāhē</i> or <i>dekheāhē</i> .
<i>uṭṭh</i> , rise	<i>uṭṭhī</i>	<i>uṭhāhē</i> or <i>uṭheāhē</i> .
<i>ā</i> , come	<i>āwī</i> , <i>āwē</i>	<i>awāhē</i> or <i>aweāhē</i> .

The **Impersonal Imperative** is the same as in Shahpur.

The **Future**, like the Old Present, differs slightly from the Shahpur forms.

Thus :—

‘I shall strike.’

Singular.	Plural.
1. <i>marēsā</i>	<i>marēsū</i> .
2. <i>marēsē</i>	<i>marēso</i> .
3. <i>marēsī</i>	<i>marēsīn</i> .

As in Shahpur, intransitive verbs have no medial *ē*. Thus, *marṣā*, I shall die.

Irregular are the following :—

Root.	3rd Singular Future.
<i>ā</i> , come	<i>āsī</i> (not <i>ausī</i> , as in Shahpur).
<i>vañ</i> , go	<i>vēsī</i> .
<i>pā</i> , lie	<i>pāsī</i> .
<i>ḍhē</i> , fall	<i>dhāsī</i> .
<i>rēh</i> , stay	<i>rāhsī</i> .
<i>ḍahī</i> , be given	<i>ḍhāīsi</i> .
<i>ḍekh</i> , see	<i>ḍekhṣī</i> .
<i>khā</i> , eat	<i>khāsī</i> .
<i>ākḥ</i> , say	<i>ākhsī</i> or <i>akhēsī</i> .
<i>bōl</i> , speak	<i>bulēsī</i> .
<i>pā</i> , put	<i>pāsī</i> .

The **Past Conditional** is formed as in Shahpur, by adding *hā* to the Old Present, or by using the present participle.

The **Participial Tenses** are as follows :—

Past Conditional. *marēndā*, (he) would have struck, (if) he had struck.

Present Definite. *marēndā-hā* (or *-ā*), I am striking.

Imperfect. *marēndā-hāim*, I was striking.

Past. { *ō gēā*, he went.
 { *ū māreā*, by him (he) was struck, he struck him.

Perfect. { *ō gēā-hē* (or *-ē*), he has gone.
 { *ū māreā-hē* (or *-ē*), by him (he) has been struck; he has struck him.

Pluperfect. { *ō gēā-hā*, he had gone.
 { *ū māreā-hā*, by him (he) had been struck, he had struck him.

In the Present Definite and Perfect, the auxiliary verb is often compounded into one word (with certain contractions) with the participle. Thus, the contracted (and more usual) forms of the present definite are :—

‘I am striking.’

Singular.	Plural.
1. <i>marēnnāā</i> or <i>marēnnā</i>	<i>marēnnēā</i> .
2. <i>marēnnāē</i> or <i>marēnnē</i>	<i>marēnnēō</i> .
3. <i>marēnnāē</i> or <i>marēndē</i>	<i>marēnnen</i> or <i>marēndin</i> .

Examples of the contraction of the Perfect are :—

āēā (for *āēā-hā*), I have come.

maī ū-kū māreē (for *māreā-hē*), I have struck him.

malik-hōrī āin (for *āe-hin*), His Honour the Malik has come.

Passive Voice.—A verbal root is made passive, as in Shahpur, by adding *ī*, and shortening the root vowel. Thus, *mār*, strike; *marī*, be struck. So also if the root ends

in *ā*, the *ā* is changed to *ī*, as in *parnā*, marry; *parnī*, be married. But in Mūltānī a *j* is often added after the *ī*.¹

This occurs :—

- (a) Before a vowel. Thus in the Old Present, *marīj-ā*, I may be beaten.
- (b) In the Infinitive and in the verbal noun. Thus, *marījū* or *marījan* (oblique *marījan*), to be struck; *marījūā*, the being struck.
- (c) In the Conjunctive Participle. Thus, *marīj*, having been struck.

The past participle of a Passive verb is formed by adding *gēā*, gone, or *pēā*, fallen, to the conjunctive participle. Thus, *marīj-gēā*, or *marīj-pēā*, been struck.

In other respects, the passive is conjugated regularly like an intransitive verb. Thus, *marīsā*, I shall be struck; *marījen* (for *marījē + hāin*), they have been struck.

A certain number of passive bases are formed irregularly. We may note the following :—

Active.	Passive.
<i>khā</i> , eat	<i>khāj</i> .
<i>vāh</i> , plough	<i>vēh</i> .
<i>dē</i> , give	<i>ḍahī</i> .
<i>ghinn</i> , take	<i>ghinī</i> .
<i>khōh</i> , seize	<i>khuss</i> .
<i>pāh</i> , grind	<i>pās</i> .
<i>chhōṛ</i> , leave	<i>chhutṭ</i> .
<i>tā</i> , heat	<i>tap</i> .
<i>sī</i> , sew	<i>sīp</i> .
<i>jō</i> , yoke	<i>jupp</i> .
<i>jān</i> , know	<i>jāp</i> .
<i>ḍōh</i> , milk	<i>ḍubbh</i> .
<i>sār</i> , burn	<i>sar</i> .
<i>ugār</i> , collect (revenue)	<i>ugar</i> .
<i>usār</i> , build	<i>ussar</i> .

Another form of the passive voice is obtained by adding the verbs *vañ*, go, or *pā*, lie, to the passive root as formed above. Thus, *marī vāsā*, or *marī pāsā*, I shall be beaten.

Causal Voice.—Regular causals are formed as in Shahpur. The list of irregular causals is not quite the same as in that district. It is as follows :—

(a) Radical vowel strengthened.

Root.	Causal.
<i>gah</i> , be threshed	<i>gāh</i> , thresh.
<i>cha</i> , rise	<i>chā</i> , raise.
<i>charh</i> , go up	<i>chārḥ</i> , put up.
<i>var</i> , go into	<i>vār</i> , put into.
<i>sar</i> , burn (neut.)	<i>sār</i> , burn (active).
<i>ḍhā</i> , fall down	<i>ḍhā</i> , knock down.

¹ Correctly speaking, the full termination is really *īj*, and the *j* is sometimes dropped. I, however, put the change as above, so as to accord with the Shahpur Grammar.

Root.	Causal.
<i>pā</i> , lie	<i>pā</i> , put.
<i>lēh</i> , come down	<i>lāh</i> , take down.
<i>rēh</i> , be ploughed	<i>vāh</i> , plough.
<i>chhīr</i> , go to pasture	<i>chhēr</i> , take to pasture.
<i>rīr</i> , roll (neut.)	<i>rēr</i> , roll (active).
<i>jūr</i> , be joined	<i>jōr</i> , join.
<i>ṭur</i> , move	<i>ṭōr</i> , make to move.
<i>mur</i> , go back	<i>mōr</i> , turn back.
<i>lurh</i> , be swept away	<i>lōrh</i> , sweep away.

Irregular, under this head, are :—

<i>diss</i> , be seen	<i>ḍēkh</i> , see ; <i>dass</i> , point out.
<i>nikkhar</i> , separate (neut.)	<i>nakhēr</i> , separate (active).

(b) Final consonant changed.

<i>bhajj</i> , break (neut.)	<i>bhann</i> , break (active).
<i>bajjh</i> , be fastened	<i>baddh</i> , fasten.
<i>pāṭ</i> , be torn	<i>pār</i> , tear.
<i>jāp</i> , be known	<i>jān</i> , know.
<i>jamm</i> , be born	<i>jann</i> , bring forth young.
<i>pīs</i> , be ground	<i>pīh</i> , grind.

(c) Final consonant dropped. Radical vowel usually modified.

<i>ḍhuk</i> , arrive	<i>ḍhō</i> , carry, fetch.
<i>lag</i> , be applied	<i>lā</i> , apply.
<i>khāj</i> , be eaten	<i>khā</i> , eat.
<i>tap</i> , be hot	<i>tā</i> , heat.
<i>sīp</i> , be sewed	<i>sī</i> , sew.
<i>jupp</i> , be yoked	<i>jō</i> , yoke.
<i>phiss</i> , be crushed	<i>phē</i> , crush.

(d) Change of both final consonant, and final vowel.

<i>vik</i> , be sold	<i>vēch</i> , sell.
<i>chuṭṭ</i> , escape	<i>chhōr</i> or <i>chhaḍḍ</i> , set free.
<i>truṭṭ</i> , break (neut.)	<i>trōr</i> , break (active).
<i>buḍḍ</i> , be drowned	<i>bōr</i> , drown.
<i>ḍabbh</i> , be milked	<i>ḍōh</i> , milk.
<i>khuss</i> , be seized	<i>khōh</i> , seize.
<i>muss</i> , be cheated	<i>mōh</i> , cheat.
<i>phass</i> , be snared	<i>phahā</i> or <i>phassā</i> , snare.
<i>rēh</i> , stay	<i>rakkh</i> , place.

(e) The following are altogether irregular :—

<i>ā</i> , come	<i>ān</i> , bring.
<i>ḍahī</i> , be given	<i>ḍē</i> , give.
<i>nikkal</i> , go out	<i>kaḍḍh</i> , put out.
<i>pī</i> , drink	<i>pilā</i> , cause to drink.

PRONOMINAL SUFFIXES.—These are used with verbs as in Shahpur, except in regard to the 2nd person plural, for which see p. 303.

The specimen of Mūltānī is a version of the Parable of the Prodigal Son. It is written in the Persian character, and also in the Laṇḍā character as used in Multan. Both are facsimiles of the documents received from the District Officer. The Laṇḍā character differs from district to district, and I accordingly in the following table repeat the Laṇḍā alphabet given on p. 248 *ante*, and along with it the alphabet as used in the Laṇḍā specimen received from Multan. This specimen will show the imperfect nature of the Laṇḍā alphabet. There are no characters for non-initial vowels, short medial vowels being omitted, while long medial vowels are represented when signs are available, by the initial forms. There are only three signs available even for the initial vowels. Moreover, the supply of signs for aspirated consonants is quite inadequate, many being represented by their unaspirated forms, as in the cases of *chha*, *jha*, *ṭha*, and *dha*. On the other hand, as it stands this copy follows the transliterated version much more closely than does that in the Persian character. The latter presents numerous divergencies in spelling, due in some cases to a desire to follow the forms of literary Pañjābī, and in other cases to simple carelessness. Most of the divergencies in the Laṇḍā copy are due simply to the deficiencies of the alphabet. Occasionally, also, there are variations of spelling, which do indicate variations of sound.

	Landā.	Landā of Multan.		Landā.	Landā of Multan.
<i>a</i> ('āīrā')	ṁ	ṁ	<i>da</i>	3	8
<i>i</i> ('īrī')	ṁ	ṁ	<i>dha</i>	ṁ	ṁ
<i>u</i> ('ūrā')	ṁ	ṁ	<i>na</i>	ṁ	ṁ
<i>ē</i>	ṁ	ṁ	<i>ta</i>	3	3
<i>ō</i>	ṁ	ṁ	<i>tha</i>	ṁ	ṁ
<i>sa</i>	ṁ	ṁ	<i>da</i>	ṁ	ṁ
<i>ha</i>	ṁ	ṁ	<i>dha</i>	ṁ	ṁ
<i>ka</i>	ṁ	ṁ	<i>na</i>	ṁ	ṁ
<i>kha</i>	ṁ	ṁ	<i>pa</i>	ṁ	ṁ
<i>ga</i>	ṁ	ṁ	<i>pha</i>	ṁ	ṁ
<i>gha</i>	ṁ	ṁ	<i>ba</i>	ṁ	ṁ
<i>ṇa</i>	ṁ	...	<i>bha</i>	3	ṁ
<i>cha</i>	ṁ	8	<i>ma</i>	ṁ	ṁ
<i>chha</i>	ṁ	8	<i>ya</i>	ṁ	...
<i>ja</i>	ṁ	ṁ	<i>ra</i>	ṁ	ṁ
<i>jha</i>	ṁ	ṁ	<i>la</i>	ṁ	X
<i>ṇa</i>	ṁ	ṁ	<i>va</i>	ṁ	E
<i>ṭa</i>	ṁ	ṁ	<i>ṛa</i>	ṁ	ṁ
<i>ṭha</i>	ṁ	ṁ	<i>ṛha</i>	...	5ṁ

[No. 10.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŅJĀBĪ.

MŪLTĀNĪ DIALECT.

DISTRICT MULTAN.

کب شخص یے در پتر من روہاں دھون نند ہیے لہنے پیوون اکہیا جوہ

پیو مینون یے جتنی عہ مال داکینون رندا ہے ۔ رتے لہل رہنی جائہ اردوہان

کون وند دتی ۔ رتے تہوے وڈے کنون پھیے نند د پتر بکجہ کھیا کرے

کب پرانے یے سک پوج وچ مہیا ۔ جتہان رپنا مال بد چینی وچ ردو ایں ۔

رتے روتہان جڈن سب کجہ فرج کرو توں تان رڈن سک پوج وڈا کال پیا ۔

رتے ہن روتہاں تہون لگا ۔ تڈن اون سک یے کب ریس وے کول وچ

کلیا ۔ جین رپیان ر مہین وچ روون سوہ چرون پٹیا ۔ رتے روس دی سرفی مٹی

جو روہان چہلرن مال جو سوہ کھانڈے ہن لہنا وڈھ ہریے ۔ پر مہین رڈون نان

دِی — تَدُن ہوش پچ رکے اہوس پیئے پیو کتیلین میان دُن برع رعلی
 پیئی بلدی ہیے بین بونا پیامہ درکن — مین روستہ کے زینے پیوکل دیان
 اتے ادون اہسات جو ہیے بالو خدا را اتے تیئے سانے نناہ لیتم رتے ہن رون
 کنغی جو دل تید اپوتر اہسورون۔ بیلون ہک رپیان میان وچون ہنرا —
 تَدُن روستہ کے زینے پیو وون سہرا جڈن روجن پڑے لا روتے پیو رون
 کوسہاتے ترس ایوس رتے درگے کے رادوں گلی دیوس رتے چمیوس — پتر رادون
 اکہیا جو ہیے بالو خدا را اتے تیئے سانے نناہ لیتم رتے ہن رون تکنی جو دل
 نید اپتر اہودان — پیو رپیا کونراں کوں رپیا جو چینی کنوں چینی پٹاک کدھم
 گہن آو اتے رادوں پوراد رتے رونے ہتہ پچ مندری تے پیرن دے واسطے رادوں
 جتئی دیو — رتے ہاوتے خوشی نناہ کیوں جو میدا رپے پتر موراد ول جہذا ہیا۔
 ونج پیامہ لدا ہیے — تَدُن رادو خوشی کن یے —

نہرین دے لڈا دوا پتر رھم پچ۔ جیر وے دزیا رتے ماری دے تیرے ہوتا

گاونر تے پنڈر دی اوز نئم لوسی۔ دوں دے ہک بیلے کوں رتے لوجھ پوس جو

کیا ہے۔ روں اسیوس جو تیر رہرا آپوتا ہے رتے تیرے پیو ووی ضیانت کیتی

ہیے یوں جو روں چنغا بہد لدا ہس۔ روں غفا ہتی رتے اندر دھیرے ماں چا ہیا۔

رین دے روندے پیو باہر رتے دوںوں نہایا۔ روں پیو دوں جو اب۔ پچ اکیا دیکھ

اتی ویرن توری تیرے خدمت کر نیدا رہیم رتے لڈا کین تیرے علم کنوں باہر ناں تسم

پر تھن لڈا کین ہک بھری دایا کیوں نہن رتاں جو مین رتیر ماہوستان نال خوشی کراں۔

ہتون جڈن تیرا اسیو پتر آیا ہے جن تیرا مال بنجراں پچ روڈا با تائین رونیے کیتے

ووی ضیانت کیتی۔ رتے روں روں اکیا ہے پتر اون سہ امیرے کولی مین رتے

جو کبہ بیدا ہے بندا ہے۔ پر خوشی کونر تے خوشی ہتی دٹر لڈم کیوں جو تیرا اہو

بھراؤ ل سو جیدا ہیا۔ رتے دینج پیا ل سو لدا ہے۔

[No. 10.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT.

DISTRICT MULTAN.

52 ਫੁਲਾ ਧਮ ਯੋ ਪੜੋ 51: ਫਲ ਏਯੋ
 ਨਮ ਨਮੁ ਪੋ ਰੋ ਮਧਮ: ਜੋ ਸਮ ਪੋ
 ਮੰਰੋ ਯੋ ਜੋਤੋ ਸਮ ਮੰਮ ਪਮ ਮੰਰੋ ਮਧਮ
 ਸਮ: ਮਤਮ ਓ ਮਧੁਏ ਜੋਮਧ ਫਲ ਰੋ ਏਮਯੋਤੋ
 ਮਤਮ ਥੋਮ ਯੋਯੋ ਰੋ ਪਯੋ ਨਮ ਪੜੋ
 ਜੋ ਰੋਤੋ ਮਰੋ ਰੋਰੋ 52 ਪਯੋਮ ਪਮ ਮੰਮਰੋ
 ਏ ਏਯੋ ਯੋਯੋ: ਜੋਯੋ ਮਧੁਏ ਮੰਮ ਮਧੁਯੋ
 ਏ ਫਲਮਯੋ: ਮਤਮ ਥੋਮ ਜੋਯੋ ਜੋਰੋਤੋ ਪਯੋ
 ਰੋ ਯੋਤੋ: ਤਮ ਓ ਮੰਮਰੋ ਏ ਏਯੋ ਰੋਮਪਮ
 ਮਤਮ ਸੋਏ ਓ ਮੰਥੋਯੋ ਥੋਏਏ ਯੋਯੋ: ਤਯੋ

੬ ਮੱਠ੍ਹਰ ਪਾਸ 5੨ ਭੰਡਾ ਪਾਸ ੨6X ਏੜਾ ੮੨ਮ
 ਜੇਮ ਮਪੁਏਸਮ ੭5੭੬ ਏ੪ ਫੇਰ ਸਫੇਰ 8੭੬੬
 ਪੁਰਮ: ਮਤਮ ਫੇਰਿਓ ਮੰਡਰ 5੬: ਜੇਰ ਫੇਰਿਓ
 ੪X੭ਮ ਨਮ੍ਹ ਜੇਰ ਸਫੇਰ ਪੁਰਮ 5੧ ਮਪੁਏ ਮਮ
 ਮੰਡਰ: ੫੭ ੨5੬ ਫੇਰ ਨਮ ੪੩੬: 3੪ਮ 56ਫੇਰ
 ਏ੪ ਮ ੨ਮ ਮਪੁਏ ਮੰਡਰ ੫6 ਪਾਸ ੨3Xਮ
 ਰਮੰਡਰ ੨੬ ੭੭ ੭੬੬ ੫੬ ਮੱਠ੍ਹਰ 5ਮ: ਮੰਡਰ
 ਮਫੇਰ ਪਾਸ ਮੰਡਰ 5ਮ: ਮੰਡਰ ਫੇਰਿਓ ਮਪੁਏ ੫6
 ੨6X ਏਰਮ ਮਤਮ ਫੇਰ ਮਪੁਏ ਜੇਰ 5ਮ ਮੰਡਰ
 ਪੁਰਮ ਪਾਸ ਮਤਮ 3੪ਮ ਸਮੰਡਰ ਮਫੇਰ ੨੬36ਫੇਰ
 ਮਤਮ 56੬ ੬ ਤੇਰ ਨਮੰਡਰ ਜੇਰ ੮X 3੪ਮ ੫63੭
 ਮਪੁਏਰਮ: ਮੰਡਰ 5੨ ਮਪੁਏਰਮ ਰਮੰਡਰ ਏ੪
 ਫੇਰ 3੪ਮ ਫੇਰਿਓ ਮਪੁਏ ੫6 ੪56 ੮6੭ਮ

56ਏ ਫ਼ EXM ਓ ਪਮ E8m ਪਓਤੇ ਾ5ਏ E8
 5ਮ ਜ਼5ਏਮ EXM ਓ ਮਮ ਮਤਮ ਮਿਮਏਫ਼ ਪਮ
 ਮਏਮ ਪਓ53ਮ ਮਏਏ ਤਮ ਮ8ਏ ਪਫ਼ ਮਏਜ਼
 ਮਓਏਓ ਓ EXM 5ਰ ਘXਫ਼ ਰਓ ਮਏਰਮ
 ਪਓਏਓ ਜ਼ਓ ਮ ਰਮ 5ਮ ਓ ਮਧਓਓ ਜ਼ਓ
 ਤਏਮ ਮਏਮ ਮ ਪਓ53ਮ 5ਮ ਮਤਮ ਤਏਮ
 ਪਓ E8ਫ਼ ਜ਼ਮਓਤ ਰਫ਼ਤਫ਼ 5ਮ ਰਓ ਜ਼ਓ
 ਓਰਓ 8ਮਮ ਮXਮ Xਪਮ 5ਓ ਓ ਪਓਓ ਪਫ਼
 ਰਮ ਮਪਏ Eਫ਼ਏ ਮ 85ਮਮ ਫ਼ Eਓਤਮ
 ਓ ਪਮ ਪਓ ਘ5ਏ ਮ ਰਮ ਓਰਓ ਮਮਮ
 ਓ ਪਓ ਰਓ ਜ਼ਏਘ E8 ਮਧਮ 8ਧ ਮਤਫ਼
 Eਏ5ਮ ਤਓਫ਼ ਤਏਫ਼ ਪੁਜ਼ਮਤ ਰਏਪਮ ਾ5ਓਮ
 ਮਤਮ ਰਏ5ਫ਼ ਤਏਮ 5ਓਰਮ ਰਏਓ ਘ5ਏ

1m 500 40 3m 2855 52 6205
 4m 68m 100 155 83m 3m 100
 10m 104 6000m 10m 500 200
 500 100m 38m 556 4630 10m 5m
 10m 38m 100 2000m 58 68m 10
 3m 60m 253m 58 1000 2535
 10m 6 600 100m 5m 4630 30
 100m 100m 26X 5m 100m 100 200
 100m 5m 38m 5m 40 500 200
 3m 500 600 1000m 5m 20 100
 38m 556 100m 100m 5m 100 100m
 10m 100m 500 100 5m 100 100m 5m:

[No. 10.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT.

(DISTRICT MULTAN.)

Hikk-shakhsdē ḍūṁ puttar hāin. Unhā-vichchū nandhē
Of-one-man two sons were. Them-from-among by-the-younger
 āpnē-piū-kū ākheā jō, 'hā peō, mā-kū dē jittī hissā
his-own-father-to it-was-said that, 'O father, me-to give as-much share
 maldā mā-kū āndā-hē.' Attē ū āpnī jāedād unhā-kū
of-the-property me-to coming-is.' And by-him his-own goods them-to
 wandḍ ḍittī. Attē thōlē-ḍihārē-kanū-pichchhē nandhā puttur
having-divided was-given. And a-few-day-from-after the-younger son
 sabbh-kujjh katthā kar-kē hikk-parāḍdē-mulk-vichch vañ
everything together made-having of-a-distance-country-in having-gone
 rēhā, jittḥā āpnā māl bad-chalṇī-vichch uḍāe-us. Attē
remained, where his-own wealth evil-conduct-in was-wasted-by-him. And
 utthā jadḍā sabbh-kujjh kharch kar-ḍitt-us, tḥā ū-mulk-vichch
there when everything expenditure was-made-by-him, then that-country-in
 waddā kāl pēā, attē huṇ ō muthāj (for muṭtāj) thīwaṇ laggeā. Tadḍā
a-great famine fell, and now he destitute to-become began. Then
 ū-mulkdē hikk-raisdē-kōl wañ ṭikkeā, jḥā
of-that-country of-a-leading-man-near having-gone he-stayed, by-whom
 āpnā-rarhī-vichch ū-kū sūhar charāwaṇ patṭheā. Attē ūndī
his-own-cultivations-in him-as-for swine to-feed it-was-sent. And of-him
 marzī hāī jō unhā-chhilṛā-nāl, jō sūhar khāndē-hāin, āpnā
the-wish was that those-husks-with, which the-swine eating-were, his-own
 ḍhiḍḍh bharē, par kāhē ū-kū nā ḍittē. Tadḍā
belly he-may-fill, but by-anyone him-to not were-they-given. Then
 hōsh-vichch ā-kē ākhe-us, 'māḍē-piūdē kitleā-kammiā-kū
senses-in come-having it-was-said-by-him, 'of-my-father how-many-servants-to
 rajj rōṭī pāī mildī-hē, mā bhukkhā pēā mardā-hā.
sufficient bread fallen being-obtained-is, I hungry fallen dying-am.
 Mā utth-kē āpnē-piū-kōl vēsā, attē ū-kū ākhsā jō,
I arisen-having my-own-father-near will-go, and him-to I-will-say that,
 "hā bābū, Khudādā attē tāḍē-sāmpē gunāh kitt-um, attē huṇ
"O father, of-God and of-thee-before sin was-done-by-me, and now

ū-tak nimhī, jō wall tādā puttur ākhwāwā; mā-kũ
that-up-to I-am-not, that again thy son I-may-be-called; me
 hikk āpnē-kammīā-vichchũ banṇā.”” Taddā utth-kē
one your-own-servants-from-among make.”” Then arisen-having
 āpnē-piū-ddhũ tureā. Jaddā ō aḷḷaṇ parē hā,
his-own-father-towards he-started. When he as-yet at-a-distance was,
 ūndē-piū ũ-kũ dīṭhā, tē taras āc-us, attē
by-his-father him-as-for it-was-seen, and compassion came-to-him, and
 drukk-kē ũ-kũ gal lāc-us, attē chumme-us.
run-having him-to neck was-joined-by-him, and he-was-kissed-by-him.
 Puttar ũ-kũ ākheā jō, ‘hā bābū, Khudādā attē tādē-sāmnē
By-the-son him-to it-was-said that, ‘O father, of-God and of-thee-before
 gunāh kitt-um, attē huṇ ũ-tak nīmhi, jō wall tādā
sin was-done-by-me, and now that-up-to I-am-not, that again thy
 puttur ākhwāwā.’ Piū āpnē-naukrā-kũ ākheā jō,
son I-may-be-called.’ By-the-father his-own-servants-to it-was-said that,
 ‘changī-kanũ changī pōshāk kaddh-ghinn āō, attē ũ-kũ pawāō,
‘good-than good raiment having-taken-out come, and him-to cause-to-put-on,
 attē ūndē-hatth-vichch mundrī, tē pārādē-wastē ũ-kũ juttī dēō; attē
and his-hand-in a-ring, and of-feet-for him-to shoe give; and
 khāwũ tē khushī manāwũ, kiũ-jō māḍā ē puttur mōā
let-us-eat and rejoicing let-us-celebrate, why-that my this son dead
 hā, wall jīndā thēā; vañij-pēā hā, laddhā hē.’ Taddā ō
was, again living became; lost-fallen was, got is.’ Then they
 khushī karaṇ laggē.
rejoicing to-do began.

Huṇ ĩ-vēlē ūndā waddā puttur raḥ-vichch hā. Jerhē-vēlē
Now at-this-time his great son the-crop-in was. At-what-time
 ō āeā, attē māṛidē-nērē pāhtā, gāwan-tē-nachchāṇī awāz
he came, and of-the-mansion-near arrived, of-singing-and-dancing the-sound
 suṇi-us. Ũ-vēlē hikk-bēli-kũ sadd-kē puchchhe-us
was-heard-by-him. At-that-time a-servant-to called-having it-was-asked-by-him
 jō, ‘ē keā hē?’ Ũ ākhe-us jō, ‘tādā bhirā
that, ‘this what is?’ By-him it-was-said-to-him that, ‘thy brother
 ā pāhtā-hē, attē tādē-piū waddī ziyāfat kītī-hē, kiũ-jō
having-come arrived-is, and by-thy-father a-great feast made-is, why-that
 ũ-kũ changā-bhalā laddhā-h-is.’ Ũ khafā thī-kē
him-as-for well-sound it-obtained-is-by-him.’ By-him angry become-having
 andar vañāṇ nā chāheā. ĩ-wastē ūndē-piū bāhir ā-kē
within to-go not it-was-wished. This-for by-his-father outside come-having

ũ-kũ manāeā. Ū piũ-kũ jawāb-vichch ākheā,
him-to it-was-remonstrated. By-him the-father-to answer-in it-was-said,
 ‘dēkh, itlē-varhē-tōrī tādī khidmat karēndā rēh-um, attē kaḍḍāhī
 ‘see, so-many-years-during thy service doing remained-I, and ever
 tāḍē-hukm-kanũ bāhir nā thē-um, par tā kaḍḍāhī hikk bakkrīdā
 thy-order-from outside not became-I, but by-thee ever one goat’s
 bachchā mā-kũ nahī ḍittā, tā-jō mā āpneā-dōstā-nāl
 young-one me-to not was-given, in-order-that I my-own-friends-with
khushī karā. Hatthō, jadḍā tāḍā ī-hō puttur āeā
 rejoicing may-make. On-the-other-hand, when thy this-very son come
 hē, jā tāḍā māl kanjrīā-vichch udāeā, tā ūndē-kītē
 is, by-whom thy property harlots-among was-squandered, by-thee of-him-for
 waddī ziyāfat kītī.’ Attē ũ ũ-kũ ākheā, ‘hā pōtrā,
 a-great feast was-made.’ And by-him him-to it-was-said, ‘O son,
 tũ sadā mādē-kōl hē, attē jō-kujjh mādā hē, tāḍā hē. Par
 thou always of-me-near art, and whatever mine is, thine is. But
khushī karaṇ tē khushī thīwaṇ lāzim hā, kiũ-jō tāḍā
 rejoicing to-make and rejoicing to-become necessary was, why-that thy
 ī-hō bhirā mōā hā, sō jīndā thēā; attē vañīj-pēā hā, sō
 this-very brother dead was, he living became; and lost-fallen was, he
 laddhā hē.’
 got is.’

MŪLTĀNĪ OF MUZAFFARGARH.

Mŭltānī is also spoken in the District of Muzaffargarh immediately to the west of that of Multan. It is locally known as Hindī, Hindkī, or Jaṭkī. The revised estimates made for this Survey give about 372,000 as the number of speakers. The Census of 1911 gives the total number of speakers of Lahndā in the district as 563,217; but, in the interval, the population of the district has increased from 379,599 to 569,461. It is said that in the north-east of the district in the Rangpur Tahsil on the bank of the river Chinab, the dialect varies slightly and is locally known as Chindhāwarī. Here it is said to approach the form of dialect spoken in the neighbouring District of Jhang. It will be remembered that the main dialect of Jhang is itself known as Jaṭkī or Chindhāwarī (p. 280). No estimate of the number of speakers of this Chindhāwarī has been forwarded, nor are specimens of it required. Regarding the pronunciation of the name, see p. 251.

The Mŭltānī of Muzaffargarh closely resembles that of Multan. Sir James Wilson, in his grammar, has noted the following points of difference:—

DECLENSION.—Nouns of the second declension, which in Multan have nominatives ending in a consonant preceded by the vowel *u* (which becomes *a* in the oblique form), have *a*, not *u*, in the nominative singular also. This affects the epenthetic change in a preceding syllable described on pp. 250ff. Thus, *kukkaṛ* (not *kukkuṛ*), a cock; *vāhar* (not *vāhuṛ*), a young bull. It follows that in these cases, the oblique singular and the nominative plural are the same as the nominative singular, and that the second declension has ceased to exist, all nouns which in Multan belong to that declension now becoming members of the third, and being declined like *ghar*, a house. Thus, *kukkaṛ-kũ*, to a cock; *vāhar*, young bulls.

In the first, third (including the second), and fourth declensions, the oblique plural ends in *ẽ*, not *ẽ̃*. Thus, *ghõrẽ*, *kukkẽ*, *gharẽ*, *dhĩẽ*. The following is, therefore, the method of declining nouns in Muzaffargarh:—

Declension.	Nom. sing.	Obl. sing.	Nom. plur.	Obl. plur.
1. (masc.)	<i>ghõṛā</i> , horse	<i>ghõṛẽ</i>	<i>ghõṛẽ</i>	<i>ghõṛẽ</i> .
3. (masc.)	{ <i>kukkaṛ</i> , cock <i>ghar</i> , house	<i>kukkaṛ</i> <i>ghar</i>	<i>kukkaṛ</i> <i>ghar</i>	<i>kukkẽ</i> . <i>gharẽ</i> .
4. (fem.)	<i>dhĩ</i> , daughter	<i>dhĩ</i>	<i>dhĩã</i>	<i>dhĩẽ</i> .
5. (fem.)	<i>akkh</i> , eye	<i>akkh</i>	<i>akkhĩ</i>	<i>akkhĩ</i> .
6. (fem.)	<i>hañh</i> , tear	<i>hañh</i>	<i>hañhũ</i>	<i>hañhũ</i> .

The various cases are formed as in Multan.

Adjectives follow the same rule in the formation of the oblique plural. Thus, *changẽ ghõrẽdā*, of good horses; *changẽ ghõrẽdā*, of good mares.

Pronouns are as in Mŭltānī of Multan.

In **Verbs** the oblique infinitive ends in *an* as in Multan, but its nominative also ends in *an*, not in *un*, as in that district. In other respects, the conjugation of the verb does not differ.

As specimens of the dialect of Muzaffargarh, I give a short extract from a version of the Parable of the Prodigal Son, and a popular folk-tale. The language of these specimens is, in its grammar, much nearer Standard Mŭltānī than the form of dialect described by Sir James Wilson. This is specially the case in regard to the oblique plural

forms of nouns of the first three declensions, which do not end in *ē*, as they should according to Sir James Wilson, but in *eā* or *ā*, as they do in Mūltānī proper. Thus in the Parable we have *bureā-kammā-vichch*, not *burē-kammē-vichch*, in bad actions.

Among the local peculiarities, we may note the use of *shakht*, instead of *shakhs*, a man. There is a great tendency to cerebralise an *r*. Thus, we find *bāhīr*, oat; *bajār*, the market; *saudāgarī*, trade; *ḍihārā*, a day; *paṛbhāt*, morning; *mohar*, a mohar; *chōr*, a thief; *khabar*, news.

In the verb substantive, besides the Mūltānī forms, we have *nahī*, I am not; *hāī*, he was; *hāē* and *han*, they were; (*han* also occurs in the Bahawalpur specimen, on p. 329). In other verbs we may note *ghiddā*, not *ghiddhā*, taken; and *ān* (also in Bahawalpur), having come.

In *ḍikhāe-ōn-as*, they were shown by him, we have double pronominal suffixes, the form agreeing with *ḍitt-ōn-as*, they were given by him, in the Bahawalpur specimen. It is reasonable to assume that forms which occur both in Muzaffargarh and in Bahawalpur, are also employed in Multan, which lies between these two tracts.

The word *lāthā*, put, is a past participle of a verb of which the other parts are wanting. It seems to be a causal form of *latthā*, the past participle of the root *lēh*, descend.

[No. II.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

MŪLTĀNĪ DIALECT.

(DISTRICT MUZAFFARGARH.)

SPECIMEN I.

Hikk-shakhtdē	ḍī	puttar	han.	Unhā-vichchū	chhōtē
<i>Of-one-person</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
piū-kū	ākheā	jō,	‘ā piū,	māldā	hissā jerhā
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘O father,</i>	<i>of-the-property</i>	<i>the-share which</i>
māḍā	thindā-hē	mā-kū	ḍē.’	Taddā	ū
<i>mine</i>	<i>becoming-is</i>	<i>me-to</i>	<i>give.’</i>	<i>Then</i>	<i>by-him</i>
wand	ḍittā.	ō	thōlēā-ḍihā-pichchhū	chhōtē-puttar	
<i>having-divided</i>	<i>was-given.</i>	<i>And</i>	<i>a-few-days-after</i>	<i>by-the-younger-son</i>	
sabbh-kujjh	katthā	kar-kē	hikk-lambē-mulkdā	safar	kītā,
<i>everything</i>	<i>together</i>	<i>made-having</i>	<i>of-a-far-country</i>	<i>journey</i>	<i>was-made,</i>
attē	ū-jā	āpnā	māl	bureā-kammā-vichch	vañāeā.
<i>and</i>	<i>in-that-place</i>	<i>his-own</i>	<i>property</i>	<i>bad-deeds-in</i>	<i>was-squandered.</i>
Attē	jerhē-vēlē	sabbh-kujjh	kharch	kar-chukeā,	ū-mulk-vichch
<i>And</i>	<i>at-what-time</i>	<i>everything</i>	<i>expended</i>	<i>was-completely-made,</i>	<i>that-country-in</i>
vaddā	kāl	pā-gēā,	attē	ō	muthāj
<i>a-great</i>	<i>famine</i>	<i>fell,</i>	<i>and</i>	<i>he</i>	<i>poverty-stricken</i>
					<i>to-become</i>
					<i>began.</i>

[No. 12.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

MŪLTĀNĪ DIALECT.

(DISTRICT MUZAFFARGARH.)

SPECIMEN II.

KISSA CHHAJJŪ-BHAGIT.

STORY(-OF) CHHAJJŪ-THE-SAINTLY.

Hikk shakht hāi. Ō bāhir vāndā-rehndā-hāi. Saudāgaridē uttē
A man was. He out used-to-go. Of-trade upon
 hikk-daffa ō bāhir gēā. Ūndī trīmit-kū pēt hāi. Jerhē-vēlē
one-time he out went. His wife-to belly was. At-what-hour
 samā najīk āēā, ūndē-kōlhū kharch kōi na hā.
(her-)time near came, of-her-near (for-)expenditure anything not was.
 Ū sōchā, 'keā karā?' Chhēkar bajār gai,
By-her it-was-thought, 'what may-I-do?' At-last (to-)the-market she-went,
 hikk-Chhajjū-Bhagit-sarāf-kanū dū mohrā udhārā ghidd-us.
a-certain-Chhajjū-the-Saint-banker-from-near two mohars on-loan were-taken-by-her.
 Ū-kū ākhe-us, 'jerhē-vēlē māḍā khasam āsī, mā
Him-to it-was-said-by-her, 'at-what-time my husband will-come, I
 vihāj-nāl tā-kū dē-vēsā.
interest-with thee-to will-go-and-give.'

Kāi-dihāreñ-pichchhū ūndā khasam āēā. Rāt-kū ān-kar asbāb
Some-days-afterwards her husband came. Night-at come-having goods
 baddhā-badhāēā rakkh-ditt-us. Parbhāt-kū utthī-kē bāhir ishnān
bound-tied-up were-put-down-by-him. Morning-at arisen-having out bathing
 karan laggā-gēā. Pichchhū ūndī-trīmit asbāb khōl-kē dū mohrā
to-do he-went-off. Afterwards by-his-wife goods opened-having two mohars
 vichchhū kaddh-ghiddā. Dil-vichchhū ākhe-us, 'mohrā dū
from-within were-taken-out. Heart-in it-was-said-by-her, 'the-mohars two
 Chhajjū-Bhagit-kū dē-āwā. Māḍā ūndē-nāl vādā
Chhajjū-the-Saintly-to I-will-give(-and)-come(-home). My of-him-with promise
 hāi, "jerhē-vēlē māḍā khasam āsī, ū-vēlē mā mohrā
was, "at-what-time my husband will-come, at-that-time I the-mohars
 dēsā." Mohrā dē-āwā, vihāj pichchhē
will-give." The-mohars let-me-give(-and)-come(-home), the-interest afterwards

vañ-dēsā.' Chhajjū-Bhagitdī haṭṭidē-uttē chali-gai. Chhajjū
going-I-will-give. *Of-Chhajjū-the-Saintly of-the-shop-upon she-went-off.* Chhajjū
 kōi na bāṭhā-hāi. Trappaṛ vichhē-pāē-hāin. Trappardē-talē
anyone not seated-was. *Goat-hair-mats spread-laid-were.* *Of-a-mat-under*
 mohṛā dū rakkhi āi.
the-mohars two having-placed she-came(-home).

Jerhē-vēlē ūndā khasam āeā, ũ-kū ākhun bhull-gēā.
At-what-time her husband came, him-to the-saying was-forgotten.
 Khasam ūndā mohṛā chā-kar vēchan chaleā-gēā. Ō
The-husband of-her mohars taken-up-having to-sell went-off. *He*
 pāihlū Chhajjū-Bhagitdī haṭṭi-uttē wañ bāṭhā. Mohṛā
at-first of-Chhajjū-the-Saintly the-shop-on having-gone sat-down. *The-mohars*
 dikhāe-ōn-as. Saudā na baṇeā. Mohṛā giṇ-kar
were-shown-they-by-him. *Bargain not was-made.* *The-mohars counted-having*
 āpnī guthli-vichch pāwan laggā. Mohṛā dū khutt-paiā. Chhajjū-kū
his-own bag-in to-put he-began. *Mohars two short-fell.* *Chhajjū-to*
 ākhan laggā, 'tū mohṛā dū chhapāiā-hin.' Chhajjū ākheā,
to-say he-began, 'by-thee mohars two concealed-are.' *By-Chhajjū it-was-said,*
 'mā nahī chhapāiā.' Āpat-ich laran laggē.
'by-me not were-they-concealed.' *Themselves-among to-fight they-began.*
 Lardē-lardē trappardā lar chawīj-pēā. Talē
In-fighting-in-fighting of-the-mat the-corner lifted-up-became. *Underneath*
 mohṛā dū lāthiā-hāin. Saudāgar diṭṭhiā. Ākhan laggā,
mohars two put-were. *By-the-merchant they-were-seen.* *To-say he-began,*
 'bāhrū vadḍē Bhagit najir-āndē-hō. Lachchhan tussāḍē chōṛā-wālē
'outwardly very Saintly appearing-you-are. *Deeds your thieves-of*
 hin?' Bāē lōg bahū bajār-vichch kharē hāē. Sārīā
are?' *Other people many the-market-in standing were.* *The-scoldings*
 sun-kar Chhajjū-Bhagitdā gillā karan laggē. Khabar
heard-having of-Chhajjū-the-Saintly reproach to-make they-began. *News*
 uddi-uddi sārē-shāhar-vichch hawāi-pāi-gai.
flying-flying the-whole-town-in was-spread.

Saudāgardī trimit suṇeā. Ū-hī-vēlē dhrukkī.
Of-the-merchant by-the-wife it-was-heard. *At-that-very-time she-ran.*
 Gallidē mohṛē-tē ān kharī. Kāhī-chhōkrē-kū
Of-the-street the-head-on having-come she-stood. *Some-boy-as-for*
 paṭhe-us, āpnē-khasam-kū sadwā-kar-kē ākhe-us,
it-was-sent-by-her, her-own-husband-to got-called-having it-was-said-by-her,
 'mohṛā dū mā kadḍh-kar Chhajjū-Bhagitdē trappaṛ-talē
'the-mohars two I taken-out-having of-Chhajjū-the-Saintly the-mat-under

rakkh-gāi-ha-m.' Pichhlā hāl ñ-kũ kar-suṇāe-us.
placed-I.' The-subsequent story him-to was-caused-to-be-heard-by-her.
 Ō suṇ-kē Chhajjū-Bhagitdē pārē vañ pēā, ākhan
He heard-having of-Chhajjū-the-Saintly at-the-feet having-gone fell, to-say
 laggā, 'mä-kũ bakhshō.' Lōki suṇēā. Pāihlē
he-began, 'me-to forgive.' By-people it-was-heard. Formerly
 Chhajjū-Bhagitdā gillā karēndē-pāē-hāē. Huṇ saudāgardā
of-Chhajjū-the-Saintly reproach making-they-were. Now of-the-merchant
 gillā karan lagg-pāē.
reproach to-make they-began.

Saudāgar jerhē-vēlē ghar-dũ turan laggā, Chhajjū-Bhagat
The-merchant at-what-time home-towards to-go began, by-Chhajjū-the-Saintly
 hikk bukk sūhādā bhar-kar sajjũ, tē hikk
one double-handful of-ashes filled-having to-the-right, and one
 khabbiyũ, chā-satte-us. Saudāgardī trimit ñ-kũ
to-the-left, was-taken-up-(and-)thrown-by-him. Of-the-merchant by-the-wife him-to
 ākheā, 'Chhajjū aṇṇ-tōṛi gussā bēthā-hē. Tũ watt māfi
it-was-said, 'Chhajjū still-up-to angry seated-is. Thou again forgiveness
 mang.' Ũ watt māfi mangī. Chhajjū ākheā,
ask ' By-him again forgiveness was-asked. By-Chhajjū it-was-said,
 'mā tādē uttē narāj nahē. Ē sūhā mā gillā tē ustat
'I of-thee upon offended am-not. These ashes by-me reproach and praise
 karan-wāleāde mūh-vichch ghatti-hē.
of-the-makers the-face-in thrown-are.'

Kissa gēa pār,
The-story went across,
 Tē assā rehyō-sē urwār.
And we remained-we on-this-side.

FREE TRANSLATION OF THE FOREGOING.

THE STORY OF CHHAJJŪ THE SAINTLY.¹

There was a man who used to go out for trade. Once he went out leaving his wife at home in the family way. When her time approached she found herself short of money. She thought to herself, 'what am I to do?' She finally made up her mind and went to the market where she borrowed two *mohars* from a banker known as Chhajjū

¹ The word *Bhagit* or *Bhagat*, or saintly, is a title indicating that a person belongs to a particular sect of Hindūs, or is generally a pious man. It is frequently used as a title, and ordinarily speaking the hero's name would be represented by 'Chhajjū Bhagit.' As, however, a part of the story depends on the literal meaning of 'Bhagit,' it is better, in the present case, to translate it.

the Saintly, and told him that she would repay them with interest when her husband returned.

One night her good man came back and put down his baggage just as it was, all fastened up. When he got up in the morning he went out for a bath. While he was away his wife unpacked his baggage for him and took out two *mohars*. 'I must go,' she said to herself, 'and give these two *mohars* to Chhajjū the Saintly, for I promised to pay him back when my husband returned. I can pay him the *mohars* now, and the interest can wait till afterwards.' So she went off to Chhajjū the Saintly's shop, but neither he nor anyone else was there. There were a number of goat-hair mats spread about, and she slipped the *mohars* under one of them and returned home.

When her husband came back from his bath, she forgot to tell him what she had done. Shortly afterwards her husband took the rest of his *mohars* out of his baggage, and went to the market to sell them. He first went to the shop of Chhajjū the Saintly and showed them to him, but they could not come to terms. So he picked them up and counted them as he put them back into his bag. They fell short by two, and he accused Chhajjū of concealing them. This Chhajjū denied and they began to wrangle. As they quarrelled the corner of a mat got turned up, and there they saw the two *mohars* which had been lying under it. The merchant cried out: 'Outwardly you look as if you were Saintly, but your actions are those of thieves.' There were a number of people standing about in the market who heard this, and they all began to reproach Chhajjū the Saintly. The news took wings and spread over the whole town.

The merchant's wife heard what was happening and at once ran off to the head of the street whence she sent a boy to call her husband. When he came she told him that it was she that had taken the two *mohars* and had put them under Chhajjū the Saintly's mat. In fact, she repeated the whole story to him. He returned and fell at Chhajjū the Saintly's feet and asked his forgiveness. The people heard this, and just as they had at first been reproaching Chhajjū the Saintly, now they began to reproach the merchant.

When the merchant turned to go home Chhajjū the Saintly picked up a double handful of ashes and threw it to his right. Then he threw another to his left. The merchant's wife said to her husband, 'Chhajjū is still sitting there angry. You had better ask his pardon again.' He did so, and Chhajjū replied, 'it is not against you that I bear any grudge. I have thrown this dust in the faces of those who have been finding fault and giving praise.'

The story went across

And we remained at this side.¹

¹ This is a kind of tag put at the end of folk-tales, like the present, to show that the story is ended.

BAHĀWALPURĪ.

The language of the greater part of the Bahawalpur State is known as Bahāwalpurī. This is identical with the Mūltānī of Multan. Towards the north-east of the State about 150,000 people speak Pañjābī of the mixed character found in the east of Montgomery District. Bīkānērī is spoken along the eastern frontier of the State bordering on Bikaner and Jaisalmer, while Sindhī is spoken in the south, on the Sindh frontier.

The estimated numbers of speakers of these various languages, as reported for the Survey, are as follows :—

Bahāwalpurī	458,000
Pañjābī (mixed)	150,000
Mār wāṛī	10,770
Sindhī	21,416
(Other languages	9,856)
<hr/>	
TOTAL POPULATION OF THE STATE (1891)	650,042

At the Census of 1911 the corresponding figures were as follows :—

Bahāwalpurī	565,502
Pañjābī	162,278
Mār wāṛī	21,184
Sindhī	22,138
(Other languages	9,539)
<hr/>	
TOTAL (1911)	780,641

After allowing for the growth of population in the interval the figures show either that the estimate for Mār wāṛī was too low, or else that there has of late years been a heavy influx of speakers of that language.

As a specimen of Bahāwalpurī I give a copy of a statement made by a person accused in a criminal court. It will be seen that the language is the same as the Mūltānī of Multan. The only points of difference are the use of *tuāḍā*, instead of *tuhāḍā*, to mean 'your,' of the word *karāhī* to form conjunctive participles, as in *charh-karāhī*, having mounted (which also occurs in Dera Ghazi Khan), and of the Pañjābī *āṇ*, having come (which is also used in Muzaffargarh). We may also notice the use of *han* or *hin* to mean 'they were' as well as 'they are.'

We may note the occurrence of a double pronominal suffix in *ditt-ōn-as*, given-they-by-him, *i.e.* they were given by him.

[No. 13.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

MŪLTĀNĪ DIALECT.

(STATE BAHAWALPUR.)

Hikk	mahinā	thēā-hōsī	Bulāqī	Kirār	tē	Rakhyā	tē	Nabbū	tē
<i>One</i>	<i>month</i>	<i>been-it-will-be</i>	<i>Bulāqī</i>	<i>Kīrār</i>	<i>and</i>	<i>Rakhyā</i>	<i>and</i>	<i>Nabbū</i>	<i>and</i>
mā	rēl-tē	charḥ-karāhī	Bōgē	vañ	latth-ōsē.				
<i>I</i>	<i>rail-on</i>	<i>mounted-having</i>	<i>at-Bōgā</i>	<i>going</i>	<i>descended-we.</i>				
Mēlē-Gharīb-Shāh-vichch		gā-ōsē.	Rakhyā	tē	Nabbū	utthā-hī			
<i>The-fair-(of-)Gharīb-Shāh-in</i>	<i>went-we.</i>	<i>Rakhyā</i>	<i>and</i>	<i>Nabbū</i>	<i>there-indeed</i>				
ṭikk-pāē.	Mā	utth-raleā-hōēā	chhōr	gēā-ham.					
<i>stayed.</i>	<i>I</i>	<i>camel-exhausted-being-become</i>	<i>having-left</i>	<i>gone-was.</i>					
Ū-hī-kītē	mēlē-uttū	wall	pē-um.	Digir-kū					
<i>That-indeed-for</i>	<i>the-fair-from-on</i>	<i>back</i>	<i>I-became.</i>	<i>Time-of-evening-prayer-at</i>					
rēl-uttē	charḥ-karāhī	‘ishā-vēlē	Himātiā	ān					
<i>rail-upon</i>	<i>mounted-having</i>	<i>at-sunset-prayer-time</i>	<i>to-Himāti</i>	<i>having-come</i>					
latth-um.	Rēl-tē	charheā	Bhānē	attē	Gōpālē	ḍiṭṭhā-hā.			
<i>descended-I.</i>	<i>The-rail-on</i>	<i>mounted</i>	<i>by-Bhānā</i>	<i>and</i>	<i>by-Gōpālā</i>	<i>(I-)seen-was.</i>			
Rāt-kū	Gāmaṇ	Dāya	attē	Ghulāmū	ḍiṭṭhā-hā.	Khamisē-Kanjardē			
<i>Night-at (by-)Gāmaṇ</i>	<i>Dāya</i>	<i>and</i>	<i>by-Ghulāmū</i>	<i>(I-)seen-was.</i>	<i>Of-Khamīsā-Kanjār</i>				
ghar	rōṭī	khā-karāhī	Jindē-Balōchdē-kōl	ān	sutt-unī.				
<i>in-the-house</i>	<i>bread</i>	<i>eaten-having</i>	<i>of-Jindā-Balōch-near</i>	<i>having-come</i>	<i>slept-I.</i>				
Ḍū-dihāreā-kanū-bād	Muhammad-muddaidē	puttar	ākheā						
<i>Two-days-from-after</i>	<i>of-Muhammad-the-complainant</i>	<i>by-the-son</i>	<i>it-was-said</i>						
jō,	‘mādē-sārhe	ākheā	jō,	“utth	Khārā	mēlē-uttē			
<i>that, ‘by-my-father-in-law</i>	<i>it-was-said</i>	<i>that, “a-camel</i>	<i>Khairā</i>	<i>fair-on</i>					
vañā-āēā-hē,	mā-kū	utth	gulāwan	jul.”	Vāndē-hī				
<i>lost-come-is,</i>	<i>me-for</i>	<i>camel</i>	<i>to-see</i>	<i>go.”</i>	<i>On-going-immediately</i>				
Kachōliā	Muhabbat	kharā	hā.	Ō	āpnī-bhāṇḍā	shubhō			
<i>at-Kachōliā</i>	<i>Muhabbat</i>	<i>standing</i>	<i>was.</i>	<i>He</i>	<i>of-his-own-sister</i>	<i>suspicion</i>			
rakkhdā-hā.	Mā-kū	gālhi	ḍitt-ōn-as.						
<i>keeping-was.</i>	<i>Me-to</i>	<i>words</i>	<i>were-given-they-by-him.</i>						
Attē	Muhabbat	bin	rauneō	sā	kaṛī	mārī-hē.			
<i>And</i>	<i>by-Muhabbat</i>	<i>without</i>	<i>from-permission</i>	<i>a-hundred</i>	<i>rafters</i>	<i>struck-is.</i>			
Nabla	ū-kū	ākheā,	‘dāh	rupāē	hī	tā-kū			
<i>By-Nabla (diminutive of Nabbū)</i>	<i>him-to</i>	<i>it-was-said,</i>	<i>‘ten</i>	<i>rupees</i>	<i>also</i>	<i>thee-to</i>			

dēsũ, sâ kaṛī bī tũ-kũ bakhshī, tũ
we-will-give, a-hundred rafters also thee-to (is-)granted, thou
 Khudā-Bakhsh-tē bak, attē ũ-kũ chaṭṭā
Khudā-Bakhsh-on speak, and him-to armful
 mār.
strike (i.e. get-him-into-your-clutches).'

Atṭhwē-dihārē Muhabbat-kũ ghinn āē.
On-the-eighth-day Muhabbat (acc.) having-taken they-came.
 'Ishā-vēlē mā-kũ sadḍi-ōnē. Nambardār
At-sunset-prayer-time me-to it-was-called-by-them. The-Lambardār
 chaukidār bī sārē Shādūdē ghar kaṭṭhē-thāē bēṭhē han.
the-watchman also all of-Shādū in-the-house together-become seated were.
 Unhā ākheā, 'tādē pār Nūr-Muhammaddī gōṭh-kōl
By-them it-was-said, 'thy footprints of-Nūr-Muhammad the-village-near
 kajjē hin.' Nambardār ākheā, 'tũ āpnī safāi
hidden are.' By-the-Lambardār it-was-said, 'thou thine-own clearance
 wāñ kar.' Muddai attē Muhabbat mā-kũ ghinn
having-gone make.' The-complainant and Muhabbat me having-taken
 ṭurē. Rāh-vichch bannh-karāhī kuṭṭe-ōnē. Ditta-attē-Suhrāb
started. The-way-in bound-having (I-)was-beaten-by-them. By-Ditta-and-Suhrāb
 dhār-dhār sunī. Kachōliā-vichch bī kuṭṭe-ōnē.
the-commotion was-heard. Kachōliā-in also (I-)was-beaten-by-them.
 Pār ghinn gāē. Utthā dhakkādē ḍar-kanũ
Across having-taken(-me) they-went. There of-the-thrusting fear-from
 ehḥōṛ-ditt-ōnē.
(I-)was-left-by-the m.

Dāñ māḍī māmī jaddā arzī mār-kuṭṭāidī
By-Dāñ my mother's-brother's-wife when petition of-striking-beating
 itthā ditti pāihlũ ũ-hī-kũ jhalwā-ōnē. Pichchhē
here was-given at-first her-indeed-as-to arrest-was-caused-by-them. Afterwards
 kūrē ugāh sōtr attē jāwāi baṇā-karāhī mā-kũ
false witnesses the-father's-brother's-son and son-in-law made-having me-to
 hatth-kaṛī marwā-dittē hin-nē.
handcuffs caused-to-be-put were-by-them.

Na kōī sarāghī jaṇḍā-hē na sarkārī hē. Mādē-nāl
Not any tracker knowing-is not Government-official is. Of-me-with
 nāhaqq theā-hē, māḍī adālat thiwē.
injustice become-is, my justice may-be.

FREE TRANSLATION OF THE FOREGOING.

(*The statement of Khudā Bakhsh, a camelman, charged with theft by Muhammad, the Complainant.*)

Perhaps about a month ago, Bulāqī Kīrār, Rakhyā, Nabbū, and I got into the train and travelled to Bōgā where we alighted. We went to the fair in honour of Gharīb Shāh. Rakhyā and Nabbū stayed there, but I, being tired out by camel-riding, returned. I got into the train at the hour of evening prayer, and at the time of sunset prayer got out at Himātī. Bhanā and Gōpālā saw me in the train, and the same night I was seen by Gāmaṇ Dāyā and Ghulāmū. I ate my dinner in the house of Khamisā Kanjar and slept in that of Jindā Balōch.

Two days afterwards the son of Muhammad, the complainant, brought me word from his father-in-law that Khairā had returned from the fair after losing a camel, and asking me to go and search for it. As soon as I arrived at Kacholiā, I met Muhabbat standing there. He had a suspicion (that I was intriguing with) his sister, and he abused me.

Now Muhabbat had cut down a hundred rafters without getting (Nabbū's) permission, and Nabbū promised to let him off any claim for them, and also to give him ten rupees if he could get me into trouble.

Eight days afterwards they came with Muhabbat at the hour of sunset prayer, and called me. I found the Lambardār and the village watchman seated with them all in the house of Shādū. They told me that footprints showed that I had been paying secret visits (to Muhabbat's sister) in Nūr Muhammad's village.

The Lambardār told me I must clear myself, and the complainant and Muhabbat took me off with them (to the place where the footprints were). On the way they tied me up and beat me. Ditta and Suhrāb heard the noise created by this. In Kacholiā I was again beaten by them. They took me across (the river) (or beyond the village) and, as they were afraid of the consequences of beating me, left me there.

When my Aunt Dānō made a complaint of assault about this, they first had her arrested, but afterwards they made my cousin and my son-in-law false witnesses and got me handcuffed.

No professional tracker knows anything (about these footprints) nor does any government official. I have been wrongfully entreated, and ask that justice may be done.

HINDKĪ OF DERA GHAZI KHAN.

Immediately to the west of Muzaffargarh and Bahawalpur across the Indus, lies the District of Dera Ghazi Khan. To its west, again, lies Baluchistan, of which the main language is Balōchī, while to its south lies Sind, of which the main language is Sindhī.

The main language of Dera Ghazi Khan is, as in Muzaffargarh, Lahndā, but most of the Baloches speak Balōchī. Many of the Baloches of the plains, however, speak Lahndā. The Lahndā of Dera Ghazi Khan goes by several names, such as Hindī, Hindkī, Jaṭkī, and Dērāwāl. The Baloches call the Jaṭts *Jaghdals*, and Lahndā *Jaghdali*. I call it Hindkī in these pages.

Roughly speaking, the west and the south of the district are occupied by speakers of Balōchī, and the rest is occupied by speakers of Hindkī. The dividing line, as shown in the map, has been very kindly marked by Mr. M. L. Dames, late of the Indian Civil Service, the well-known authority on Balōchī. He makes the following remarks (he is speaking from the point of view of Balōchī, and by 'outside' he means 'on the east, or Lahndā side'): 'Of course there are many persons outside the line who speak Balōchī, and many inside it who speak Western Pañjābī, especially in the towns. I have left Choti outside, as Balōchī is certainly not habitually used by the mass of the inhabitants there, while in Rojhan, on the contrary, even the Hindū traders understand it and can speak it perfectly well, though they do not employ it among themselves. At Asni, the head-quarters of the Drishak tribe, it is very little used, and this tribe, being very much mixed with Jātts, has nearly lost the use of Balōchī. The same applies to all the sections of tribes living far from the hills, although Balōchī generally extends some miles into the plains. The Mazāris keep the use of it very thoroughly, even on the left bank of the Indus.'

In 1891 the following were the numbers of speakers of these two languages in Dera Ghazi Khan :—

Hindki	.	.	.	.	.	.	.	.	.	.	.	.	.	.	362,270
Balochi	.	.	.	.	.	.	.	.	.	.	.	.	.	.	27,728
Other languages	.	.	.	.	.	.	.	.	.	.	.	.	.	.	14,033

Since 1891 the population of the District has materially increased, and the figures of the Census of 1911 are :—

Hindki	419,611
Balochi	68,921
Other languages	9,915
TOTAL	528,447

I am indebted to Dr. Jukes, the author of the *Western Pañjābī and English Dictionary*, for an excellent list of words in the Hindkī of Dera Ghazi Khan, which is reproduced below on pp. 412ff. The following remarks on the dialect are mainly based on this list, and on his dictionary. Two specimens have been forwarded by the district authorities, one a version of the Parable of the Prodigal Son, and the other the statement of an accused person in a court of justice. They are reproduced below.

As the Hindkī of Dera Ghazi Khan has been endowed by Dr. Jukes with an alphabet, based on the Persian character, I print the specimens in that alphabet, and also in the Roman character.

The Hindkī of Dera Ghazi Khan, on the whole, belongs to the same group of dialects as Muzaffargarh Mūltānī, but it shows much greater affinities with Sindhī.

ALPHABET.—Mr. Jukes has supplied Hindkī with a set of written characters based on the Persian alphabet. The consonants are as follows:—

ا	<i>alif</i>	د	<i>d</i>	ع	<i>‘</i>
ب	<i>b</i>	ڈ	<i>ḍ</i>	غ	<i>gh</i>
پ	<i>bb</i>	ڈ	<i>ḍḍ</i>	ف	<i>f</i>
پ	<i>p</i>	د	<i>z</i>	ق	<i>q</i>
ت	<i>t</i>	ر	<i>r</i>	ک	<i>k</i>
ٹ	<i>t̤</i>	ڑ	<i>r̤</i>	گ	<i>g</i>
ث	<i>s</i>	ز	<i>z</i>	گ	<i>gg</i>
ج	<i>j</i>	س	<i>s</i>	ل	<i>l</i>
چ	<i>jj</i>	ش	<i>sh</i>	م	<i>m</i>
چ	<i>ch</i>	ص	<i>s</i>	ن	<i>n</i>
ح	<i>h</i>	ض	<i>z</i>	ں	<i>~</i>
خ	<i>kh</i>	ط	<i>t̤</i>	نج	<i>ñ</i>
		ظ	<i>z̤</i>	نڑ	<i>n</i>
				و	<i>w, v</i>
				ھ	<i>h</i>
				ی	<i>y</i>

The vowels are *a, ā, i, ī, u, ū, ē, ai, ō, au*, which are represented as in Hindōstānī. No provision is made for the representation of the short vowels *e* and *o*, but they probably occur and appear as *i* and *u*, respectively. As for *ā, á, and āi*, which we have seen in Mūltānī, they do not seem to occur. Where Mūltānī has *ā*, Hindkī generally has *a*; where Mūltānī has *á*, Hindkī has *ā* or *a*; and where it has *āi*, Hindkī has *ē*. Thus—

Mūltānī.	Hindkī
<i>vāhir</i> , a heifer	<i>vahir</i> .
<i>vāhur</i> , a young bull	<i>vahar</i> .
<i>pāhur</i> , a watch	<i>pāhar</i> .
<i>bāiṭhā</i> , seated	<i>bēṭhā</i> .

Most of the consonants are pronounced as in Hindōstānī. Only the following require notice :—

ب *bb*, ج *jj*, ڈ *dd*, گ *gg*, ڻ *ñ*, and ڻ *n*.

Dr. Jukes' system of transliteration of these sounds is not the same as that adopted for this Survey, and his system is given in the following table for ready reference. All the sounds represented by these letters also occur in Sindhī, and, in another column of the same table, I give the corresponding letters of the Government Sindhī alphabet.

Hindkī letters.	Corresponding Sindhī letters.	Dr. Jukes' System of Transliteration.	System adopted for this Survey.
ب	ب	<i>b</i>	<i>bb</i>
ج	ج	<i>j</i>	<i>jj</i>
ڊ	ڊ	<i>d</i>	<i>dd</i>
گ	گ	<i>g</i>	<i>gg</i>
ڻ	ڻ	<i>nj</i>	<i>ñ</i>
ن	ن	<i>nr</i>	<i>n</i>

The first four letters, which I represent in transliteration by a double consonant, are all pronounced with a certain stress in prolonging and somewhat lengthening the contact of the respective closed organs, as if one tried to double (but not to repeat) the sound. These letters are very common at the beginning of a word. Thus, ب *bbēā*, other; ج *jjat*, a Jatt; ڈ *ddū*, two; گ *ggiā*, gone. In many cases these are by origin double letters, but, as in Sindhī, there is a strong tendency to substitute at the beginning of a word these stress-consonants for the corresponding simple ones, even when there is no etymological reason for doing so.

The letter ڻ *ñ* is common all over the Lahndā area. Dr. Jukes says that its sound is 'something between *nj* and *ny*, sometimes leaning more to one side, sometimes to the other.' It rarely occurs except in the word ڻ *wañan*, to go, and never as an initial letter. In the Imperative ڻ *wañ*, the *j*-sound is distinctly pronounced, while in ڻ *wañēdā*, he goes, the pronunciation is more like *wanyēdā*. This letter usually corresponds to the Dēvā-nāgarī ण *ṇa*, and I therefore transliterate it by *ñ*.

ڻ *n* is pronounced as in Paṣtō, i.e. almost like a nasalized *r*. Thus, ڻ *wañan* is pronounced almost as if it were *wanyār*.

It will be observed that the cerebral *l*, which is common in other Lahndā dialects, does not occur. It is also wanting in Sindhī.

The nasalization of vowels is very common in this form of Lahndā. When the vowel is final, the nasalization is represented by a *nūn* without the dot. Thus, گ *ggāō*, a cow. When the nasalized vowel is in the middle of a word it is represented by an ordinary *nūn*, over which the sign ˘ is placed. Thus, گ *ggāwē*, cows.

This form of Lahndā, like Sindhī, is not fond of doubled letters (except the four specially doubled letters mentioned above). Where other dialects have doubled letters

it usually has the single one, and this, be it observed, without lengthening the preceding vowel in compensation. Thus, while Mūltānī has *laddhā*, obtained, Hindkī has *ladhā* (not *lādhā*); Mūltānī has *ḍiṭṭhā*, seen, but Hindkī *ḍḍiṭhā*; Mūltānī *ṣuttā*, slept, Hindkī *sutā*; Mūltānī *latthā*, descended, Hindkī *lathā*, and so on.

Hindkī, moreover, is very fond of changing an *n* to a simple nasalization of the preceding vowel. Thus present participles which in Mūltānī end in *ēndā*, in Hindkī end in *ēṇḍā*. Thus Mūltānī has *marēndā*, beating, but Hindkī *marēṇḍā*. So also in many other cases, even with a preceding short vowel. Thus, *kāḍ* (not *kand*), the back; *chāḡā* (not *changā*), good; *pādh* (not *pandh*), distance.

NOUNS.—Gender.—Gender is formed much as in Mūltānī. Thus the feminine of *ghōṛā*, a horse, is *ghōṛī*.

Examples of the feminines of nouns ending in a consonant are:—

Masc.	Fem.
<i>lōhār</i> , a blacksmith	<i>lōhārī</i> .
<i>bbāl</i> , a boy	<i>bbālṛī</i> .
<i>ḍḍōm</i> , a musician	<i>ḍḍōmṛī</i> (Mūltānī <i>dūmṛī</i>).

In Shahpur and Multan there are several masculine nouns of more than one syllable, forming the second declension, which end in *u* followed by a consonant (thus, Mūltānī *chhōhur*, a boy). In Muzaffargarh we have seen that in all these words the *u* is changed to *a* (thus, *chhōhar*, a boy). The same is the case in the Hindkī of Dera Ghazi Khan. I have met only one word in which the *u* appears, and that is *kukkur*, a cock. In all others the *u* has become *a*. In all cases, the feminine is formed by changing this *a* to *i*. Thus:—

Mūltānī.		Hindkī.	
Masc.	Fem.	Masc.	Fem.
<i>vāhar</i> or <i>vāhur</i> , a young bull	<i>vāhir</i>	<i>vahar</i>	<i>vahir</i>
<i>chhōhar</i> or <i>chhōhur</i> , a boy	<i>chhōhir</i>	<i>chhōhar</i>	<i>chhōhir</i> or <i>chhūhir</i>
<i>randar</i> or <i>randur</i> , a widower	<i>randir</i>	<i>randar</i>	<i>randir</i>
<i>kukkar</i> or <i>kukkur</i> , a cock	<i>kukkir</i>	<i>kukkur</i>	<i>kukkir</i>

The following are examples of the formation of the feminine of masculine nouns in *i*:—

<i>tēli</i> , an oilman	<i>tēliṇ</i> .
<i>mushkī</i> , black	<i>mushkiṇ</i> .
<i>arāṭī</i> , a gardener	<i>arāiṇ</i> .
<i>rāmālī</i> , an astrologer	<i>rāmaliṇ</i> .
<i>chākī</i> , an oil-presser	<i>chakāṇī</i> .
<i>hāthī</i> , an elephant	<i>hathāṇī</i> .
<i>nāī</i> , a barber	<i>naiānī</i> or <i>nawāṇī</i> .

It will be observed that the termination *ānī* corresponds to the Mūltānī *cāṇī*. *Gūr*, a spiritual preceptor, makes its feminine *gūrāiṇ*, and *sāṭī*, a master, has *sāiṇ* or *sain*, a mistress. So, *ṭaṭṭū*, a penny, fem. *ṭaṭwāṇī*.

DECLENSION.—This is nearly the same as in Mūltānī. Nearly all nouns which in Mūltānī end in *u* followed by a consonant, and which belong to the second declension, in Hindkī change the *u* to *a*, as in Muzaffargarh, and belong to the third declension. The only exception which I have noted is *kukkur*, a cock,—not *kukkar*. Thus:—

Mūltānī.	Hindkī.
<i>chhōhur</i> , a boy	<i>chhōhar</i> .
<i>vāhur</i> , a young bull	<i>vahar</i> .
<i>pāhur</i> , a watch	<i>pāhar</i> .
<i>rāhuk</i> , a farm-servant	<i>rāhak</i> .

NUMBER.—1st Declension.—This, *mutatis mutandis*, is the same as in Mūltānī. Thus:—

Sing.	Plur.
<i>ghōrā</i> , a horse	<i>ghōrē</i> .
<i>māriā</i> , struck	<i>mārē</i> .
<i>ggiā</i> , gone	<i>ggaē</i> .

Note that the plural of past participles is not quite the same as in Mūltānī. Irregular is *jjanā*, a person, nom. pl. *jjanē* or *jjaniā*.

2nd Declension.—The only noun of this declension across which I have come is *kukkur*, a cock. It is declined as in Mūltānī. Other nouns which belong to this declension in that dialect, belong to the 3rd in Hindkī.

3rd Declension.—As in Mūltānī.—

Sing.	Plur.
<i>ghar</i> , a house	<i>ghar</i> .
<i>kāg</i> , a crow	<i>kāg</i> .
<i>nāi</i> , a barber	<i>nāi</i> .
<i>piū</i> , a father	<i>piū</i> .
<i>ṭaṭṭū</i> , a pony	<i>ṭaṭṭū</i> .
But <i>ādmī</i> , a man	<i>ādmī</i> .

4th Declension (fem.).—This forms its plural as in Mūltānī. Thus:—

Sing.	Plur.
<i>bhēn</i> , a sister	<i>bhēnā</i>
<i>ghōrī</i> , a mare	<i>ghōrīā</i> .
<i>gāi</i> , gone (fem.)	<i>gāiā</i> .
<i>mā</i> , mother	<i>māwā</i> .

Irregular are:—

<i>lāh</i> , a rope	<i>lāhā</i> .
<i>varhī</i> , a year	<i>varhī</i> or <i>varhīā</i> .
<i>nūh</i> , a daughter-in-law	<i>nūhā</i> , <i>nōhrī</i> , or <i>nōrhī</i> .

5th Declension (fem.).—This forms the plural by adding *ī* as in Mūltānī. Thus:—

Sing.	Plur.
<i>akh</i> , an eye	<i>akhī</i> .
<i>ggāl</i> , a word	<i>ggālhi</i> .
<i>ggāū</i> , a cow	<i>ggāwī</i> .
<i>chhōhir</i> , a girl	<i>chhōhri</i> .
<i>dhī</i> , a daughter	<i>dhīrī</i> or <i>dhīā</i> .
<i>trēmī</i> , a woman	<i>trēmī</i> .

6th Declension (fem.).—This, as in Mūltānī, forms the plural by adding *ũ*. Thus :—

Sing.	Plur.
<i>hañh</i> , a tear	<i>hañhũ</i> .
<i>tāḍ</i> , yarn	<i>tāḍũ</i> .
<i>pīlh</i> , a certain fruit	<i>pīlhũ</i> .
<i>pīḍ</i> , a ripe date	<i>pīḍũ</i> .

Case.—The oblique form of the singular of the 1st declension ends in *ē* and of the plural in *ẽ*. Thus, *ghōṛēḍā*, of a horse; *ghōṛẽḍā*, of horses.

In the 2nd declension we have *kukkarḍā*, of a cock; *kukkrẽḍā*, of cocks.

In the 3rd declension, the oblique singular, like the nominative plural, is the same as the nominative singular. In the oblique plural *ẽ* is added. Thus, *ghar*, a house; *gharḍā*, of a house; *ghar*, houses; *gharẽḍā*, of houses.

Exception—*ādmī*, a man; *ādmīḍā*, of a man; *ādmĩ*, men; *ādmẽḍā*, of men.

In the 4th declension (feminine) the oblique singular is the same as the nominative. The oblique plural changes the final *ā* of the nominative plural to *ẽ*. Thus, *ghōṛī*, a mare; *ghōṛīḍā*, of a mare; *ghōṛĩā*, mares; *ghōṛĩẽḍā*, of mares.

In the 5th and 6th declensions (feminine), the oblique singular is the same as the nominative singular, and the oblique plural is the same as the nominative plural. Thus :—

<i>akh</i> , an eye;	<i>akhdā</i> , of an eye.
<i>akhĩ</i> , eyes;	<i>akhĩḍā</i> , of eyes.
<i>hañh</i> , a tear;	<i>hañhdā</i> , of a tear.
<i>hañhũ</i> , tears;	<i>hañhũḍā</i> , of tears.

Exception—*dhī*, a daughter; *dhīḍā*, of a daughter; *dhĩrĩ* or *dhĩā*, daughters; *dhĩrĩḍā* or *dhĩẽḍā*, of daughters.

The following table shows the regular formation of the oblique forms of each declension at one view :—

Declension.	SINGULAR.		PLURAL.	
	Nominative.	Oblique.	Nominative.	Oblique.
1	<i>ghōṛā</i> , a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛẽ</i>
2	<i>kukkur</i> , a cock	<i>kukkar</i>	<i>kukkar</i>	<i>kukkrẽ</i>
3	<i>ghar</i> , a house	<i>ghar</i>	<i>ghar</i>	<i>gharẽ</i>
	<i>ādmī</i> , a man	<i>ādmī</i>	<i>ādmĩ</i>	<i>ādmẽ</i>
4	<i>ghōṛī</i> , a mare	<i>ghōṛī</i>	<i>ghōṛĩā</i>	<i>ghōṛĩẽ</i>
5	<i>akh</i> , an eye	<i>akh</i>	<i>akhĩ</i>	<i>akhĩ</i>
6	<i>hañh</i> , a tear	<i>hañh</i>	<i>hañhũ</i>	<i>hañhũ</i>

It will be observed that the oblique forms are the same as those in use in Muzaffargarh.

The Agent case is always the same as the oblique form.

The Locative case is formed for a few nouns as in Mūltānī. Thus, *vēlō*, time; *vēlē*, at (a certain) time. In nouns of the 3rd declension, the locative singular is the same as the nominative and the oblique form. Thus, *ghar*, at home.

As specimens of the organic locative plural, we have, in the first specimen, *hathē*, on the hands; and *pairē*, on the feet.

The following are the usual case suffixes:—

Genitive	. . . . .	<i>dā</i> , etc.
Dative	. . . . .	<i>kū</i> , to.
Ablative	. . . . .	<i>kannū</i> , from.
Locative	. . . . .	<i>vich</i> , in.

Adjectives follow the usual rules. Thus:—

<i>mādā ghōṛā</i>	. . . . .	a bad horse.
<i>mādē ghōṛēdā</i>	. . . . .	of a bad horse.
<i>mādē ghōṛē</i>	. . . . .	bad horses.
<i>mādē ghōṛēdā</i>	. . . . .	of bad horses.
<i>mādi ghōṛi</i>	. . . . .	a bad mare.
<i>mādi ghōṛidā</i>	. . . . .	of a bad mare.
<i>mādiā ghōṛiā</i>	. . . . .	bad mares.
<i>mādiē ghōṛiēdā</i>	. . . . .	of bad mares.

Many adjectives in *ā* nasalize their final syllables. This nasalization is carried out through all forms. Thus, *chāgā*, good; masc. obl. sing. *chāgē*; nom. and obl. plur. *chāgē*; fem. *chāgi*; obl. sing. *chāgi*; nom. plur. *chāgiā*; obl. plur. *chāgiē*.

Comparison is effected as usual. Thus:—

bhēṇ-kannū lambā, taller than the sister; *sabhrāē-kannū chāgā*, better than all, best.

Hikkō, one, only one; *sabhō*, all, the whole; and *bbēā*, another, are thus declined:—

	SINGULAR.		PLURAL (COM. GEN.).
	Masculine.	Feminine.	
Nominative	<i>hikkō</i>	<i>hikkī</i>	<i>hikkē</i>
Oblique	<i>hikkē</i>	<i>hikkī</i>	<i>hikknē</i> or <i>hikkīē</i>
Nominative	<i>sabhō</i>	<i>sabhī</i>	<i>sabhnā</i>
Oblique	<i>sabhē</i>	<i>sabhī</i>	<i>sabhnē</i> , <i>sabhrē</i> , <i>sabhrāē</i>
Nominative	<i>bbēā</i>	<i>bbāi</i>	<i>bbikā</i>
Oblique	<i>bbēē</i>	<i>bbāi</i>	<i>bbihē</i>

The first ten numerals are given in the List of Words. A fuller list is given below:—

1. *hik*, *hikārā*, *hikrā*.

2. *dqū*.

3. *trāē*.

4. *chār*.

5. *pañ*.

6. *chhī*.

7. *sat*.

8. *aṭh*.

9. *nō.*
10. *ḍḍāh.*
11. *yārḥā.*
12. *bbārḥā.*
13. *tērḥā.*
14. *chaḍḍḥā.*
15. *pāḍrahā.*
16. *sōlhā.*
17. *satārḥā.*
18. *aṭhārā.*
19. *unvī.*
20. *wīh.*
21. *ikwī.*
22. *bbāwī.*
23. *trēwī.*
24. *chawwī.*
25. *pañwī.*
26. *chhawwī.*
27. *satāwī.*
28. *aṭhāwī.*
29. *unatrī.*
30. *trīh.*
31. *ikattrī.*
32. *bbatrī.*
33. *tētrī.*
34. *chautrī.*
35. *paītrī.*
36. *chhatrī.*
37. *satatrī.*
38. *aṭhatrī.*
39. *untālī.*
40. *chālḥī.*
41. *iktālī.*
42. *bbētālī.*
43. *tīrtālī.*
44. *chaūtālī.*
45. *paītālī or piñtālī.*
46. *chhitālī.*
47. *sattālī.*
48. *aṭhtālī.*
49. *unwañhā or unañhā.*
50. *pañhā.*
51. *ikwañhā.*
52. *bbawañhā.*
53. *tirwañhā.*
54. *chawwañhā.*
55. *pañwañhā.*
56. *chhiwañhā.*
57. *satwañhā.*
58. *aṭhwañhā.*
59. *unāiṭh.*
60. *saṭh.*
61. *ikāiṭh.*
62. *bbāiṭh.*
63. *trīaiṭh.*
64. *chōaṭh, chōwiṭh or chawāṭh.*
65. *pañāiṭh.*
66. *chhēaiṭh.*
67. *satāiṭh.*
68. *aṭhāiṭh.*
69. *unhattar.*
70. *sattar.*
71. *ikattar.*
72. *bbhattar.*
73. *tirhattar.*
74. *chaurattar.*
75. *pañhattar.*
76. *chhēhattar.*
77. *satattar.*
78. *aṭhattar.*
79. *uñāsī.*
80. *assī.*
81. *ikāsī.*
82. *bbēāsī.*
83. *trīāsī.*
84. *chaurāsī.*
85. *pañāsī.*
86. *chhiāsī.*
87. *satūsī.*
88. *aṭhāsī.*
89. *unānmē.*
90. *niwewē.*
91. *ikānmē.*
92. *bbēānmē.*
93. *trīānmē.*
94. *chaurānmē.*
95. *pañānmē.*
96. *chhiānmē.*
97. *satānmē.*
98. *aṭhānmē.*
99. *wadhānmē.*
100. *sau.*

I have no information as to whether the first ten numerals have oblique forms as they have in Mūltānī, but we may assume that such is the case from phrases such as *ḍḍōē wārī*, twice. There are the usual intensive forms such as :—

ḍḍūhē, both.
trihē, all three.
chārhe, all four (oblique *chawāhē*).
ḍḍehē, all ten.

The ordinals are *pahlrā*, first; *ḍḍūjhā*, second; *tarījā*, third; *chōthō*, fourth; *pañwā*, fifth; *chhēwā*, sixth; *satwā*, seventh, and so on as usual.

PRONOUNS.—The first two personal pronouns are declined as follows :—

<i>mai</i> , I.	<i>tū</i> , thou.
<i>mai</i> (agent case sing.).	<i>taū</i> or <i>taī</i> (agent case sing.).
<i>mai</i> or <i>mai</i> (obl. form sing.).	<i>taī</i> or <i>tai</i> (obl. form sing.).
<i>maidḍā</i> , my.	<i>taidḍā</i> , thy.
<i>assā</i> , we.	<i>tussā</i> , you.
<i>assā</i> (agent case plur.).	<i>tussā</i> (agent case plur.).
<i>assā</i> (obl. form plur.).	<i>tussā</i> (obl. form plur.).
<i>asāḍḍā</i> , our.	<i>tusāḍḍā</i> or <i>tuhāḍḍā</i> , your.

The following are the forms of the pronoun of the third person, and also of the demonstrative pronouns, proximate and remote :—

Sing.

Nominative	<i>ē</i> or <i>ih</i> , this	<i>ō</i> or <i>ūh</i> , that.
Agent	<i>ī</i>	<i>ū</i> .
Obl. form	<i>ī</i>	<i>ū</i> .
Genitive	<i>īdā</i>	<i>ūdā</i> .

Plur.

Nominative	<i>ē</i> , <i>ih</i>	<i>ō</i> , <i>ūh</i> .
Agent	<i>inhē</i>	<i>unhē</i> .
Obl. form	<i>inhē</i>	<i>unhē</i> .
Genitive	<i>inhēdā</i>	<i>unhēdā</i> .

The Pronominal suffixes are much as they are in Mūltānī. The following examples are partly based on those given by Dr. Jukes in his dictionary :—

1st person singular.	<i>Chāgā laggd-im</i> , is it good for me, does it become me?
1st person plural.	<i>Ē ggālh suḍē hā-sē</i> , we were hearing these words.
2nd person singular.	<i>Jērhā hun ḍahīdā-ē</i> , as now it is being given to you.
2nd person plural.	<i>Maī-kū alāwan na ḍḍittō-rē</i> , you (<i>rē</i>) did not allow me to speak.
3rd person singular.	<i>Bēā ākhdā h-is</i> , another is saying to him. <i>Ū-kū minnat kīt-us</i> , he made remonstrance to him.
3rd person plural.	<i>Rarh karāhī ākhi-ōnē</i> , crying out they said.

The **Relative Pronoun** is *jō* or *jērhā*; obl. sing. *jaĩ*; nom. plur. *jinhā*; obl. *jinhē*. Its Correlative is *taĩ*; obl. sing. *taĩ*; nom. plur. *tinhā*; obl. *tinhē*.

The **Interrogative Pronouns** are:—

1. *kaũ*, *kō* or *kērhā*, who? Obl. sing. *kaĩ*; nom. plur. *kinhā*; obl. plur. *kinhē*.
2. *kiā*, *kē* or *cha*, what? Obl. sing. *kit* or *kaĩ*.

The **Indefinite Pronouns** are: *kāĩ*, *kaĩ* or *kahĩ*, some, any; *kujh*, anything. The oblique sing. of *kāĩ* is *kēhē*, and the plural is *kināhē* or *kinhē*.

The **Reflexive Pronoun** is *āp*, genitive *āpṛā*: *āpat-vich* is 'amongst themselves,' equivalent to the Hindōstānī *āpas-mē*: *āp-hōrĩ* is 'Your Honour.'

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

The present tense has two forms, a full and a contracted. They are as follows, and closely follow Mūltānī:—

Present.—'I am,' etc.

SINGULAR.		PLURAL.	
Full Form.	Contracted Form.	Full Form.	Contracted Form.
1 <i>hā</i>	<i>ā</i>	<i>haĩ</i>	<i>aĩ</i>
2 <i>hĩ</i>	<i>ĩ</i>	<i>hō</i>	<i>ō</i>
3 <i>hē</i>	<i>ē</i>	<i>hin</i>	<i>in</i>

The present tense is liable to be compounded with a present participle as in Mūltānī. It is also frequently compounded with past participles, and even with nouns. Thus, we have in the specimen, *kit-ē*, it is done; *kiti-ē*, (fem.) she is done; *q̇ḍit-ē*, it is given; *ā-ē*, he is come; *q̇ḍith-ē*, it is seen; *maidḍ-ē*, it is mine; *taidḍ-ē*, it is thine; *zarūr-ē*, it is necessary; *darakhṭ-ē*, there is a tree.

The Past Tense is conjugated as follows:—

Past Tense—'I was,' etc.

Singular.		Plural.
1 <i>hāim</i> , <i>ham</i> , <i>hāus</i> , <i>hāsū</i>		<i>hāsē</i> , <i>hāsē</i>
2 <i>hāwē</i>		<i>hāwē</i>
3 <i>hā</i> (fem. <i>hāĩ</i>)		<i>hāĩ</i> , <i>han</i>

hāus besides meaning 'I was,' also means 'there was (*hā*) to him (*us*).'

From the root *hō*, to become, we have infinitive, *hōwan*; present participle, *hōdā*; past participle, *hōiā*; *hōwē*, he may be; *hōsī*, he will be.

Similarly from the root *thī*, become, we have *thīcan*, *thīdā*, *thiā*, *thīwē*, and *thīsī*. It should be distinguished from the root *ṭha*, *ṭhan*, *ṭhādā*, *ṭhiā*, *ṭhawē*, *ṭhasī*, which means 'become' in the sense of beseeming, being suitable, being befitting.

The Negative Verb Substantive is thus declined :—

Singular.	Plural.
1. <i>nimhẽ</i>	<i>nīsẽ.</i>
2. ...	<i>nirhẽ.</i>
3. <i>nihã</i>	...

Dr. Jukes gives no forms for the 2nd person singular or for the 3rd person plural.

It is used with past participles in phrases like *nimhẽ rah ggiã*, I was not.

ACTIVE VERB.—The conjugation of the regular verb is almost the same as in Mũltānī. We may note the following points :—

Present Participle.—In Mũltānī many verbs form the present participle by adding *ndā* or *ẽndā*. In Hindkī, in such cases, the *n* is weakened to a mere nasalization of the preceding vowel, so that we have *~dā* and *ẽdā*. Thus :—

Mũltānī.	Hindkī.
<i>ãndā</i> , coming	<i>ãdā.</i>
<i>marẽndā</i> , striking	<i>marẽdā.</i>

Dissyllabic roots of which the vowel of the second syllable is *ẽ*, drop the *ẽ*, when the participle ends in *ẽdā*. Thus :—

<i>aṭẽr</i> , wind thread.	Present participle <i>aṭrẽdā.</i>
<i>ubhẽk</i> , vomit.	„ „ <i>ubhkẽdā</i> or <i>ubhẽkdā.</i>

Dissyllabic roots of which the vowel of the second syllable is *ō*, drop the *ō* in the same form of the present participle and insert a *u* in the preceding syllable. Thus :—

<i>adhroṭ</i> , unravel.	Present participle <i>udhrẽdā</i> (here the 1st <i>r</i> is also dropped).
<i>akhōṭ</i> , take to pieces.	„ „ <i>ukhrẽdā.</i>
<i>ghasōṭ</i> , press in (trans.).	„ „ <i>ghusrẽdā.</i>
<i>lapōṭ</i> , cut the ears of tall crops.	„ „ <i>luprẽdā.</i>
<i>nachōṭ</i> , wring out.	„ „ <i>nuchrẽdā.</i>
<i>phalōṭ</i> , search.	„ „ <i>phulrẽdā.</i>
<i>tahōṭ</i> , circumcise.	„ „ <i>tuhrẽdā.</i>
<i>ṭaṭōḷ</i> , feel.	„ „ <i>ṭuṭlẽdā.</i>
<i>trōṭ</i> , sew.	„ „ <i>turpẽdā.</i>

The following present participles are more or less irregular :—

<i>ākḥ</i> , say.	Present participle <i>ākhdā</i> or <i>āhdā.</i>
<i>bah</i> or <i>bbah</i> , sit.	„ „ <i>bāhdā</i> , <i>bbādhā</i> or <i>bbādā.</i>
<i>pakṛ</i> , seize.	„ „ <i>pakaṛdā</i> or <i>pakṛẽdā.</i>
<i>jjā</i> or <i>jjã</i> , be born.	„ „ <i>jjāwdā</i> or <i>jjãdā.</i>
<i>chā</i> , lift.	„ „ <i>chāidā.</i>
<i>sũjāṇ</i> , understand.	„ „ <i>sũjāndā</i> or <i>sũjaṛẽdā.</i>
<i>khaṭ</i> , dig.	„ „ <i>khaṭdā</i> (not <i>khaṭẽdā</i>).
<i>lā</i> , apply.	„ „ <i>lẽdā.</i>
<i>mā</i> , be contained in.	„ „ <i>māwdā</i> or <i>māḍdā.</i>
<i>wañ</i> , go.	„ „ <i>wẽdā.</i>
<i>nakkẽṛ</i> , put apart.	„ „ <i>nikhrẽdā.</i>

Past Participle.—This ends in *iā*, not *eā* ; thus, *māriā*, not *māreā*, struck. The following is a list of irregular past participles. It will be seen that many of them are also regular :—

Root.	Past Participle.
<i>chuk</i> , be finished	<i>chukā</i> or <i>chukiā</i> .
<i>ḍahī</i> , be given, be obtained	<i>ḍihā</i> or <i>ḍihīā</i> .
<i>jjam</i> , be born	<i>jjāyā</i> or <i>jjamiā</i> .
<i>khar</i> , stand	<i>kharā</i> .
<i>lagg</i> , be applied, begin	<i>laggā</i> .
<i>mar</i> , die	<i>mōā</i> .
<i>mēl</i> , unite	<i>mēlā</i> or <i>mēliā</i> .
<i>pō</i> , fall	<i>piā</i> .
<i>rah</i> , remain	<i>rihā</i> .
<i>wañ</i> , go	<i>ggiā</i> .
<i>bah</i> or <i>bbah</i> , sit	<i>bēṭhā</i> or <i>bbēṭhā</i> .
<i>drūh</i> , drag along the ground	<i>drūṭhā</i> or <i>drūhiā</i> .
<i>ḍḍēkh</i> , see	<i>ḍḍiṭhā</i> .
<i>ḍḍiss</i> , be seen	<i>ḍḍiṭhā</i> or <i>ḍḍissiā</i> .
<i>ḍhā</i> , fall	<i>ḍhaṭhā</i> .
<i>khut</i> , be exhausted	<i>khuṭhā</i> or <i>khutiā</i> .
<i>kōh</i> , slaughter	<i>kuṭhā</i> .
<i>mōh</i> , allure	<i>muṭhā</i> .
<i>muss</i> , be unlucky	<i>muṭhā</i> or <i>mussiā</i> .
<i>nas</i> , flee	<i>naṭhā</i> .
<i>phēh</i> or <i>phēṭh</i> , pulverise	<i>phēṭhā</i> .
<i>pīh</i> or <i>pīṭh</i> , pulverise	<i>pīṭhā</i> .
<i>russ</i> , be angry	<i>ruṭhā</i> or <i>russiā</i> .
<i>trah</i> or <i>tarah</i> , fear	<i>traṭhā</i> .
<i>vas</i> , rain }	<i>wuṭhā</i> or <i>vasiā</i> .
<i>vas</i> , dwell }	
<i>vah</i> , flow	<i>wuṛhā</i> .
<i>chā</i> , lift	<i>chātā</i> or <i>chāiā</i> .
<i>ḍḍē</i> , give	<i>ḍḍitā</i> .
<i>dhā</i> , bathe	<i>dhātā</i> .
<i>dhō</i> , wash	<i>dhōtā</i> .
<i>jhō</i> , yoke	<i>jhōtā</i> .
<i>jō</i> , yoke	<i>jōtā</i> .
<i>jjā</i> or <i>jjā</i> , be born	<i>jjāyā</i> .
<i>jjān</i> , know	<i>jjāniā</i> or <i>jjātā</i> .
<i>jjap</i> , become known	<i>jjātā</i> .
<i>kar</i> , do	<i>kītā</i> .
<i>limb</i> , plaster	<i>litā</i> or <i>limbiā</i> .
<i>nahā</i> , bathe	<i>nahātā</i> .
<i>nē</i> , take away	<i>nītā</i> .
<i>nikl</i> , come out	<i>nikhtū</i> (not <i>nikhtā</i> as in Mūltānī) or <i>nikliā</i> .

Root.	Past Participle.
<i>pī</i> , drink	<i>pītā</i> .
<i>pō</i> , thread, string	<i>pōtā</i> .
<i>samh</i> or <i>sumh</i> , sleep	<i>sutā</i> or <i>samhiā</i> .
<i>sī</i> , sew	<i>sītā</i> .
<i>sūjāṇ</i> , know	<i>sūjātā</i> or <i>sūjāṇiā</i> .
<i>tap</i> , be heated	<i>tatā</i> or <i>tapiā</i> .
<i>vaṭh</i> , seize	<i>vaṭhūtā</i> or <i>vaṭhiā</i> .
<i>vilhapp</i> , be divided	<i>vilhatā</i> or <i>vilhappiā</i> .
<i>jhuṇ</i> , win	<i>jhuttā</i> or <i>jhuṇiā</i> .
<i>kamā</i> , work	<i>kamattā</i> .
<i>mach</i> , be noised abroad	<i>mattā</i> or <i>machiā</i> .
<i>muñh</i> , send	<i>muttā</i> or <i>muñhiā</i> .
<i>rāg</i> , dye	<i>rattā</i> or <i>rāgiā</i> .
<i>ḍhō</i> or <i>ḍhōh</i> , carry	<i>ḍhōthā</i> or <i>ḍhōiā</i> .
<i>ghuss</i> , err	<i>ghuthā</i> or <i>ghussiā</i> .
<i>khōh</i> , pluck, snatch	<i>khōthā</i> .
<i>lah</i> , descend	<i>lathā</i> .
<i>phās</i> , <i>phas</i> , or <i>phah</i> , be entangled	<i>phāthā</i> .
<i>rahā</i> , cause to flow	<i>cāthā</i> or <i>rahāiā</i> .
<i>phis</i> , be pulverised	<i>phithā</i> .
<i>ratt</i> , wander	<i>vadā</i> .
<i>ḍḍōh</i> , milk	<i>ḍḍudhā</i> .
<i>ḍḍubh</i> , be milked }	<i>ghidā</i> or <i>ghidhā</i> .
<i>ghinn</i> , take	<i>gudhā</i> .
<i>gunnh</i> , plait	<i>khādhā</i> .
<i>khā</i> or <i>khā̃</i> , eat	<i>ladhā</i> or <i>labhiā</i> .
<i>labh</i> , be obtained	<i>rādhā</i> or <i>rahāiā</i> .
<i>rāh</i> or <i>rahā</i> , sow	<i>rudhā</i> , <i>rujhā</i> , or <i>rujhiā</i> .
<i>rujh</i> , be engaged, occupied	<i>yadhī</i> (fem.).
<i>yah</i> , lie with (a woman)	<i>bhanā</i> or <i>bhajjiā</i> .
<i>bhajj</i> , run	<i>bhunā</i> , <i>bhujjiā</i> , or <i>bhujj-ggiā</i> .
<i>bhujj</i> , be roasted	<i>mānā</i> or <i>māṇā</i> .
<i>mā</i> , be contained in	<i>punā</i> , <i>punā̃</i> , <i>pujjiā</i> , <i>pōhtā</i> or <i>pahōtā</i> .
<i>pujj</i> or <i>pahōch</i> , arrive	<i>kumāṇā̃</i> or <i>kumāiā</i> .
<i>kumā</i> , wither	<i>āḍā</i> or <i>āniā</i> .
<i>ān</i> , bring	<i>humriā</i> or <i>hummiā</i> .
<i>hum</i> , be brought into use	<i>turōpiā</i> .
<i>trōp</i> , sew	

The following past participles which are irregular in Mūltānī are regular in Hindkī : —

Root.	Past Participle.	
	Mūltānī.	Hindkī.
<i>bbadh</i> (Mūltānī <i>bannh</i>), bind	<i>baddhā</i>	<i>bbadhīā</i> .
<i>bbuḍḍ</i> (Mūltānī <i>buḍḍ</i>), sink	<i>buḍḍā</i>	<i>bbuḍḍiā</i> .
<i>jjan</i> (Mūltānī <i>jann</i>), bring forth young	<i>jāeā</i>	<i>jjanīā</i> .

Root.	Past Participle.	
	Mūltānī.	Hindkī.
<i>sukk</i> , become dry	<i>sukkā</i>	<i>sukkīā</i> .
<i>vik</i> (Mūltānī <i>vikk</i>), be sold	<i>vikāṇā</i>	<i>vikīā</i> .

The **Conjunctive participle** is formed by suffixing *kar*, *kē*, or *karāhī* to the root. The last also occurs in Bahawalpur, but none of them are mentioned by Sir James Wilson.

Infinitive.—The infinitive ends in *an*, as in Muzaffargarh, not in *un*, as in Multan. Thus, *māran*, to strike.

The **Old Present or Present Subjunctive** follows Mūltānī. Thus :—

‘I may strike,’ etc.

Singular.	Plural.
1. <i>mārā</i>	<i>mārū</i> .
2. <i>mārē</i>	<i>mārō</i> .
3. <i>mārē</i>	<i>mārīn</i> .

The Imperative is also the same as in Mūltānī. Thus, *mār*, strike thou; *mārō*, strike ye. Irregular are :—

Root.	Imperat. 2nd Sing.
<i>apṛ</i> , seize	<i>appīr</i> .
<i>vajh</i> , seize	<i>vajhī</i> (not <i>vajh</i>).

In the Parable, we have a polite imperative *ḍḍēkhā*, be good enough to see.

The regular Future is formed and conjugated exactly as in Mūltānī. Thus, *marēsā*, I shall strike; *marēsā*, I shall die.

As in the present participle, a dissyllabic root, with *ō* in the second syllable, rejects the *ō* in the future, inserting, at the same time, an *u* in the preceding syllable. Thus :—

Root.	Future 3rd Sing.
<i>adhrōṛ</i> , unravel	<i>udhrēsī</i> (the first <i>r</i> is also dropped).
<i>ghasōṛ</i> , press in (trans.)	<i>ghusṛēsī</i> .
<i>lapōṛ</i> , cut the ears of tall crops	<i>luprēsī</i> .
<i>nachōṛ</i> , wring out	<i>nuchṛēsī</i> .
<i>tahōṛ</i> , circumcise	<i>tuhrēsī</i> .
<i>ṭaṭōl</i> , feel	<i>ṭuṭlēsī</i> .
<i>trōp</i> , sew	<i>turpēsī</i> .

The following futures are irregular :—

Root.	Future 3rd Sing.
<i>ākḥ</i> , say	<i>ākhsī</i> .
<i>chā</i> , lift	<i>chaisī</i> .
<i>jjā</i> or <i>jjā</i> , be born	<i>jjāsī</i> or <i>jjawsī</i> .
<i>lā</i> , apply	<i>lēsī</i> .
<i>mā</i> , be contained in	<i>māsī</i> or <i>mausī</i> .
<i>sūjāṇ</i> , know	<i>sūjāṇsī</i> or <i>sūjṛēsī</i> .
<i>vik</i> or <i>vikā</i> , be sold	<i>vikāsī</i> , <i>vikōsī</i> , <i>vikāwasī</i> or <i>viksī</i> .
<i>wāṇ</i> , go	<i>vēsī</i> .

The **Past Conditional** is formed as in Mūltānī by adding *hā* to the old present, as in *maĩ karā-hā*, I might have made.

The **Participial Tenses** are also formed as in Mūltānī. The following is the conjugation of the contracted form of the—

Present Definite—‘I am striking,’ etc.

Singular.	Plural.
1. <i>marēdā</i>	<i>marēdā</i> .
2. <i>marēdī</i>	<i>marēdē-hō</i> .
3. <i>marēdē</i>	<i>marēdin</i> .

The second person plural does not appear to be contracted.

The List of Words gives, quite regularly, *māriā*, for ‘he struck,’ but for ‘thou strikest’ it gives *mārē*. The final *ē* is evidently the pronominal suffix of the 2nd person singular.

The **Passive Voice**.—The regular passive is formed exactly as in Mūltānī. Thus, *marījan*, to be struck.

The compound passive is formed nearly as in Mūltānī, the root of the active verb (not of the passive verb as in Mūltānī) being conjugated with the verb *vañan*, to go. Thus, *mār vēsī*, he will be struck, corresponding to the Mūltānī *mārī vāsī*.

The irregular passives will be found under the head of causal verbs. Here we may note the unexplained form *vajhū ggiā*, (my hair) was caught hold of, in the second specimen.

The **Causal Voice**.—The Regular Causal verbs are formed as in Mūltānī.

Thus, *māran*, to strike; *marāwan*, to cause to strike.

The following is a list of the principal irregular causal or transitive verbs. From another point of view, the roots in the first column may be considered as passives of those in the second:—

(a) Verbs in which the vowel is strengthened—

Root.	Transitive or Causal.
<i>charh</i> , ascend	<i>chāṛh</i> , put up.
<i>ggah</i> , be threshed	<i>ggāh</i> , thresh.
<i>var</i> , enter	<i>vār</i> , put into.
<i>sar</i> , burn	<i>sār</i> , burn (transitive).
<i>ḍha</i> , fall down	<i>ḍhā</i> , throw down.
<i>pō</i> , lie down	<i>pā</i> , put.
<i>lah</i> , come down	<i>lāh</i> or <i>lahā</i> , take down.
<i>chhir</i> , be taken to pasture	<i>chhēr</i> , drive to pasture.
<i>riṛh</i> , roll	<i>rērḥ</i> , roll (transitive).
<i>miṭ</i> , be effaced	<i>mēṭ</i> or <i>miṭa</i> , efface.
<i>jur</i> , be joined	<i>jōṛ</i> , join.
<i>ṭur</i> , go	<i>ṭōr</i> , make to go.
<i>mur</i> , be twisted	<i>mōr</i> , twist.
<i>ḍḍiss</i> , be seen	<i>ḍḍass</i> , point out, but <i>ḍḍēkh</i> , see.
<i>nikhar</i> , be separate	<i>nikhēr</i> , put apart.

(b) Verbs which change the final consonant—

Root.	Transitive or Causal.
<i>bbajh</i> , be fastened	<i>bbadh</i> , tie.
<i>yabh</i> , copulate (neut.)	<i>yah</i> , lie with.
<i>pāṭ</i> , be torn	<i>pār</i> , tear.

(c) Verbs which drop the final consonant. Usually with a change of the radical vowel—

<i>chāp</i> , rise	<i>chā</i> , raise.
<i>dhuk</i> , arrive	<i>dhō</i> or <i>dhō</i> , carry.
<i>lagg</i> , be applied	<i>lā</i> , apply.
<i>phās</i> , <i>phas</i> or <i>phah</i> , be snared	<i>phā</i> , <i>phasā</i> or <i>phahā</i> , snare.
<i>tap</i> , be hot	<i>tā</i> , heat.
<i>sīp</i> , be sewed	<i>sī</i> , sew.

(d) Verbs which change both the radical vowel and the final consonant—

<i>bbah</i> , sit	<i>bbilhā</i> or <i>bbilhiwā</i> , cause to sit.
<i>bbuḍḍ</i> , sink	<i>bbōṛ</i> , immerse.
<i>chhuṭṭ</i> , escape	<i>chhōṛ</i> , set free.
<i>ḍḍiss</i> , be seen	<i>ḍḍēkh</i> , see ; but <i>ḍḍass</i> , show.
<i>ḍḍubh</i> , be milked	<i>ḍḍōh</i> , milk.
<i>kuss</i> , be slaughtered	<i>kōh</i> , slaughter.
<i>muss</i> , be undone	<i>mōh</i> , cheat.
<i>phis</i> , be pulverised	<i>phīh</i> or <i>phēh</i> , pulverise.
<i>truṭ</i> , be broken	<i>trōṛ</i> , break.
<i>vik</i> , be sold	<i>vēch</i> , sell.
<i>raḥ</i> , stay	<i>rakh</i> , place.

(e) Other verbs—

<i>ā</i> , come	<i>ān</i> , bring.
<i>ḍahī</i> , <i>ḍḍich</i> , or <i>ḍḍiwī</i> , be given	<i>ḍḍē</i> , give.
<i>dhā</i> , bathe oneself ; <i>dhōp</i> , be washed	<i>dhō</i> , wash.
<i>jīamm</i> , <i>jīā</i> or <i>jīā</i> , be born	<i>jīan</i> , bring forth young.
<i>nikal</i> , go out	<i>kadh</i> , put out.

[No. 14.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ DIALECT.

(DISTRICT DERA GHAZI KHAN.)

SPECIMEN I.

ھک شخص دے ڈوں پتر ھن + اُنھیں وچوں رنکے اپڑیں
 پئیو کون آکھیا بابوسیں جیرھا کجھ میڈے حصے وچ آوے میکوں
 ڈیڈے + اُون شخص اپڑاں ترکا اونکوں وندھا ڈتا +
 اتیں تھولیں ڈھاڑیں کتوں پچھیں چھوٹے پتر سبھو کجھ
 کھا کتاتیں پریدے ھک ملک وچ چلیا گیا اتیں اُتھیں
 اپڑاں سارا ترکا اوباشی وچ وئجا ڈتا + اتیں جیرھے ویلھے او سبھو
 کجھ وئجا چکا اوں ملک وچ ڈاڈھا کال پے گیا اتیں او محتاج
 تھیونڑ لگا + اتیں اُونھیں ملک دے ھک رئیس کتیں وئج پونہتا +
 اتیں اوں اونکوں رڈہ وچ سُوریندے چراونٹڑ واسطے پٹھ ڈتا + اتیں
 او خوشی نال اپڑاں پیٹ اُنھیں چھلڑیں نال بھر گھندا ہا
 جنھیں کون سُور کھاندے ھن کیوں جو کوئی شخص اونکوں کئی شے
 نہ ڈیندا ہا + اتیں جیرھے ویلھے او سمجھوالا آ تھیا اوں
 آکھیا میڈے پیوکتیں کے جتی ہیلی روٹیاں پٹے کھاندے ھن
 اتیں بچا سٹیندے ھن اتیں میں بکھ پیا مرداں + میں اُٹھساں
 اتیں اپڑوں پیو دو ویساں اتیں اونکوں آکھساں ابّا میں اللہ دا اتیں
 تیدّا گناہ کیتے اتیں ھنر تیدّا پتر سبڈ واونٹڑ دے لائق نہیں
 رہ گیا + مینکوں اپڑیں ھک ہیلی وانگیں چا سمجھ + اتیں او
 اُٹھیا اتیں اپڑیں پیو دو ٹکر چلیا + آجاں او بہوں پریں ہا او تددے
 پیو اونکوں ڈیکہ گھدھا اتیں اونکوں جھپا آ گیا اتیں دُرک کراہیں
 اونکوں گل چا لایا اتیں چُسیا + اتیں پتر اونکوں آکھیا ابّا میں اللہ
 وا اتیں تیدّا گناہ کیتے اتیں ھنر میں تیدّا پتر سبڈ واونٹڑ جوگا

نہیں رہ گیا + بھل اوندے پیٹو اپڑیں نوکریں کوں آکھیا ڈاڈھی
 چنگیں پوشاک گھن آؤ اتیں اونکوں پواءو - اتیں اوندے ہتھیں
 ہک مندری اتیں پیریں ہک جُتّی پواءو - اتیں اساکوں کھوالو
 اتیں خوش تھیونٹ ڈیو - کیوں جو ایہو پتر میڈا مر گیا ہا اتیں
 ہنٹر جیندا تھی آئے - اتیں او رُل گیا ہا اتیں ہنٹر ول آئے +
 اتیں او خوش تھیونٹ لگے +

اوں ویلھے اوند ا وڈا پتر رڑہ دو گیا ہویا ہا - اتیں جیڑھے
 ویلھے او ول آیا اتیں اپڑیں گھر دے کولھو آ پونھتا تہ اوں گاتونٹ
 اتیں فچنٹ دی آواز سنڑی + اتیں اوں آپڑیں ہک بیلی گوں سبڈ
 کراہیں اوں کتوں پُچھیا جو اے کیا ہے + اتیں اوں اُونکوں
 آکھیا تیدّا بھرا ول آئے اتیں تیدّے پیٹو اوندی مہمانیں
 کیتی تے کیوں جو او چنگاں بھلا ول آئے + اتیں او کوڑج گیا
 اتیں اندر نہ گیا + اوند ا پیو باہر آیا اتیں آن کراہیں اُونکوں
 منّت کیتس + اتیں اوں اپڑیں پیو کوں جواب ڈتا - ڈیکھاں میں
 رتی ورہیں تیدّی خدمت کیتی تے اتیں کڈیں تیدّی عدول محکمیں
 نہیں کیتی - تیں کڈیں میکوں ہک لیلای وی نہیں ڈتا
 حومیں اپڑیں یاریں نال خوشیاں کراں ہا + بھل جیڑھے ویلھے دا
 جو ایہو پتر تیدّا آئے جیں جو سبھو ترکا تیدّا کجریںدے
 پچھوں اڈا ڈتے تیں اوندے واسطے ہک وڈی مہمانیں کیتی
 تے + اتیں اوں اُونکوں آکھیا پتر توں تہ میڈے نال رھندیں -
 اتیں جیڑھا کجھ جو میڈے او سبھو کجھ تیدّے + خوش تھیونٹ
 ضرورے کیوں جو ایہو بھرا تیدّا مر گیا ہا ہنٹر جیندا تھی آئے -
 رُل گیا ہا - اتیں ہنٹر ول آئے +

[No. 14.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ.

(DERA GHAZI KHAN.)

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

Hik-shakhṣdē ddũ putr han. Unhẽ-vichõ nikkē
Of-one-person two sons were. Them-from-among by-the-younger
 aprẽ-piũ-kũ ākhiā, ‘bābũ-saĩ, jẽrhā-kujh maiddẽ-hiṣṣẽ-vich ěwẽ
his-own-father-to it-was-said, ‘father-sir, whatever my-share-in may-come
 mai-kũ ddẽ-ddẽ.’ Ũ-shakhṣ aprã tarkā ũ-kũ wāḍā
me-to give-away.’ By-that-person his-own property him-to dividing
 dditā. Attẽ tholẽ-ddihāṛẽ-kannũ pichhẽ chhõṭẽ-putr sabhõ-kujh
was-given. And A-few-days-from after by-the-younger-son everything
 kaṭhā kitā attẽ parẽdẽ-hik-mulk-vich chaliā-ggiā, attẽ utthāĩ
together was-made and of-distance-a-country-in he-went-away, and there
 aprã sārā tarkā aubāshī-vich wañā-dditā. Attẽ jẽrhẽ-vẽlhẽ
his-own all property debauchery-in was-squandered. And at-what-time
 õ sabhõ-kujh wañā-chukā, ũ-mulk-vich ddāḍhā kāl
he everything had-squandered-completely, that-country-in a-severe famine
 pai-ggiā, attẽ õ muḥtāj thīwan laggā. Attẽ ũ-hĩ-mulkdẽ
fell, and he poverty-stricken to-become began. And of-that-very-country
 hik-raīs-kannẽ wañ-põhtā. Attẽ ũ ũ-kũ rarh-vich
a-great-man-near going-he-arrived. And by-him him-as-regards field-in
 sũarẽdẽ-charāwan-wāstẽ path-dditā. Attẽ õ khũshī-nāl aprã pẽt
of-swine-feeding-for it-was-sent. And he happiness-with his-own belly
 unhẽ-chhilẽ-nāl bhar-ghindā-hā, jinhẽ-kũ sũar khāḍẽ-han; kiũ-jõ
those-husks-with filling-taking-was, which the-swine eating-were; why-that
 kõi shakhṣ ũ-kũ kái shai na ddẽḍā-hā. Attẽ jẽrhẽ-vẽlhẽ õ
any person him-to any thing not giving-was. And at-what-time he
 samajh-wālā ā-thiā, ũ ākhiā, ‘maiddẽ-piũ-kannẽ kē-jitti
an-understander became, by-him it-was-said, ‘my-father-near how-many
 bbēli rōṭiā paẽ-khāḍẽ-han, attẽ bachā
servants loaves having-got-eating-were, and what-remained-over
 saṭẽdẽ-han, attẽ maĩ bukh piā mardā. Maĩ uṭhsā,
throwing-away-were, and I in-hunger fallen am-dying. I will-arise,

attē aprē-piū-dō vēsā, attē ũ-kū ākhsā, “abbā, maī
and my-own-father-towards I-will-go, and him-to I-will-say, “father, by-me
 Allāhdā attē taiddā gunāh kit-ē, attē huṇ taiddā putr saddwāwandē
of-God and of-thee sin done-is, and now thy son of-being-called
 lāiq nimhī rah-ggiā; mai-kū aprē-hik-bbēli-wāgē chā-samajh.”
worthy not-I remained; me thine-own-one-servant-like up-and-understand.”
 Attē ō uṭhiā, attē aprē-piū-dō ṭur-jjuliā. Ajjā ō
And he arose, and his-own-father-towards set-out. Still he
 bbahū-parē hā, ũdē-piū ũ-kū dḍekh-ghidhā, attē ũ-kū
at-great-distance was, by-his-father him-as-regards he-was-seen, and him-to
 jhubbā ā-ggiā, attē durk-karāhī ũ-kū ggal chā-lāyā, attē
compassion came, and run-having him-to the-neck was-up-and-applied, and
 chumiā. Attē putr ũ-kū ākhiā, ‘abbā, maī Allāhdā
it-was-kissed. And by-the-son him-to it-was-said, ‘father, by-me of-God
 attē taiddā gunāh kit-ē, attē huṇ maī taiddā putr saddwāwan jōgā
and of-thee sin done-is, and now I thy son to-be-called fit
 nimhī rah-ggiā.’ Bhal ũdē-piū aprē-naukrē-kū ākhiā, ‘dḍādhi
not-I remained.’ But by-his-father his-own-servants-to it-was-said, ‘extremely
 chāgī pūshāk ghinn-āō, attē ũ-kū pawāō; attē ũdē-hathē hik mūdri,
good garment bring, and him-to put-on; and his-on-hands a ring,
 attē pairē hik jutti pawāō; attē assā-kū khawālō, attē
and on-feet a pair-of-shoes put-on; and us-to give-to-eat, and
 khush thiwan dḍēō; kiū-jō ihō putr maiddā mar-ggiā-hā, attē
rejoicing to-become allow; why-that this son my dead-gone-was, and
 huṇ jīdā thī ā-ē; attē ō rul-ggiā-hā, attē huṇ wal
now living become come-is; and he lost-gone-was, and now back-again
 ā-ē.’ Attē ō khush thiwan laggē.
come-is.’ And they rejoicing to-become began.

Ū-vēlhē ũdā waddā putr rarh-dō ggiā-hōiā-hā. Attē
At-that-time his great son the-field-towards gone-become-was. And
 jērhe-vēlhē ō wal āiā, attē aprē-ghardē-kōlhū. ā pōhtā,
at-what-time he back-again came, and of-his-own-house-near coming arrived,
 ta ũ ggāwan-attē-nachandī āwāz sunī. Attē ũ
then by-him of-singing-and-dancing the-sound was-heard. And by-him
 aprē-hik-bbēli-kū sadd-karāhī ũ-kannū puchhiā jō, ‘ē kiā
his-own-one-servant-to called-having him-from it-was-asked that, ‘this what
 hē?’ Attē ũ ũ-kū ākhiā, ‘taiddā bhirā wal ā-ē,
is?’ And by-him him-to it-was-said, ‘thy brother back-again come-is,
 attē taiddē-piū ũdī mihmānī kitī-ē, kiū-jō ō chāgā-bhalā
and by-thy-father of-him a-feast made-is, why-that he good-well

wal ā-ē.' Attē ō kaurij-ggiā, attē andar na ggiā. Ūlā
back-again come-is. And he was-enraged, and within not went. His
 piū bbāhir āiā attē ā-karāhī ū-kū minnat
father outside came and come-having him-to remonstrance
 kit-us. Attē ū aprē-piū-kū jawāb dditā,
was-made-by-(or to-)him. And by-him his-own-father-to answer was-given,
 'ddēkhā, māi itti-warhiē taidḍi khidmat kiti-ē, attē kaddī taidḍi
'see, by-me for-so-many-years thy service done-is, and ever thy
 'adūl-ḥukmī nahī kiti. Taī kaddī mai-kū hik lelā vī
disobedience-of-orders not was-done. By-thee ever me-to one kid even
 nahī dditā, jō māi aprē yārē-nāl khushā karā-hā.
not was-given, that I my-own friends-with rejoicings might-have-made.
 Bhal jērḥē-vēlhēdā jō ihō putr taidḍā ā-ē, jāī-jō sabhō
But of-what-time that this son thy come-is, by-whom-that all
 tarkā taidḍā kājriēdē pichhū uddā-dḍit-ē, taī nīdē-wāṣṭē
property thy of-harlots after caused-to-fly-away-is, by-thee of-him-for
 hik waddī mihmānī kiti-ē.' Attē ū ū-kū ākhīā, 'putr, tū
a great feast made-is. And by-him him-to it-was-said, 'son, thou
 ta maidḍē-nāl rāhd-ē, attē jērḥā-kujh jō maidḍ-ē, ō
indeed of-me-with dwelling-art, and whatever that mine-is, that
 sabhō-kujh taidḍ-ē. Khush thiwaṇ zarūr-ē, kiū-jō ihū bhirā
everything thine-is. Rejoicing to-become necessary-is, why-that this brother
 taidḍā mar-ggiā-hā, huṇ jīdā thī ā-ē; rul-ggiā-hā, attē huṇ
thy dead-gone-was, now living become come-is; lost-gone-was, and now
 wal ā-ē.
back-again come-is.'

[No. 15.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ DIALECT.

(DISTRICT DEBA GHAZI KHAN.)

SPECIMEN II.

میدّا ناں میرو - پیو دا ناں جمالنڑ - ذات عمرانی -
 بہنڑ والا موضع عمرانی دا حد یارو دی - کم رٹہ رھاوٹڑ دا -
 عمرہ پنجوی ورہیں +

حال اے ہے + میں اپڑے مال نال ہم + موضع چھاہری اُتلی
 دے پچاڈھوں مال میڈا بکریں دا ہا + میں مال ودا چریٹدا ہم +
 پانڑیں دی ہک کوندھی میڈے نال ہئی + اُتھیں جنگل دے میدان
 وچ میکوں بحر آں ملیا آتیں میں کٹوں پانڑیں منگیس + میں اوٹکوں
 کھلی ڈیڈتی + اوں کھلی سٹ گھٹی اتیں میڈے چوٹنڑیں کٹوں
 وچھو گیا + پچھیں کھیا اتیں سوہیا دُرکدے آئے اتیں ڈوٹھیں میکوں
 سروچ اتیں موندھے تیں چھریاں ماریاں + پچھیں جیرھے ویلھے
 میں مار اتیں رت وھنڑ کٹوں بے ہوش تھیونڑ لگم او میکوں
 چھوڑ کے چلے گئے + حاجو عمرانی اتیں گنھور عمرانی میڈے گواہ ہن +
 ڈوٹھیں اُنھیں کون مریندے ڈٹھے + حاجو تہ پہلی مار دے وقت
 ڈٹھے - اتیں گنھور اوں ویلھے جیرھے ویلھے جو او میکوں ماری ہوئی
 ولے ویندے ہن + اتیں میں موقعہ کٹوں اُٹھیا ہویا پچاڈہ دُوں اپڑیں
 جھگے دُوں ویندا پیا ہم - جو اُتھیں کوٹھوں موقعہ دے گنھور
 مل پیا - اتیں اوں میکوں اُنھیں کٹوں مریندا اتیں اُنھیں کون
 ویندے ڈٹھا + جیرھی جاہ دارنچر اتیں سوہیا اتیں کھیا آہدن جو
 چال دا ہک درختے - اتیں اوندے اُتے زال چڑھی کھڑی ہئی - اتیں
 میں تلے کھڑا ہم - او جاہ بھڑاند دے موقعہ کٹوں بہنوں پریں ہئی -

اتیں جال والی جاہ تیں کہیں زال دا پیرا وی نہیں + او میڈے اُتیں
 کوڑ لیندین + بھڑاند دے موقعہ تیں بے ہوش اتیں چنڈ دے خوف
 کنوں ہک پزار جُٹی دا میں کنٹوں رہ گیا۔ پچھیں اُونھیں ڈینہ
 تیں میں گنھور اتیں کریم اتیں مین نال وِج کے تھانہ یارو وِج
 رپیٹ لکھوئی +

[No. 15.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ.

(DISTRICT DERA GHĀZI KHAN.)

SPECIMEN II.**TRANSLITERATION AND TRANSLATION.**

Maiḍḍā	nā	Mirū.	Piūdā	nā	Jamālaṇ.	Zāt	‘Umrānī.
<i>My</i>	<i>name</i>	<i>Mirū.</i>	<i>Of-father</i>	<i>name</i>	<i>Jamālaṇ.</i>	<i>Caste</i>	<i>‘Umrānī.</i>
Bbahaṇ-wālā	Mauṛa‘-‘Umrānīdā.		Ḥadd	Yārūdī.	Kam	raḥ-	
<i>Resider</i>	<i>of-village-‘Umrānī.</i>		<i>Boundary</i>	<i>of-Yārū.</i>	<i>Work</i>	<i>of-field-</i>	
rāhāwaṇḍā.	‘Umra	pañvī	warhē.				
<i>cultivation.</i>	<i>Age</i>	<i>twenty-five</i>	<i>years.</i>				
Hāl	ē	hē.	Maī	apṛē-māl-nāl	ham.	Mauṛa‘-	
<i>Circumstance</i>	<i>this</i>	<i>is.</i>	<i>I</i>	<i>my-own-cattle-with</i>	<i>was.</i>	<i>Of-village-</i>	
Chhābbri-Utlīdē-pachādhū	māl	maiḍḍā	bbakrēdā	hā.	Maī	māl	
<i>Chhābbri-Utlī-on-the-west</i>	<i>cattle</i>	<i>my</i>	<i>of-goats</i>	<i>was.</i>	<i>I</i>	<i>the-cattle</i>	
wadā	charēdā-ham.	Pāñḍī	hik	kūdhī	maiḍḍē-nāl	hai.	Utthāī
<i>wandering</i>	<i>grazing-was.</i>	<i>Of-water</i>	<i>a</i>	<i>skin</i>	<i>of-me-with</i>	<i>was.</i>	<i>There</i>
jāgaldē-maidān-vich	mai-kū	Bijjar	ā	miliā,	attē	maī-kannū	pāñī
<i>of-the-jungle-plain-in</i>	<i>me-to</i>	<i>Bijjar</i>	<i>coming</i>	<i>was-met,</i>	<i>and</i>	<i>me-from</i>	<i>water</i>
māgi-us.	Maī	ū-kū	khalli	ḍḍē-ḍḍitī.	Ū	khalli	
<i>was-asked-by-him.</i>	<i>By-me</i>	<i>him-to</i>	<i>skin</i>	<i>was-given.</i>	<i>By-him</i>	<i>skin</i>	
saṭṭ-ghattī,	attē	maiḍḍē-chūṇē-kannū	vajhū-ggiā.		Pichhē		
<i>was-thrown-away,</i>	<i>and</i>	<i>my-hair-from</i>	<i>it-was-caught-hold.</i>		<i>Afterwards</i>		
Khiā	attē	Sōbhā	durkdē	āē,	attē	ḍḍūhē	mai-kū
<i>Khiā</i>	<i>and</i>	<i>Sōbhā</i>	<i>running</i>	<i>came,</i>	<i>and</i>	<i>by-both</i>	<i>me-to</i>
mūdhē-tē	chhuriā	māriā.	Pichhē	jērhē-velhē	maī	mār-attē-	
<i>shoulder-on</i>	<i>knives</i>	<i>were-struck.</i>	<i>Afterwards</i>	<i>at-what-time</i>	<i>I</i>	<i>beating-and-</i>	
rat-vahaṇ-kannū	bē-hōsh	thiwaṇ	laggu-m,	ō	mai-kū	chhōṛ-kē	
<i>blood-flowing-from</i>	<i>without-sense</i>	<i>to-become</i>	<i>began-I,</i>	<i>they</i>	<i>me-to</i>	<i>left-having</i>	
jjulē-ggaē.	Hājō	‘Umrānī	attē	Ggāhwar	‘Umrānī	maiḍḍē	gawāh
<i>went-away.</i>	<i>Hājō</i>	<i>‘Umrānī</i>	<i>and</i>	<i>Ggāhwar</i>	<i>‘Umrānī</i>	<i>my</i>	<i>witnesses</i>
hin.	ḍḍūhē	unhē-kū	marēdē	ḍḍith-ē.	Hājō	ta	pahlī-mārdē
<i>are.</i>	<i>By-both</i>	<i>them-to</i>	<i>beating</i>	<i>seen-it-is.</i>	<i>By-Hājō</i>	<i>in-fact</i>	<i>of-the-first-beating</i>
waqt	ḍḍith-ē,	attē	Ggāhwar	ū-velhē,	jērhē-velhē	jō	ō
<i>at-the-time</i>	<i>seen-it-is,</i>	<i>and</i>	<i>Ggāhwar</i>	<i>at-that-time,</i>	<i>at-what-time</i>	<i>that</i>	<i>they</i>

mai-kũ mārī-hōī walē vēdē-han; attē maĩ mauqa'-kannũ
me-to beaten-having back-again going-were; and I place-of-occurrence-from
 uthiā-hōiā pachādh-dũ aprē-jhuggē-dũ vēdā-piā-ham, jō utthāĩ
arisen-being west-towards my-own-house-towards going-fallen-was, that there
 kōlhũ-mauqa'dē Ggāhwar mil-piā, attē ũ mai-kũ unhē-kannũ
near-of-the-spot Ggāhwar being-met-fell, and by-him me-to them-from
 marīdā attē unhē-kũ vēdē dđithā. Jērhi-jāhdā Bijjar attē
being-beaten and them-to going it-was-seen. Of-what-place Bijjar and
 Sōbhā attē Khiā āhd-in jō jjāldā hik darakht-ē, attē ũdē-uttē
Sōbhā and Khiā saying-are that of-Salvadora a tree-is, and of-it-on
 zāl chaṛhī khaṛī-hai, attē maĩ tallē khaṛā-ham, ō jāh
a-woman mounted standing-was, and I beneath standing-was, that place
 bhirāddē-mauqa'-kannũ bbahũ parē hai. Attē jjāl-wālī-
of-the-fight-the-place-from very far was. And the-Salvadora-appertaining-
 jāh-tē kahĩ-zāldā pairā vī nahĩ. Ō maidē uttē kūr
place-on of-any-woman footmark even is-not. They of-me on lies
 lēd-in. Bhirāddē-mauqa'-tē bē-hōsh-attē-jddē-khauf-kannũ
applying-are. Of-the-fight-the-place-on without-sense-and-of-life-the-fear-from
 hik pizār juttidā maĩ-kannũ rah-ggiā. Pichhē ũ-hĩ-
a shoe of-a-pair-of-shoes me-from remained-behind. Afterwards that-very-
 dđih-tē maĩ Ggāhwar-attē-Karam-attē-Miran-nāl waũ-kē thāna-
day-on by-me Ggāhwar-and-Karam-and-Miran-with gone-having police-station-
 Yārū-vich rapaṭ likhwai.
Yārū-in report was-caused-to-be-written.

FREE TRANSLATION OF THE FOREGOING.

(STATEMENT OF THE ACCUSED.)

Mirū, son of Jamālan, by caste 'Umrānī. A resident in 'Umrānī within the jurisdiction of Yārū (Police-station). By profession a cultivator. Aged twenty-five years.

The facts are as follows: I was with my herd of goats to the west of village Chhābbri-Utlī. I was following the animals as they wandered about, and tending them. I had a skin of water with me. As I was there in the desert plain Bijjar came up to me and asked me for a drink. I gave him my water-skin, and he threw it down on the ground and caught me by my hair. Then Khiā and Sōbhā ran up and both of them struck me on the head and shoulder with their knives. Then, as I began to faint from the effects of the beating and of the loss of blood, they left me and went away. Hājō 'Umrānī and Ggāhwar 'Umrānī are my witnesses. Both of them saw them beating me. Indeed, Hājō was there at the very beginning of the beating, while Ggāhwar met me as they were going away from me and when I had got up from the place of occurrence and happened to be going towards my house. It was there, quite close to the spot

that he met me, and he had seen me being beaten by them, and their departure. As to the place which Bijjar, Sōbhā, and Khiā mention, saying that there is a Salvadora tree there, and that a woman was up in its branches while I was standing at its foot, it was very far from the place of the assault. There is not even the footmark of a woman at the place where the Salvadora tree is. They are simply concocting lies about me. Moreover, owing to my fainting and to the fear of my life in which I was, I dropped one of my shoes at the place of occurrence. On the very same day I went with Ggāhwar, Karam, and Mīran to Yārū Police-station and made there a report of what had occurred.

SIRĀIKĪ HINDKĪ.

In Sindhī the word *Sirō* signifies 'the upper country,' i.e. the up-river country, and is specially applied to Upper Sind, or that part of the province which lies north of Sehwan on the Indus. From this is derived the word *Sirāi*, an inhabitant of the Sirō, and *Sirāikī*, the language spoken in the Sirō.

Dr. Trumpp, on page II of his Sindhī grammar, states that the northern dialect of Sindhī is called Sirāikī, and adds that this is the purest form of the language. This is also the opinion of the inhabitants of the country, who have a proverb that the learned man of the Lār (or Lower Sind) is but an ox in the Sirō. From every district of Sind, except Thar and Parkar, specimens have been received of a language locally known as Sirāikī. On examination it turns out that in every case this language is not Sindhī at all but is a form of Lahndā closely allied to the Hindkī of Dera Ghazi Khan. The discrepancy is accounted for by the fact that Dr. Trumpp and the local officials have used the word 'Sirāikī' each in a different sense. All over the Sirō the main language is undoubtedly Sindhī, and, as it was spoken in the Sirō, Dr. Trumpp very properly called the Sindhī of the Sirō 'Sirāikī.' It is described on pp. 9 and 140ff. The Sirāikī form of Lahndā is nowhere the language of any locality. It is the language of various tribes, the members of which are scattered over the Sirō. The local officials called the main language of their district 'Sindhī' without any qualifying epithet, and the other language, spoken sporadically over the country, they called Sirāikī. As Sirāikī simply means 'of or belonging to the Sirō,' I shall in future call the Sindhī spoken in the Sirō (or Dr. Trumpp's Sirāikī) 'Sirāikī Sindhī,' and the Hindkī Lahndā spoken in the same tract (the Sirāikī of the local officials) 'Sirāikī Hindkī,' or 'Sirāikī Lahndā.'

The following figures showing the estimated numbers, based on the Census of 1891, of Sirāikī Sindhī and of Sirāikī Hindkī, district by district in Sind, will show the relative importance of the two forms of speech. It should be remembered that the two may be spoken side by side in the same village, a man of one tribe using one, and of another, the other. Many persons, indeed, especially in the Upper Sind Frontier District, are quite bilingual and use both languages indifferently:—

District.	ESTIMATED NUMBER OF SPEAKERS OF	
	Sirāikī Sindhī.	Sirāikī Hindkī.
Karachi	Not separately reported.	5,000
Hyderabad	Ditto.	30,000
Shikārpur ¹	824,000	20,000
Khairpur	119,000	3,600
Thar and Parkar . . . . .	... ..	34,275
Upper Sind Frontier	100,000	12,000
TOTAL		104,875

¹ Since these statistics were collected, the District of Shikarpur has been divided into the two Districts of Larkana and Sukkur. It is now impossible to divide the figures so as to correspond with the new state of affairs, and hence the old District-name has been retained.

In Karachi and Hyderabad the figures for Sindhī of all kinds in 1891 were 460,980 and 791,000, respectively.

The word *ubbhā* means 'up the river,' and is used to indicate direction. Thus, if the local river of any place in Multan runs from north to south, *ubbhā* is used to mean 'north.' On the other hand, if the local river runs from east to west, *ubbhā* means 'east.' The same word, therefore, may, and does, mean two different points of the compass according to the place where it is used. Sir James Wilson, in his edition of O'Brien's *Mūltānī Glossary*, states that at the village of Sināwā it means 'north' while at Mailsī it means 'east.'¹ In Sind the main river is the Indus, and another name for Sirāikī Hindkī is *Ubhēchī* or *Ubhējī*, i.e. the language of the north. It is the name especially used for the language of about 10,000 immigrants to Shikarpur from Bahawalpur who have settled about Ubauro and Ghotki. Here the Indus enters Sind from the north-east. *Ubhēchī* is evidently the same as Sirāikī Hindkī, and I shall not refer to it again.

The existence of Sirāikī Hindkī in Sind is easily explained. In the first place there is coming and going between Bahawalpur and the Sirō. In the second place there is a close historical connexion between the Sirō and the Punjab District of Dera Ghazi Khan, where the most notable family is that of the Miā Sāhib Sarāī (i.e. of the Sirō), a descendant of the Kalhora Kings of Sind. These were once the *de facto* rulers of nearly the whole of Sind, as well as of the District of Dera Ghazi Khan. At the present time, the head-quarters of the family in that district are at Hajipur in the Jampur Tahsil. In Dera Ghazi Khan the word 'Sirāī' has come to be a common appellation for natives of Sind.

As Sirāikī Hindkī is really the language of immigrants into Sind and cannot be called the language of the Sirō, it will not be necessary to give full specimens of it. I shall content myself with giving in each case a short example, sufficient to show that the language is really Hindkī more or less mixed with Sindhī; I shall commence with the Upper Sind Frontier District.

¹ Similarly for *lammā*, literally 'down-stream.'

SIRĀIKĪ HINDKĪ OF THE UPPER SIND FRONTIER.

Immediately to the north of the Upper Sind Frontier District lie the territories of the Khan of Kalat and the British District of Dera Ghazi Khan. In the latter the principal language is Hindkī Lahndā. The population of the Upper Sind Frontier is mixed, containing (in 1891) 100,000 speakers of Sindhī, 38,000 of Balōchī, 6,000 of Brāhūī, and 12,000 of Sirāikī Hindkī. The speakers of Sirāikī Hindkī are mostly found in the Jacobabad and Shahdadpur Talukas, although it is not the main language of these tracts. Its speakers are said to be mainly of Punjab origin, though their number also includes a good many Balōches. Most Musalmāns are bilingual, speaking Sirāikī as well as some one of the other current languages. Sirāikī is locally known by various names, such as Jaṭkī, Mūltānī, Pañjābkī, Pañjābī, Jaghdalī (the Balōchī name), Ubhēkī (*i.e.* the language of up the river), as well as Sirāikī. Under whatever name it is known it is simply Hindkī with a few local variations, as will be evident from the short specimen which follows: it is a portion of an excellent version of the Parable of the Prodigal Son, which has been kindly prepared for me by Mr. C. M. Baker, I.C.S., the Deputy Commissioner of the District.

We may note that the ablative postposition is *kanũ* (compare Sindhī *kanā*) instead of *kannũ*, and 'my' is *mēḍḍā*, not *maidḍā*. *Jē-kō* or *jō-kō*, whatever, is Sindhī, and *uhū*, he, that (obl. sing. *uhũ*), may also be compared with the Sindhī *uhō*. The word for 'own' is *apṇā*, not *apṛā*, which is little more than a variation of spelling. The suffix of the conjunctive participle is *karahũ*, instead of *karāhĩ*. In other respects, the extract quite follows the Hindkī of Dera Ghazi Khan.

[No. 16.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

SIRĀIKĪ HINDKĪ.

(DISTRICT UPPER SIND FRONTIER.)

Hik-ādmī-kũ dḍũ putar han. Unhẽ-kanũ nandhẽ piũ-kũ,
One-man-to two sons were. Them-from by-the-younger the-father-to,
 ākhiā, 'ai abā, māl-kanũ jẽ-kō bhāngā mēḍḍā thīwẽ,
it-was-said, 'O father, property-from whatever share mine may-become,
 uhũ maĩ-kũ dḍẽ.' Uhũ uhũ māl unhẽ-kũ vilā-dḍitā.
that me-to give.' By-him that property them-to having-divided-was-given.
 Thōlē-dḍihārẽ-kanũ picbhẽ uhũ nandhā putar sabhō gaḍḍ kar-karahũ
A-few-days-from after that younger son all collected made-having
 hik-parẽ-mulk-dḍihẽ jjuliā-ggiā. Utāhĩ apṇā sārā māl
a-far-country-towards went-away. There his-own all property
 kañari-bāzī-attẽ-sharābkhōrī-vich gum kit-us. Jaddā sabhō
harlotry-and-wine-drinking-in lost was-made-by-him. When all
 khapā-rahiā, taḍḍā uhũ-mulk-vich dḍādhā kāl ā-piā. Uhũ muḥtāj
spent-was, then that-country-in severe famine came-fell. He impoverished
 thīwaṇ laggā. Uhũ-mulkdẽ hik-ādmī-kũ wañ chambhariā. Uhũ
to-become began. Of-that-country a-man-to having-gone he-clung. By-him
 apṇī-bbani-vich sūrẽdẽ-charāwaṇ-wāstẽ uhũ-kũ munj (not muñ)-dḍitā. Īwẽ
his-own-field-in of-swine-feeding-for him-as-for it-was-sent. Thus
 samjh-us, 'jō-kō khalũ sūr piẽ-khāwandẽ-hin, unhẽ-kanũ
it-was-thought-by-him, 'whatever husks swine fallen-eating-are, those-from
 pēth bharẽsā.' Uhũ-kũ kaĩ-bī nahĩ dḍitā.
belly I-will-fill.' Him-to by-any-one-even not was-given.

SIRĀIKĪ HINDKĪ OF SHIKARPUR.

South of the Upper Sind Frontier District, on both sides of the Indus, lies the District of Shikarpur.¹ In 1891 there were returned 20,000 speakers of Sirāikī Hindkī. On the east of the Indus, in the north of the Rohri Deputy Collectorate, and especially round Ubbauro and Ghotki on the Bahawalpur border, it is locally known as Ubhēchī or Ubhējī, or the language of Up-the-River. This, as might be expected, more nearly approaches the Mūltānī spoken in Bahawalpur. In this tract it is mainly spoken by Hindūs from that State, the main language, of course, being Sindhī. The Sirāikī Hindkī of Shikarpur, west of the Indus, is locally known as Sirāikī or Pañjābī. It is principally spoken by people whose home was originally the Panjab, *i.e.* by much the same classes as those which speak it on the Upper Sind Frontier, the main language of the tract being, as before, Sindhī.

No specimens of Shikarpur Sirāikī Hindkī are necessary. It is a mixed dialect exactly like that spoken on the Upper Sind Frontier. The only point of difference is that in the so-called Ubhēchī the Lahndā element is rather Mūltānī than Hindkī. We shall see that this is also the case in the other districts east of the Indus, and it is quite natural that the facts should be so.

¹ In the year 1901 the District of Shikarpur was divided into the two districts of Larkana and Sukkur. As it is impossible to divide the language figures to correspond to this division, the old arrangement of a single district is adhered to in these pages.

SIRĀIKĪ HINDKĪ OF KARACHI.

South of Shikarpur on the west bank, and also (further south) on both sides of the Indus, lies the District of Karachi. Sirāikī Hindkī is spoken in the north of the district by the same classes of people as on the Upper Sind Frontier and in West Shikarpur, estimated as numbering 5,000, the main language of the locality being Sindhī. A short extract from a version of the Parable of the Prodigal Son will show that here also the language is only Hindkī, with, as may be expected, a larger infusion of Sindhī idioms. We may note how the whole is infected with the Sindhī tendency to end words with a short vowel as in *puṭʰ*, sons, and elsewhere. *Āhin* for *hāñ* or *han*, they were, reminds us of the Lahndā of Shahpur. For the rest, it is all simply corrupt Hindkī of Dera Ghazi Khan much mixed with Sindhī.

[No. 17.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ.

DISTRICT KARACHI.

Kahī-maṇhū-kũ	ḍḍũ	puṭʰ	āhin.	Unhā-vichũ	nandhē
<i>A-certain-man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
piū-kũ	ākhiā,	‘bābā,	jē-kō	hiṣā	māldā
<i>the-father-to</i>	<i>it-was-said,</i>	<i>‘father,</i>	<i>whatever</i>	<i>share of-property</i>	<i>mine</i>
mai-kũ ḍḍē.’	Aĩ	uhĩ	māl	unhā-kũ	vilhā
<i>me-to give.’</i>	<i>And</i>	<i>by-him</i>	<i>the-property</i>	<i>them-to</i>	<i>having-divided</i>
Aĩ	ghanē	ḍḍihʰ	langhiē	kujh	na,
<i>And</i>	<i>many</i>	<i>days</i>	<i>passed</i>	<i>some</i>	<i>not,</i>
				<i>then</i>	<i>the-younger</i>
				<i>his-own</i>	<i>property</i>
gaddʰ-kar		kahĩ-ḍḍūriē	mulk-ḍḍāh	musāfirī-tē	ggiā.
<i>together-having-made</i>		<i>a-certain-distant-country-towards</i>		<i>journeying-on</i>	<i>went.</i>
Uthā-hĩ	sabbō	āpnā	māl	aḍhangāi-nāl	viñāi-us.
<i>There-eren</i>	<i>all</i>	<i>his-own</i>	<i>property</i>	<i>debauchery-with</i>	<i>was-caused-to-go-by-him.</i>

SIRĀIKĪ HINDKĪ OF KHAIRPUR.

Returning to the east of the Indus, immediately to the south of Shikarpur lies the State of Khairpur. Here the Sirāikī Hindkī (spoken by about 3,600 people), is of the same mixed character, and, as elsewhere east of the Indus, has now and then a tendency to agree with Mūltānī rather than with the Hindkī of Dera Ghazi Khan. Thus, we have oblique plurals like *ḥakīmā*, ending in *ā*, not *ē*. Note also the irregular oblique plural *akhiā*, instead of *akhī*, and the frequent short vowels which end words as in Sindhī.

As samples of the Khairpur Sirāikī Hindkī, I give an extract from a version of the Parable, and a short folk-tale.

[No. 18.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŅJĀBĪ.

SIRĀIKĪ HINDKĪ.

(STATE KHAIRPUR.)

SPECIMEN I.

Hikrē-māṇhū-kū	ḍḍū	put ^a	āhan.	Unhā-vichē	nandhē-put ^a			
<i>One-man-to</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-in</i>	<i>by-the-younger-son</i>			
piū-kū	ākhiā	ta,	‘bābā,	jē-kō	bhāngā	māl ^a dā		
<i>the-father-to</i>	<i>it-was-said</i>	<i>that,</i>	<i>‘father,</i>	<i>whatever</i>	<i>share</i>	<i>of-the-property</i>		
mēḍḍā	thiwē,	sō	mē-kū	ḍḍē.’	Unh	āpnā	māl ^a	unhā-kū
<i>mine</i>	<i>may-become,</i>	<i>that</i>	<i>me-to</i>	<i>give.’</i>	<i>By-him</i>	<i>his-own</i>	<i>property</i>	<i>them-to</i>
vilhā	ḍḍitā.	Thōliā-ḍḍihā-kanū	pichhē	nandhā-put ^a	sabh ^o			
<i>having-divided</i>	<i>was-given.</i>	<i>A-few-days-from</i>	<i>after</i>	<i>the-younger-son</i>	<i>all</i>			
māl ^a	gadd ^a	kar	hikrē-dūrāhē-mulik ^a -ḍḍahī	jjuliā-ggiā.	Uthā-hī			
<i>property</i>	<i>together</i>	<i>making</i>	<i>a-far-country-towards</i>	<i>went-away.</i>	<i>There-even</i>			
sabh ^a	māl ^a	buchhiṛi-chāl-vich	viñāi-us.					
<i>all</i>	<i>property</i>	<i>evil-conduct-in</i>	<i>was-made-to-go-by-him.</i>					

[No. 19.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

SIRĀIKĪ HINDKĪ.

(STATE KHAIRPUR.)

SPECIMEN II.

Hikrē-bādshāh-kũ marz ddaḍhā buchhṛā hā. Jō unhēdi
One-king-to disease extreme bad was. However of-that
 ggālh karaṇḍi hājati nahī. Yūnānī-hakīmādi jamā'at uthā-hī
the-story of-making necessity is-not. Of-Yūnānī-physicians a-company there
 āi, gadḍa thī, ākhi-ōnē ta, 'unhī-marzdi
having-come, assembled having-become, it-was-said-by-them that, 'of-that-disease
 dawā admīdi piti-kanuī-siwāi kāi-kā nahī.' Bādshāh
the-remedy of-a-man the-liver-from-except anything is-not.' By-the-king
 hukum dḍitā ta, 'māṇhū goliō.' Ākhir hikrē-dehqandā puṭa
order was-given that, 'a-man seek.' Finally of-a-villager the-son
 ānd-ōnē. Bādshāh unhēdē-piū-aū-māi-kũ mangwāiā.
was-brought-by-them. By-the-king his-father-and-mother-to he-was-asked-for.
 Aū unhā-kũ ghaṇi duniā-daulat dḍē khush kīt-us.
And them-to much wealth having-given happy (they-)were-made-by-him.
 Qāzī fatwā dḍiti ta, 'ra'iyat-vichō hikrā khūnā-
By-the-judge decision was-given that, 'the-subjects-from-among one to-
 karaṇ bādshāh-kũ rawā hē.' Qasāi nīngardē-kuhaṇḍā
murder the-king-to proper is.' By-the-butcher of-of-the-boy-the-slaughter
 irādā kītā.
preparation was-made.

Unhī nīngar āsmān-dḍē mūh kar murkiā. Bādshāh
That boy heaven-towards face having-made smiled. By-the-king
 puchhi-us ta, 'ehṛī-hālat-vich kiū khili-ō?' Ākhi-us
was-asked-he that, 'such-condition-in why laughed-you?' It-was-said-by-him
 ta, 'lāḍa puṭāḍā piū-māi-tē hē; da'wā qāzīdē aggū
that, 'affection of-sons father-mother-on is; complaint of-judge before
 nīndē-hin; 'adal bādshāhdā mangdē-hin. Huṇ piū-māi,
bringing-they-are; justice of-the-king asking-they-are. Now by-father-mother,
 'iwazā ghin, mē-kũ khūnā-wāstē dḍitā; aū qāzī
compensation taking, me-as-regards murder-for it-was-given; and by-the-judge
 mēddē-kuhaṇḍā hukm dḍitā; hādshāh āpnī-seḥhat-wāstē mēddā maraṇ
of-my-slaughtering order was-given; the-king his-own-health-for my death

piā-ḍḍēkhdā-hē. Sō taḍḍahā siwāi Allāh-Sāidē kāi panāh
happened-seeing-is. Therefore then except of-Allah-the-Lord any refuge
 nahā piā-ḍḍēkhdā. Kih-kū ḍḍēwā Tēddi faryād ? Tēddē-
not-I-am happened-seeing. Whom-to may-I-give Thy complaint? Of-Thee-
 aggū mangdā-hā Tēddā 'adal.'
before asking-I-am Thy justice.'

Bādshāh-kū ehā ggāl-h-bbundhī dil-vich ḍḍukh^a thīā, aū akhiā-vich
The-king-to this word-hearing heart-in sorrow became, and eyes-in
 pānī ānd-us, aū ākhi-us ta, 'ehṛē-ningardē
water was-brought-by-him, and it-was-said-by-him that, 'of-such-a-boy
 bē-gunāh khūn^a karaṇ-kanū māi mu-us ta changā.' Īwē ākh
without-fault murder doing-than I dead-I verily good.' Thus saying
 unhī-ningar-kū bhākur pāi chumā ḍḍit-us, aū unh-
that-boy-to embrace having-put kiss was-given-by-him, and him-as-
 kū āzād kīt-us. Aū duniā bē-andāz bakhsh-us.
regards free it-was-made-by-him. And wealth without-count was-given-to-him.

Ākhdē-hin ta, 'unhī-haftē-vich bādshāh vī changā bhalā thīā.'
Saying-they-are that, 'that-week-in the-king also well healthy became'

FREE TRANSLATION OF THE FOREGOING.

A king was once very ill. About the kind of sickness it is not necessary to dilate, but a company of Grecian physicians assembled and declared that the only remedy for it was a man's liver. The king ordered a man to be searched for, and at length they brought him the son of a villager. The king asked for him from his parents, and satisfied them with much wealth in exchange. The Chief Justice then gave it as his opinion that it was proper for the king to murder one of his subjects, and a butcher made ready to slaughter the boy.

Then the boy turned his face to heaven and smiled. The king asked him why he laughed under such circumstances. The boy replied : ' On parents lies the duty of love for their children ; to the judge men go to lay complaints ; from the king they ask for justice. Now my parents have given me up to death in exchange for compensation ; the judge has given the order for me to be slaughtered ; and the king, for the sake of his own health, is looking on at my death. The only (parent, judge, and king) in whom I can take refuge is the Lord God, (who loves me like a parent) ; to other what (judge) can I make my plaint (except) to Thee, O Lord ; before Thee, (who art my King), I am asking for Thy justice.'

When the king heard these words he was filled with sorrow. Tears filled his eyes, and he said, ' it is better that I should die rather than that I should murder this innocent lad.' With these words he embraced the boy, kissed him, set him free, and gave him wealth without measure. People say that in that very week the king became cured of his disease.

SIRĀIKĪ HINDKĪ OF HYDERABAD.

South and west of Khairpur, along the left bank of the Indus, lies the District of Hyderabad. Here Sirāikī Hindkī is spoken by some 30,000 people, as against 791,000 speakers of Sindhī. As elsewhere it is the language of castes, not of localities, and speakers of it are found all over the district. It is the same as the Sirāikī Hindkī of Khairpur. I give, as a specimen, a short popular song. Note the frequent use of the Sindhī final short vowels, and of Sindhī words such as *mahal*^s, time.

[No. 20.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ.

(DISTRICT HYDERABAD, SIND.)

Aukhā	bbādhī-rakhaṇ ^a	yārīdā			
<i>Difficult</i>	<i>binding(and)-keeping</i>	<i>of-friendship</i>			
Jivē	kachā	dhāggā.			
<i>Like</i>	<i>half-twisted</i>	<i>thread.</i>			
Jē	kharā	rahē,	ta	piārā	laggē ;
<i>If</i>	<i>enduring</i>	<i>it-remains,</i>	<i>then</i>	<i>sweet</i>	<i>it-seems ;</i>
Jē	tuṭī-pawē,	ta	bhaggē	bhāggā.	
<i>If</i>	<i>it-happens-to-break,</i>	<i>then</i>	<i>flees</i>	<i>fortune.</i>	
Yār ^a -asāḍḍē-kū	wañī	ākhō,			
<i>Friend-our-to</i>	<i>going</i>	<i>say,</i>			
‘Dar-tē	kharā	ghulām	tusāḍḍā.		
‘ <i>Door-at</i>	<i>standing</i>	<i>slave</i>	<i>your.</i>		
‘Hukum	hōwē	lāghī	āñ,		
‘ <i>Order</i>	<i>may-be</i>	<i>crossing</i>	<i>I-may-come,</i>		
‘Na-ta	thiā	salām ^a	asāḍḍā.’		
‘ <i>Otherwise</i>	<i>became</i>	<i>obeisance</i>	<i>our.’</i>		
Jah ^ē -yār ^a -wāstē	mañ	gius,			
<i>What-friend-for</i>	<i>I</i>	<i>went,</i>			
Uhō	yār ^a	sumhī	rahiā.		
<i>That</i>	<i>friend</i>	<i>sleeping</i>	<i>remained.</i>		
Afsōs,	jah ^ē -mahalē-par	yār ^a	āiā,		
<i>Alas,</i>	<i>what-time-on</i>	<i>the-friend</i>	<i>came,</i>		
Mai-kū	kah ^ē	na	suñāiā.		
<i>Me-to</i>	<i>by-any-one</i>	<i>not</i>	<i>it-was-caused-to-be-heard</i>		

FREE TRANSLATION OF THE FOREGOING.

Difficult is it to keep up friendship. It is, like half-twisted thread, (easily unravelled).

Sweet it is, if it remain enduring ; but, if it break, then fortune flees.

Go to my friend and say, ‘thy slave is standing at thy door.

If thou grant permission, I will cross (the threshold) and come in ; otherwise, I will make my bow (and go).’

The friend whom I visited, the same remained sleeping.

Alas, when the friend came to see me, no one told me (he had come).

SIRĀIKĪ HINDKĪ OF THAR AND PARKAR.

East of the District of Hyderabad lies the desert District of Thar and Parkar, with the States of Marwar and Malani immediately to its east.

The language of Thar and Parkar is a form of Sindhi, mixed with Mārwarī. There are also said to be some 34,275 speakers of Sirāikī Hindkī. The language closely resembles that which we have seen in Khairpur and Hyderabad, but here and there we meet Mārwarī inflexions. Such are *nazar-mē* (not *nazar-rich*), in sight, and *panārē* (Mārwarī suffix *rē*), in protection.

As a specimen of the dialect, I give a popular song.

[No. 21.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.
LAHNDĀ OR WESTERN PAÑJĀBĪ.

SIRĀIKĪ HINDKĪ.

(DISTRICT THAR AND PARKAR.)

Ddēvī dilāsā maĩ siki rahiā.
Give hope I longing remained.
 Siki-taiddī sukhⁿ-saborⁿ viñāiā.
By-longing-thy happiness-patience was-caused-to-go.
 Rōz sahā maĩ taiddē tānē.
Daily I-bear I thy taunts.
 Mulhī kharīd taiddē bbānhē.
At-a-price bought thy slave.
 Taiddī nazar-mē hik^a rahiā.
Thy sight-in one I-remained.
 Mulhī kharīd taiddē vēchārī.
At-a-price bought thy humble-one.
 Taiddē-darsan^a-did^a vēkhārī.
(For-)thy-sight-seeing anxiety.
 Taiddē-panārē chhip rahiā.
In-thy-protection hidden I-remained.
 Hāji Khānan^a ākhē, 'tū hē, tū hē.
Hāji Khānan says, 'thou art, thou art.
 Maĩ ddiṭhā tã dḍū hē, dḍū hē.
By-me seen then two is, two is.
 Taiddī-phikat-mē phik rahiā.
Thy-coldness-in ashamed I-remain.'

FREE TRANSLATION OF THE FOREGOING.

Thou continuest to hold out hopes to me, and I continue to long for thee until my longing has destroyed my peace and patience.

Daily suffer I thy taunts. I am thy bought slave. I remain in thy sight alone.

I am thy humble creature, bought for a price. I long for the sight of thee. I remain hidden under thy protection.

Hāji Khānan (the author) says, 'tis thou, 'tis thou. I saw that thou art two. In thy coldness I suffer shame.'

KHĒTRĀNĪ OR KHĒTRĀNKĪ, AND JĀFIRĪ.

Before leaving Sirāikī and the Hindkī of Dera Ghazi Khan, we must devote a few pages to the language of the Khetrans, a tribe inhabiting Baluchistan to the east of that district. Sir Denzil Ibbetson, in his *Outlines of Panjāb Ethnography* (p. 197), describes them as an 'independent tribe living beyond our border at the back of the Laghāri, Khosa, and Lund country. Their original settlement was at Vahoa in the country of the Qasrāni of Dera Ismail Khan, where many of them still live and hold land between the Qasrāni and the river. But the Emperor Akbar drove out the main body of the tribe, and they took refuge in the Bārkhān valley of the Laghāri hills, and still hold the surrounding tract and look to the Laghāri chief as their protector. They are certainly not pure Biloch, and are held by many to be Pathāns . . . and they do in some cases intermarry with Pathāns. But they confessedly resemble Biloches in features, habits, and general appearance, the names of their septs end in the Biloch patronymic termination *āni*, and they are now for all practical purposes a Biloch tribe. It is probable that they are in reality a remnant of the original Jat population; they speak a dialect of their own called Khetrānkī which is an Indian dialect closely allied with Sindhī and in fact probably a form of the Jatki speech of the lower Indus. They are the least warlike of all the Biloch tribes, capital cultivators, and in consequence exceedingly wealthy.'

No estimate of the number of speakers of Khētrānī has been prepared for this Survey. In 1901, the members of the tribe numbered 14,581, and we may provisionally assume the number of speakers at the same figure.

No samples of Khētrānī have been forwarded to me by the Local Officers, but I am indebted to the kindness of Mr. M. Longworth Dames for the following vocabulary and selection of short sentences. He informs me that the Jāfirī dialect, spoken in the Drug valley in the Sulaimāns, is very similar to Khētrānī. A perusal of this vocabulary is sufficient to show that the language is a form of Western Lahndā, akin to the Hindkī of Dera Ghazi Khan, but without the Sindhī double-consonants employed by that dialect. It uses a few Balōchī words, but there are hardly any traces of Paṣtō. It is also worthy of notice that it shows several traces of connexion with the Dardic languages of Kāfiristān, Chitral, the Indus Kohistan, Gilgit, and Kashmir. Such are the tendency to drop the aspiration of a sonant aspirate consonant, as in *bātrijā* (not *bhā-*), a nephew; the retention of *r* in a compound consonant, as in the *tr* in the same word, the tendency to aspirate a final surd consonant, as in *nakh*, nose, *lakh* (Paṣtō *lak*), a tail, the substitution of cerebral for dental letters, as in *siḍhā*, straight, *thakā*, weary. Compare also Khētrānī *bahā*, brother, with Kōhistānī *hhā*; *thū*, thou, with Shinā *thō*, thy, and Kōhistānī *thō*, you; *awē*, you, with Wai Kāfir *vī*, Kalāshā Kāfir *ābi*, you; *hat*, this, with Khō-wār *hēt*, these; the change of *th* to *ch*, to form a feminine (*uth*, f. *uch*, a camel); and the system of counting by twenties, not by tens.

Finally, we may note that Mr. Dames remarks, 'as far as my memory goes, the Khētrānī, as spoken, differs more from Western Panjābī than one would gather from the vocabulary, and is only barely intelligible to natives of the Derajat.'

The following vocabulary is entirely due to Mr. Dames. The only changes made are a few alterations to bring the system of transliteration into line with that employed for the Survey:—

SUBSTANTIVES.

Air, <i>buthān</i> .	Bullet, <i>gōlā</i> .
Alarm (of war), <i>ḍāḥhāz</i> .	Bullock, <i>dānd</i> .
Amble (of a horse), <i>phōhkā</i> .	Butter, <i>makkhan</i> .
Ambush, <i>tham</i> .	Butterfly, <i>phōpuṭ</i> .
Anger, <i>khāvar</i> .	Calf, <i>vachā</i> , -ī.
Answer, <i>jawāv</i> .	„ (with two teeth), <i>chauhān</i> .
Ant, <i>sikhnī</i> .	Camel, m., <i>uṭh</i> .
Arm, <i>bāḥ</i> .	„ f., <i>uch</i> .
(Forearm), <i>hath</i> .	„ (herd of), <i>vag</i> .
Army, <i>lashkar</i> .	„ (young), <i>tōḍē</i> .
Ashes, <i>bihānī</i> .	Caravan (large), <i>kāfila</i> .
Assembly, <i>tōl</i> .	„ (small), <i>sāth</i> .
Attack, <i>jalō</i> .	Cattle, <i>guhū</i> .
Axe, <i>barrā</i> .	Charcoal, <i>angār</i> .
Back, <i>puttā</i> .	Child, <i>mutyārā</i> .
Badger, <i>gōrpat</i> .	Clothes, <i>lingrā</i> .
Barley, <i>jau</i> .	Cloud, <i>jhar</i> .
Basket, <i>chukrā</i> .	Coli, <i>bihan</i> .
Beard, <i>ḍāṛhī</i> .	Cotton (growing), <i>vār</i> .
Bedstead, <i>khaṭlā</i> .	„ (picked), <i>kapāh</i> .
Bee, <i>mākhīdī makhī</i> .	Cousin (son of paternal uncle),
Belly, <i>ḍiḍh</i> .	<i>sautar</i> .
Betrothal, <i>mangnā</i> .	Cow, <i>gāū</i> .
Bird, <i>pakhī</i> .	Crane, <i>dhīng</i> .
Bladder, <i>phittā</i> .	Crow, <i>kāḥ</i> .
Blanket, <i>dussā</i> .	Curds, <i>dahī</i> .
Blood, <i>ratt</i> .	<i>Dāl (masūr)</i> , <i>ōghrā</i> .
Boar (wild), <i>surr</i> .	Daughter, <i>dhī</i> .
Body, <i>jund</i> .	Day, <i>ḍēṭ</i> .
Bone, <i>haḍ</i> .	Debt, <i>phōr</i> , <i>rin</i> .
Boy, <i>chōṛ</i> .	Deer (<i>i.e.</i> ravine deer or gazelle),
Brain, <i>bhējā</i> .	<i>haran</i> , <i>harnī</i> .
Bread, <i>mānī</i> , <i>lōlā</i> .	Dish, <i>rach</i> .
„ (baked round a stove), <i>kāk</i> .	Dog, <i>kultā</i> , -ī.
Breast, <i>sīnā</i> .	Donkey, <i>gadhā</i> , -ī.
Breath, <i>guhāt</i> .	Door, <i>dar</i> .
Bride, <i>vannī</i> .	Dove (grey), <i>gīrā</i> .
Bridegroom, <i>ghōt</i> .	Dust-storm, <i>lur</i> , <i>nīr</i> .
Bridle, <i>vagh</i> .	Ear, <i>bōṭī</i> .
Brother, <i>bahā</i> .	East, <i>pōwāḍh</i> .
Buffalo, <i>mēḥ</i> , <i>mēhī</i> .	Egg, <i>phērḥā</i> .
Bull, <i>taṭṭul</i> .	Enemy, <i>syūl</i> , <i>dushman</i> .

Entrails, <i>āndarā</i> .	Hair, <i>bitkīā</i> .
Evening, <i>bēgā</i> .	Hand, <i>chamba</i> .
Eye, <i>akhā</i> .	Hare, <i>sahir</i> .
Face, <i>mūhā</i> .	Hawk, <i>sāmbōā</i> .
Fast, <i>dubhāl</i> .	Head, <i>sarōtā</i> .
Father, <i>peū</i> , <i>abbā</i> (used by children).	Heart, <i>ēkhā</i> .
Fear, <i>ḍār</i> .	Heel, <i>khurī</i> .
Field, <i>mulk</i> .	Herdsman, <i>pahāl</i> , <i>gōwāl</i> , <i>chālīwāl</i> .
Fight, <i>bhīr</i> , <i>jhōra</i> .	Hip, <i>sathal</i> .
Finger, <i>ānghā</i> .	Honey, <i>mākhī</i> .
Fire, <i>bah</i> .	Hope, trust, <i>kīl</i> .
Fish, <i>mach</i> .	Horse, <i>ghōrā</i> .
Flesh, <i>bōthī</i> , <i>bōhrā</i> .	House, <i>ghair</i> .
Flint and steel, <i>bah</i> .	Hurt, wound, <i>dhak</i> .
Flock (sheep or goats), <i>giḍēr</i> .	Hyena, <i>malhā</i> .
Flower, <i>gatārā</i> .	Ice, <i>yā</i> .
Fly, <i>makhī</i> .	Infant, <i>bāl</i> , <i>nandīā bāl</i> .
Foot, <i>pēr</i> .	Iron, <i>lōhā</i> .
Forage (for horses, etc.), <i>sursād</i> .	Jackal, <i>giḍrī</i> .
Force, <i>zōr</i> .	<i>Jawār</i> (millet), <i>juār</i> .
Fowl (domestic), <i>kukkur</i> .	Jaws, <i>hañēhā</i> .
Fox, <i>lūmbar</i> .	Jewel, <i>guhā</i> .
Friend, <i>yār</i> .	Jump, <i>trap</i> .
Frost, snow, <i>vahōr</i> (cf. Avesta <i>vafra</i> -, Balōchī <i>gwahar</i> , Mod. Prs. <i>barf</i>).	Jungle, <i>jhar</i> .
Fruit, <i>phal</i> .	Kick, <i>lat</i> .
Garden, <i>bāgh</i> .	Kidney, <i>bukkī</i> .
<i>Ghī</i> , <i>āndar</i> , <i>ghīō</i> .	Kinsman, <i>sakkā</i> .
Girth, <i>tang</i> .	Kite, <i>kīl</i> .
Goat, m., <i>buj</i> .	Knee, <i>gōḍē</i> .
„ f., <i>chālī</i> .	Knife, <i>kālī</i> .
„ (kid), <i>bakrā</i> , -ī.	Knot, <i>gēṭh</i> .
Gold, <i>sunnā</i> .	Lamb, <i>ōrnā</i> .
Goods, <i>bunagh</i> .	„ (with two teeth), <i>bēlā</i> .
Grain, <i>dhānē</i> .	Lamp, <i>dīwā</i> .
Grandfather, <i>dādā</i> .	Lance, <i>nēza</i> .
Grandson, <i>agjā</i> .	Land, <i>zimī</i> .
Grass, <i>gāh</i> .	Leaf, <i>patar</i> .
Guest, <i>nāthī</i> .	Leather, <i>cham</i> .
Guitar, <i>dambīrā</i> .	Leech, <i>gēliō</i> .
Gun, <i>tūpak</i> .	Leek (wild), <i>thōm</i> .
Hail, <i>garā</i> .	Leg, <i>tang</i> .
	Leopard, <i>chitra</i> .
	Lime, <i>kūnī</i> .
	Lip, <i>jōr</i> .

Liver, <i>jārā</i> .	Oven, <i>thōbī</i> .
Lizard, <i>kirrā</i> .	Pace, <i>kadam</i> .
Loins, <i>chēl</i> .	Packsaddle, <i>palān</i> .
Lungs, <i>dimē</i> .	<i>Pagrī</i> , <i>khandhā</i> .
Maize, <i>makāhī</i> .	Partridge, <i>ṭiṭṭir</i> .
Man, <i>murs</i> .	Path, <i>tar</i> .
<i>Marḡhōr</i> , <i>salā</i> , -ī.	Pistol, <i>tumanchā</i> .
Marriage, <i>parnā</i> .	Place, <i>thā</i> .
Marrow, <i>līm</i> .	Plain, <i>thak</i> .
Master, <i>saī</i> .	Plough, <i>hal</i> .
Midday, <i>mānjhī</i> .	Pond, <i>khar</i> .
Milk, <i>dudh</i> .	Pouch, <i>kēcha</i> .
Mill (for corn), <i>grat</i> .	Powder (gun-), <i>dārū</i> .
Mist, <i>ghāṭ</i> .	„ „ (-flask), <i>gudī</i> .
Mole, <i>gāgī</i> .	Price, <i>mul</i> .
Month, <i>māh</i> .	Quicksand, <i>phāt</i> .
Moon, <i>chandr</i> , <i>māh</i> .	Race (horse-), <i>gōī</i> .
Morning, <i>subōī</i> .	Rain, <i>mīh</i> .
Morsel, bit, <i>kaur</i> .	Rainbow, <i>dablī</i> .
Mother, <i>mā</i> .	Ram, <i>mar</i> .
Mouse, <i>chūhā</i> .	Rat, <i>chūhā</i> .
Mouth, <i>wāt</i> .	Ribs, <i>paslā</i> .
Mule, <i>khachar</i> .	Rice, <i>chāwāl</i> , <i>dhān</i> .
Nail, <i>nāh</i> .	Right-hand, <i>sajjā</i> .
Name, <i>nāw</i> .	Rock, <i>raṭ</i> .
Navel, <i>nārā</i> .	Saddle, <i>hannā</i> .
Neck, <i>markā</i> .	Salt, <i>lūn</i> .
Needle, <i>suī</i> .	Sand, <i>nālī</i> .
Neighbour, <i>gāwāndī</i> .	Sandals, <i>chabhā</i> .
Nephew (brother's son), <i>bātrījā</i> .	Scabbard, <i>tēgh</i> .
Net bag, <i>ṭrangrī</i> .	Scorpion, <i>uṭhīā</i> .
Night, <i>rāt</i> .	Seed, <i>bīj</i> .
North, <i>kutub</i> .	Servant, <i>naukar</i> .
Nose, <i>nakh</i> .	Sheep, <i>phāhū</i> .
Nostrils, <i>nāsān</i> .	Shoe, <i>jutī</i> .
Oath, <i>saūh</i> .	Shoulder, <i>khullē</i> .
<i>Ōbārā</i> (the bird, <i>Otis Houbara</i>), <i>bōrīkhar</i> .	Sieve, <i>paṛūn</i> .
Oil, <i>tēl</i> .	Sister, <i>bhēn</i> .
Oleander (<i>Nerium odorum</i>), <i>kanīra</i> .	Sky, <i>āsmān</i> .
Olive-tree (wild), <i>kāhū</i> .	Snake, <i>sap</i> .
Onion, <i>wasal</i> .	Snuff, <i>phattā</i> .
„ (wild), <i>sōbā</i> .	Snuff-box, <i>narēl</i> .
	Son, <i>putur</i> .
	South, <i>ninjā</i> .

Speech, <i>rīngṛā</i> .	Tongue, <i>jībh</i> .
Spleen, <i>tillī</i> .	Tooth, <i>dand</i> .
Spy, <i>chārī</i> .	Torrent-bed, <i>lahar</i> .
Stirrup, <i>rikēb</i> .	(Small do.), <i>vahīr</i> .
Stone, <i>vaṭ</i> .	Tower, <i>thul</i> .
String, <i>rassā</i> .	Town, <i>shahr</i> .
Sugar, <i>shakar</i> .	Valley, <i>thak</i> .
Sulphur, <i>gōgrand</i> .	Victory, <i>sōbh</i> .
Summer, <i>uṇālā</i> .	Village, <i>lō</i> .
Sun, <i>suḥ</i> .	Virgin, <i>kañ</i> .
Sweat, <i>phagar</i> .	Voice, <i>taukh</i> .
Sword, <i>talwār</i> , <i>taricāl</i> .	Vulture, <i>kandhēl</i> .
Tail, <i>lakh</i> .	War, <i>jang</i> .
„ (of a fat-tailed sheep), <i>puchh</i> .	Water, <i>pānī</i> .
Tank, <i>tarāī</i> .	„ -bag, <i>khundā</i> .
Tear, <i>hanjū</i> .	„ -course, <i>wāh</i> .
Testicles, <i>taṭṭē</i> .	Well, <i>khūkhī</i> .
Thief, <i>chōr</i> .	Wheat, <i>kanak</i> .
Thigh, <i>satthal</i> .	Wing, <i>khamb</i> .
Thorn, <i>kandṛā</i> .	Winter, <i>lēng</i> .
Thread (single), <i>sutr</i> .	Wolf, <i>bhigār</i> .
„ (woven), <i>sagga</i> .	Woman, <i>zāl</i> .
Throat, <i>gichī</i> .	Wood, <i>kāṭhī</i> .
Thumb, <i>angūṭhā</i> .	Wool, <i>un</i> .
Thunder, <i>gūr</i> .	Wrist, <i>murchā</i> .
Tiger, <i>shīn</i> .	Year, <i>varāh</i> .
Tinder, <i>kau</i> .	Yoke, <i>jhūlū</i> .
Tobacco, <i>phaṭṭā</i> .	

ADJECTIVES.

Awake, <i>ungrā</i> .	High, large, <i>vaḍā</i> .
Bad, <i>gandā</i> .	Hot, <i>garm</i> .
Beautiful, <i>sunnā</i> .	Hungry, <i>bhukkā</i> .
Bitter, <i>khattā</i> , <i>ṭhīṭhā</i> .	Ill, <i>hārā</i> .
Black, <i>kālā</i> .	Large, see 'high.'
Blind, <i>andhā</i> .	Left (-hand), <i>kabbā</i> .
Broad, <i>phōlā</i> .	Little, <i>nandīrā</i> , <i>nikṛā</i> .
Cheap, <i>sastā</i> .	Living, <i>jūndī</i> .
Clean, <i>tāhā</i> , <i>tūhā</i> , <i>jhakkā</i> .	Long, <i>driggā</i> .
Cold, <i>ṭhaḍā</i> .	Naked, <i>nangā</i> .
Dark, <i>āndhārā</i> .	Old, <i>purānā</i> .
Deaf, <i>bhōrā</i> .	Perfect, <i>ḍangar</i> .
Dear, <i>mahngā</i> .	Raw, <i>kachā</i> .
Dirty, <i>mal</i> .	Red, <i>lākhī</i> .
Dry, <i>sukhā</i> .	Right (-hand), <i>sajjā</i> .
Empty, <i>charhā</i> .	Short, <i>mandarā</i> , <i>-ī</i> .
Equal, <i>mījā-matt</i> .	Straight, <i>siḍhā</i> .
False, <i>kur</i> .	Swift, <i>tikkā</i> .
Far, <i>dūr</i> .	Thin, <i>dublā</i> .
Frozen, <i>yā-kharā</i> .	Weary, <i>ṭhakā</i> .
Generous, <i>sakhī</i> .	Wounded, <i>phaṭā</i> .
Glad, <i>khush</i> .	Yellow, <i>kaṭā</i> .
Good, <i>changā</i> .	Young, <i>jawān</i> .
Heavy, <i>gaurā</i> , <i>-ī</i> .	

NUMERALS.

As in Lahndā, but *bā* is 'two.'

After 40, as follows:—

50, *chālī ta dah*.

60, *sathī*.

70, *sath ta dah*.

80, *chār vīhā*.

90, *chār vīhā dah*.

100, *sav*.

It will be observed that the counting is by twenties, not by tens. In this respect Khētrānī agrees with the Dardic languages.

PRONOUNS, etc.

I, ?	Other, <i>bīā, bī.</i>
We, <i>asē.</i>	Another, <i>āhē.</i>
Thou, <i>thū.</i>	All, <i>nūlā.</i>
You, <i>awē.</i>	Some, <i>kē.</i>
He, this, <i>hē, hat.</i>	Such, so much, <i>inā.</i>
He, that, <i>hō, ā.</i>	What? <i>chā.</i>
Mine, <i>mājā, -ī.</i>	Which? <i>kēhā.</i>
Thine, <i>thājā, tājā, -ī.</i>	Many, <i>ghannē.</i>
His, of this, <i>hētā, -ī.</i>	Self, <i>āp.</i>

VERBS. (Quoted in the Infinitive.)

Apply, <i>chā-rijhan.</i>	Know, <i>jānan.</i>
Arise, <i>uṭhan.</i>	Lay, <i>rakhan.</i>
Arrive, <i>ach-phunchanan.</i>	Lay down, <i>rakhan-chāwan.</i>
Ask, <i>puch-karan.</i>	Leave, <i>chhuṭ-dēwan.</i>
Assemble, <i>ajdub-thīwan, tōl-thīwan.</i>	Lift, <i>chāwan</i> , past participle <i>chāiā.</i>
Bathe, <i>jund-dhōwan.</i>	Make, <i>jōṛan.</i>
Be, <i>thīwan.</i>	Open, <i>khōlan.</i>
Beat, <i>māran.</i>	Overcome, <i>khaṭan.</i>
Bind, <i>badh-karan.</i>	Pass, <i>langan.</i>
Brand, <i>damban.</i>	Pass by, <i>langā-vanjan.</i>
Bray, <i>hāngan.</i>	Quench, <i>māran.</i>
Break, <i>bhanj-bharan.</i>	Reap, <i>lōh-vidan.</i>
Bring, <i>chāwan.</i>	Receive, <i>waṭṭan.</i>
Burn (trans.), <i>balan.</i>	Remember, <i>yād-āwan.</i>
Burn (intrans.), <i>sara-vanjan.</i>	Run, <i>ḍrukhan.</i>
Bury, <i>phūran</i>	See, <i>lakhan.</i>
Carry off, <i>ginnāṭhan (?)</i> .	Sell, <i>vikhan-dēwan.</i>
Come, <i>achan āwan.</i>	Send, <i>mukhan.</i>
Cultivate, <i>rāhan.</i>	Sew, <i>sīwan.</i>
Die, <i>maran.</i>	Share, <i>vilhēnan.</i>
Do, <i>karan.</i>	Show, <i>varan.</i>
Dwell, <i>vehan.</i>	Sleep, <i>luttā</i> (past participle).
Fall, <i>chan-pāwan.</i>	Smell, <i>shūkan.</i>
Fight, <i>bhīṛan.</i>	Spill (intr.), <i>vītij-pēwan.</i>
Fill, <i>bhiran.</i>	Sport, <i>rawan</i> , pres. part. <i>rāundā.</i>
Give, <i>dēwan.</i>	Suck, <i>lehnan.</i>
Go, <i>vanjan, julan, chattan.</i>	Swallow, <i>langā-vanjan.</i>
Grind, <i>pīnan.</i>	Talk, <i>ākhan</i> , pres. part. <i>āhdā.</i>
Jump, <i>ṭrapan.</i>	Tear, <i>phāṛan.</i>
Kill, <i>mōr-bhāran.</i>	Think, <i>dihān-karan.</i>

Throw, *chā-bhāran*.

Touch, *lāwan*.

He touched, *lāas*.

Weep, *rōn*, pres. part. *rundā*.

Write, *likhan*.

PREPOSITIONS, ADVERBS, ETC.

Above, *uchā*.

After, *ninjā*.

Anywhere, *khadē*.

Before, *muhar*.

Behind, *pichū*.

Beneath, *zimī*.

Between, *adhī-vich*.

Here, *het*, *het-vich*.

Hither, *ēthā* (*ē thā*=this place).

How? *kikur*, *chā*.

Last year, *biā-varāh*.

Near, *kōtē*, *vijhāi*, *vijraī*.

Now, *anhyā*.

On, upon, *sā*.

Outside, *bāharō*.

So, thus, *hyū*.

Then, *hō-wakt*.

There, *hōch*.

Today, *aj*.

Tomorrow, *sabhā*.

When? *kīhī-wakt*.

Where? *kēhāthā*.

Yesterday, *bīdī*.

SHORT SENTENCES.

Rāhindē pēū, I cultivate the ground.

Vyāhī pēi, she has borne a child.

Sara-vēndāi, it is burning.

Chīndāin, he is coming.

Chīndā pēū, I am coming.

Ach-phunchanain, he arrives.

Chīndāisi, he will come.

Āp chiēsāi, I will come myself.

Chāiāin, he brings.

Chā-vijhō, apply (*Hindōstānī lagāō*).

Charhā-pēāi, it is empty.

Bas chā-kar, stop, enough!

Rakh-chā, put it down!

Puch-kandēhāi, he is asking.

Kūr-kindā, he is lying.

Jhērā kāsī, he will fight.

Jhērā kītas, he fought.

Mar-pēāi, he is dead.

Hyū kandāi, I will do so, or I am doing so.

Māji hīl ē tāji uthē, my trust is in thee.

Hē murs hārā ē, this man is ill.

Tājā chā thīndā? what (relation) is he to you?

Ghōṛī-sē kōtē na vanj, *ghōṛī laṭ kindiē*, do not go near the mare, the mare kicks.

Ā khildā-ē, he is laughing.

Chhuy-dēwan, to leave anything behind.

Māh lakhasī, the moon comes out.

Langā-ranjan, to pass by.

Vēndā, going.

Hētā chā mul-ē? what is the price of this?

Gōi chāwan, to win a race.

Lakhiasī, he will see.

Ghanē murs tōl thēin, many men are assembled.

Luṭṭē pēū, I go to sleep.

Dhingi thī kharō-i, it is bent (*fem.*).

Kē dīū thēan, some days have passed.

Vītij pēwan, to be spilt.

Ā bandē kharē kharā, that man is standing.

Gurdā pēā, it is thundering.

Ringṛā kiā pēndāi, he is speaking.

Sōbh khatṭan, to win the victory.

A SHORT SONG OR *DASTĀNA*.

Pērōz Shāh, ēthā thī,
Nathīrā bēgā ēthā thī,
Mārūrā bēgā ēthā thī.

Firōz Shāh, come here (to me),
 The evening of my lord, come here,
 The evening of my lover, come here.

THE THAL DIALECTS, DĒRĀWĀL, AND HINDKŌ.

The tract of country between the river Indus on the west, and the Jehlam and (after its junction with the Chenab) the Jehlam-cum-Chenab on the east, is known as the Sind-Sāgar Dōāb. The southern point of this Dōāb is occupied by the District of Muzaffargarh. About half way up the Dōāb between the Districts of Shahpur and Jhelum (Jehlam) the Salt Range forms an important geographical as well as ethnic barrier. Between the Salt Range and Muzaffargarh, the country (except in the *Kāchh* or riverain tracts) is nearly all desert and is known as the Thal. The only complete district falling within the Dōāb south of the Salt Range is Muzaffargarh. Mianwali lies on both sides of the Indus, and Shahpur and Jhang on both sides of the Jehlam or Jehlam-cum-Chenab. In addition to these, while the greater part of the District of Jhelum lies to the north of the Salt Range, a small portion lies to its south. This southern portion of the Dōāb therefore includes parts of the Districts of Mianwali, Jhelum, Shahpur, and Jhang, and the whole of Muzaffargarh. For our present purposes, the Thal may be taken as covering the whole of these parts of districts, as well as the northern part of Muzaffargarh.

We have seen that the dialect of Lahndā spoken in Muzaffargarh is a form of Mūltānī. Over the rest of the Thal, the language is known as Thalī, or the language of the desert. The same form of speech is spoken across the Indus in Dera Ismail Khan and Bannu.

It has various names, according to locality. 'Jaṭkī' is universal, as elsewhere over the southern Lahndā area. A slightly polished form spoken in the town of Dera Ismail Khan and its suburbs is known as Dērāwāl. In Mianwali and Bannu it is sometimes called Hindkō and sometimes Mulki. In Jhelum it is called Thalī and the same name is employed in Shahpur. In Jhang it is called Thalōchṛī.

Wherever it is spoken it is practically the same dialect, and closely agrees with Mūltānī. In the north it gradually merges into the dialects of Jhelum and of the Salt Range, and on the east it merges into the Lahndā of the Shahpur Dōāb and of Jhang-cum-Lyallpur. To the south lies Mūltānī. On the west lies Paṣṭō, an Eranian language described in Vol. X of this Survey, and into which there is no merging. The boundary line between Paṣṭō and Lahndā runs nearly north and south through the Districts of Bannu and Dera Ismail Khan, on the west side of the river Indus.

It will now be convenient to take each of the abovenamed districts separately.

The District of Mianwali lies on both sides of the river Indus, the Tahsils of Mianwali, Bhakkar, and Leiah lying on the east bank, and the Tahsil of Isa Khel on the west bank. In Isa Khel the main language is Lahndā, except north of the town of Kalabagh, where Paṣṭō is spoken by the Bhangikhēl Khattaks of the hill-country. On the east of the Indus, in all three Tahsils the language is Thalī Lahndā although Paṣṭō is even here spoken by a few Pathān families. In the Tahsils of Bhakkar and Leiah, the Lahndā is good Thalī, but in the Tahsil of Mianwali, while still Thalī, it shows signs of the influence of the Āwāṅkāri Lahndā of Attock and Kohat.

The District of Mianwali was formed in the year 1901, out of parts of Bannu and Dera Ismail Khan, after the materials for this Survey were collected, and hence the figures received with these materials are of no use. We are therefore compelled to use estimates based on the figures of the Census of 1901, which are as follows :—

Lahndā	400,000
Paṣṭō	15,265
Other languages	9,323
TOTAL	<u>424,588</u>

West of the Isa Khel Tahṣil of Mianwali lies the North-West Frontier District of Bannu. The total population of this district in 1901 was 231,485, of whom 195,829 spoke Paṣṭō. For the reasons stated when dealing with Mianwali we cannot state accurately the number of speakers of Thaḷī Lahndā in Bannu. They may be estimated at 33,700. It is the language of Hindūs and members of non-Pathān tribes scattered over the district, but is not the main language of the country, which is Paṣṭō. It is locally known as Hindkō or Mulki.

The District of Dera Ismail Khan belongs to the North-West Frontier Province and lies on the right, or western, bank of the river Indus. Its principal language is Thaḷī Lahndā, but Paṣṭō, which is said to be dying out, is the language of the frontier Pathāns along the whole length of the western district border. There is, however, a Jaṭṭ tract consisting of the town of Tank and the country immediately surrounding it, known as the Jaṭāthar,¹ in which the language is also Lahndā, although surrounded on all sides by tribes speaking Paṣṭō. In the south of the Kulachi Tahṣil the language is Balōchī.

The local names for the Thaḷī Lahndā spoken in Dera Ismail Khan are Jaṭkī and Hindkī; a slightly polished form, spoken in the town of Dera Ismail Khan, is known as Dērāwāl, but this is not worthy of separate consideration.

When the materials for this Survey were being collected, the district included the trans-Indus Tahṣils of Bhakkar and Leiah, but these have since been transferred to the new District of Mianwali. It is hence, as explained when dealing with that district, impossible to give accurate figures for the Lahndā spoken in the present Dera Ismail Khan, and the following figures are estimates based on the Census of 1901 :—

Paṣṭō	73,132
Lahndā (Jaṭkī and Dērāwāl, estimate)	170,000
Others	9,247
TOTAL	<u>252,379</u>

To the east of the two southern Tahṣils of the District of Mianwali lie the District of Jhang, and, still further east, the District of Lyallpur.² Taking the two districts of Jhang-cum-Lyallpur together, we find that Lyallpur lies in the Rechna Doab, while

¹ Compare the Jaṭāthar of the District of Gujrat, *ante*, p. 299.

² Lyallpur was separated from Jhang in the year 1904. For the purposes of this Survey Jhang-cum-Lyallpur is treated as a one unit.

Jhang has, first a strip along the east bank of the Chenab and Chenab-cum-Jehlam, secondly the southern end of the Jech Doab, and thirdly a portion of the Sind-Sāgar Doab, along the right bank of the Jehlam-cum-Chenab.

Immediately along the right bank of the Jehlam-cum-Chenab the alluvial country, here known as Kāchhī, has a dialect of its own known as Kāchhṛī, which belongs to the main Group of Jhang-cum-Lyallpur dialects, and has been dealt with on pp. 280, 294ff. This Kāchhī rapidly rises to the west into the ThaĻ, where the language is ThaĻī, locally known as ThaĻōchhṛī and identical with the ThaĻī of South Mianwali and Dera Ismail Khan. The estimated number of speakers of ThaĻōchhṛī is 2,948. The other figures for Jhang-cum-Lyallpur will be found, *ante*, on p. 280.

North-east of the southern Taḥsīls of Mianwali, and north-west of Jhang lies the District of Shahpur, on both sides of the river Jehlam. The dialect of the tract to the east of the river in the Jech Dōāb, the so-called Shahpur Dōābī, has been dealt with at length on pp. 249, 272ff. On the west of the river in the Sind-Sāgar Dōāb we have, to the north, the dialects of the Salt Range, with which we have nothing at present to do, and south of this the dialect of the ThaĻ, or Shahpur ThaĻī. The estimated figures for Shahpur are as follows :—

Shahpur Dōābī	.	.	.	.	.	.	.	.	.	.	.	.	447,000
Shahpur ThaĻī	.	.	.	.	.	.	.	.	.	.	.	.	21,000
Salt Range dialect	.	.	.	.	.	.	.	.	.	.	.	.	25,000
Other languages	.	.	.	.	.	.	.	.	.	.	.	.	588
													<hr/>
TOTAL	.	.	.	.	.	.	.	.	.	.	.	.	493,588
													<hr/>

There only remain to be considered the speakers of ThaĻī belonging to the Jhelum District. These live in the south-west of the Pind Dadan Khan *Taḥsīl* at the foot of the Salt Range. Their number is estimated at 131,562.

We thus arrive at the following estimate of the total number of speakers of ThaĻī, including also the speakers of Lahndā west of the Indus in Bannu and Dera Ismail Khan :—

Mianwali	.	.	.	.	.	.	.	.	.	.	.	.	400,000
Bannu	.	.	.	.	.	.	.	.	.	.	.	.	33,700
Dera Ismail Khan	.	.	.	.	.	.	.	.	.	.	.	.	170,000
Jhang	.	.	.	.	.	.	.	.	.	.	.	.	2,948
Shahpur	.	.	.	.	.	.	.	.	.	.	.	.	21,000
Jhelum	.	.	.	.	.	.	.	.	.	.	.	.	131,562
													<hr/>
TOTAL	.	.	.	.	.	.	.	.	.	.	.	.	759,210
													<hr/>

In the following pages I give a brief general sketch of the points in which ThaĻī differs from the Standard Lahndā of the Shahpur Dōāb, and also show when in these cases it agrees with Mūltānī. The remarks are almost entirely based on Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*, with a few additions from the specimens annexed.

As in Mūltānī, Thālī shows a strong preference for the cerebral *ḍ*. Thus :—

Shahpur Dōābī.

dādō
dāl
dihārā
dēhū
mērā
tērā
dōē
dāh
chādā
dē
dēhā
iddē
uddē
kadāhā

Thālī.

ḍādā, a grandfather.
ḍāl, pulse.
ḍihārā, a day.
ḍēhū, the sun.
māḍā, my.
tāḍā, thy.
ḍū, two.
ḍāh, ten.
chāḍā, fourteen.
ḍē, give.
ḍēhā, to-morrow.
iddē, hither.
uddē, thither.
kadāhā, sometimes.

It will be observed that in all these cases Thālī agrees with Mūltānī as against Shahpur Dōābī.

The Vocabulary often differs, and when it does, generally agrees with Mūltānī. Thus :—

Shahpur Dōābī.

thōṛā
puttur
nisrī
nikrā
mard
zanānī
chhōhur
chhappar
hōr
bhōē
vēkh
vañ
sā
sak
vanjī
chō, ḍōh
hō
īā

Thālī.

thōḷā
pōtr
nisrī
naḍḍhā
ḍāhrī (lit. bearded)
zāl
balōṛā, nīngur
ṭōhbā
bēā
zimmī
ḍēkh
vañ or jā
sam
sag
phitt
ḍōh
thī
ghinn

Mūltānī.

thōḷā, a little.
pōtr, puttur, a son.
nisrī, sugar.
nikkū, small.
mard, a man.
zāl, a woman.
nīngur, chhuhar, a boy.
ṭōhbā, a pond.
hōr, bēā, another.
bhōē, zimmī, land.
ḍēkh, sec.
vañ, go.
samm, sleep.
sagg, be able.
phitt, be lost.
ḍōh, milk a cow.
hō, thī, become.
ghinn, take.

The declension of nouns is as in Shahpur Dōābī and Mūltānī. We may note that *bēā*, other, makes its feminine *bāī*, and its masculine plural *bāē* or *bēē*. *Zāl*, a woman, has its plural *zālī*. In the ablative, the termination *ū* is preferred to *ō*. Thus, *kōlū*, away from, not *kōlō*, as in Shahpur. For the dative, we have the Mūltānī postposition *kū*, as well as the Shahpur Dōābī *nū*.

Adjectives are treated as in Shahpur and Multan. A few numerals differ slightly from the Shahpur standard, generally agreeing with Mūltānī. Thus:—

Shahpur Dōābī.	Thālī.	Mūltānī.
<i>hekk, hikk</i>	<i>hikk</i>	<i>hekk, hikk</i> , one.
<i>dōē</i>	<i>ḍū</i>	<i>ḍū</i> , two.
<i>trā</i>	<i>trāē</i>	<i>trāē</i> , three.
<i>dāh</i>	<i>ḍāh</i>	<i>ḍāh</i> , ten.
<i>chāḍā</i>	<i>chāḍā</i>	<i>chāḍā</i> , fourteen.
<i>tātrī</i>	<i>tētrī</i>	<i>tētrī</i> , thirty-three.
<i>bātālī</i>	<i>bātālī</i>	<i>bētālī</i> , forty-two.

Pronouns also follow Mūltānī when they differ from Shahpur Dōābī. Thus:—

Shahpur Dōābī.	Thālī.	Mūltānī.
<i>mērā</i>	<i>māḍā</i>	<i>mēḍā, māḍā</i> , my.
<i>assī</i>	<i>assā</i>	<i>assā</i> , we.
<i>tērā</i>	<i>tāḍā</i>	<i>tēḍā, tāḍā</i> , thy.
<i>tussī</i>	<i>tussā</i>	<i>tussā</i> , you.
<i>isdā</i>	<i>indā</i>	<i>indā</i> , of this.
<i>jehrā</i>	<i>jehrā</i> or <i>jō</i>	<i>jehrā</i> or <i>jō</i> , who.
<i>kahī</i>	<i>kāhē</i>	<i>kāhē</i> , someone.

In other respects the pronouns follow Shahpur Dōābī rather than Mūltānī. Thus, *kān*, not *kaun*, who? The pronominal suffixes agree with those of Shahpur.

In the conjugation of verbs, the present participle often ends in *āndā* or *indā*, where, in Shahpur, it ends in *ēndā* or *ḍā*. Thus:—

Root.	PRESENT PARTICIPLE.		
	Shahpur Dōābī.	Thālī.	Mūltānī.
<i>kar</i> , do	<i>kardā, karēndā</i>	<i>karīndā</i>	<i>karēndā</i>
<i>vik</i> , be sold	<i>vikḍā</i>	<i>vikāndā</i>	<i>vikḍā</i>
<i>hūng</i> , howl	<i>hūngḍā</i>	<i>hūngāndā</i>	<i>hūngḍā</i>
<i>vēch</i> , sell	<i>vichēndā</i>	<i>vichīndā</i>	<i>vichēndā</i>
<i>saṭṭ</i> , throw	<i>saṭṭḍā, saṭṭēndā</i>	<i>saṭṭīndā</i>	<i>saṭṭḍā, saṭṭēndā</i>
<i>ṭōr</i> , make to move	<i>ṭurēndā</i>	<i>ṭurīndā</i>	<i>ṭurēndā</i>

Here it will be seen that Thālī differs from both dialects.

The root *ḍēkh* (not *vēkh* as in the Shahpur Dōāb), see, has *ḍēḍhā* for its present participle. Its past participle is, as usual, *ḍiṭṭhā*.

The verb *nikkal*, go forth, has its past participle *nikatthā*, the Mūltānī form, instead of, or as well as, the Shahpur Dōābī *nikḥtā*. The past participle of *ghinn*, take, is *ghiddā*.

In the Shahpur Dōāb, the organic passive forms its past participle by adding *gēā*. Thus, *marī-gēā*, been struck. In Mūltānī, a *j* is inserted, as in *marīj-gēā*. In Thālī *j* or *ch* is sometimes inserted, as in *paṭīj-gēā*, been torn up; *marīch-gēā*, been struck.

In Shahpur Dōābī, the passive of *dē*, give, is *ḍhē*, and in Mūltānī it is *ḍhē* or *ḍhaij*. In Thālī we also have, as the passive of *ḍē*, give, *ḍehl* (specimen, verse 2).

In Thālī the verb substantive closely follows Shahpur Dōābī. Thus:—

	Shahpur Dōābī.	Thālī.
Present Sing.	1. <i>hā</i>	<i>hā</i> , I am.
	2. <i>hē</i>	<i>hē</i> , thou art.
	3. <i>hē</i>	<i>hē</i> , he is.
Plur.	1. <i>hā</i>	<i>hā</i> , <i>hā</i> , we are.
	2. <i>hō</i>	<i>hō</i> , you are.
	3. <i>hin</i>	<i>hin</i> , they are.
Past Sing.	1. <i>āhus</i>	<i>āhis</i> , <i>āhim</i> , I was.
	2. <i>āhē</i>	<i>āhē</i> , thou wast.
	3. <i>āhā</i>	<i>āhā</i> , he was.
Plur.	1. <i>āhsse</i>	<i>āsse</i> , we were.
	2. <i>āhē</i>	<i>āhē</i> , you were.
	3. <i>āhin</i>	<i>āhin</i> , they were.

Here Shahpur Dōābī is followed more than Mūltānī.

The negative verb substantive is quite independent. Thus (Present):—

Sing.	Plur.
1. <i>nāh</i> , <i>nāhā</i>	<i>nīsē</i> , <i>nāhē</i> .
2. <i>nihā</i> , <i>neih</i>	<i>nihē</i> , <i>nihyē</i> , <i>nihē</i> .
3. <i>nahē</i> , <i>nāhē</i> , <i>nahnē</i>	<i>nahē</i> , <i>nih</i> .

The Past agrees with Shahpur Dōābī except that the first person singular is *nāhis* (not *nāhus*), and the first person plural is *nāssē* (not *nāhssē*).

In conjugating the active verb, the personal terminations are the same as in Shahpur Dōābī, except in the first person plural. This is *āhā* or *āhē* (not *āh*) in the present subjunctive, and *sāhē* (not *sāh* or *sāhā*) in the future. The third person plural of the former sometimes ends in *an*, instead of Shahpur Dōābī *ēn* or Mūltānī *in*. Thus, *karan*, they make, in the refrain of the Specimen, and also in verse 3.

The above remarks will show that Thālī is a border dialect between Mūltānī and Shahpur Dōābī, but agrees more closely with the former than with the latter.

The most striking characteristic of Thālī (in which it agrees with Mūltānī) is the marked preference exhibited for the cerebral *ḍ*. This letter is characteristic of all Southern Lahndā west of the river Jehlam.

On the other hand there does not seem to be any trace of the peculiar Sindhi double consonants which are also a prominent feature in the Hindkī of Dera Ghazi Khan.

No Thaḥi version of the Parable of the Prodigal Son has been received from Shahpur, and there is given in its place the following elegy taken from Sir James Wilson's *Grammar and Dictionary of Western Pañjābi*. The text is given with the spelling slightly altered, so as to agree with the system of transliteration adopted in this Survey. I am responsible for the interlinear translation, but the free, versified, translation is Sir James Wilson's. It will be seen that the language corresponds with the account of Thaḥi given in the preceding pages.

[No. 22.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŅJĀBĪ.

THAḤĪ.

DISTRICT SHAHPUR.

(*Sir James Wilson, K.C.S.I.*)

Dirge (*marṣiya*) on the fate of Sukaina, called Sakīna in the song, the daughter of Ḥusain. Composed by Firōz of Bhakkhar near the Indus, who died about 1889. Sung to the tune Asā.

*Refrain*¹ Kitt Madīna, kitt Shāh Najaf ?
Where (is) Medina, where the-king-of Najaf ('Alī) ?
 Thīā Shām makān Sakīnadā.
 Became Syria the-residence of-Sukaina.
 Malak pēghambar zāt Khudādī
 Angels prophets the-tribe of-God (i.e. God Himself)
 Karan armān Sakīnadā.
 May-make pity of-Sukaina.

1. Sun awāzā Umr-Shimardā
 Hearing the-shouts of-'Umar-(and-)Shimar (the murderers of Husain)
 Rūh māsūmdā bahū bahū dardā.
 The-soul of-the-innocent-one (Sukaina) much much fears.
 Sāngdē uttō peō Akbardā
 Of-a-spear from-the-top the-father of-Akbar (i.e. Husain)
 Karē dheān Sakīnadā.
 Makes consideration of-Sukaina.
2. Jē-kōi dēs-parāe-te mar-vāndā,
 Whoever a-country-foreign-in dies,
 Tōrē hōvē dushman, kafī dehlēndā.
 Although he-may-be an-enemy, a-winding-sheet is-given.
 Hāe hāe, māīyat rehā gulēndā
 Alas alas, the-corpse remains searching
 Kafndē kāṇ Sakīnadā.
 Of-a-shroud for of-Sukaina.

¹ This refrain is repeated at the end of each verse.

3. Hē dastūr jē-kōi mar-gēā
It-is the-custom whoever died
 Kul-khwānī, wāris karan chaliā.
Funeral-verses-reading the-relatives make on-the-fortieth-day.
 Bin ‘Ābiddē kōi nahī rēhā
Except of-‘Ābid (her brother) anyone not remained
 Fātiḥ-khwān Sakīnadā.
Funeral-prayer-reciter of-Sukaina.
4. Jā ghash-vichch vañē ‘Alī ‘Ābid buḍ-kē,
When sorrow-in goes ‘Alī ‘Ābid drowned-having-become,
 Ākhē māiyat Sakīnadā vīran-kū saḍ-kē,
Says the-corpse of-Sukaina the-brother-to called-out-having,
 ‘Tādeā zakhmā-tō bhān sadke sadke,
‘Thy wounds-for (thy) sister (was) sacrifice sacrifice,
 Nā kōi nigāhbān Sakīnadā.
Not anyone (was) a-guardian of-Sukaina.
5. ‘Vīran, māḍā ākhēa mannē.
‘Brother, my word mayst-thou-heed.
 Māḍē kān kafndā nā na ghinnē.
Of-me for of-shroud name not mayst-thou-take.
 Kasm Khudādī, mutlik nahnē
Oath of-God, absolutely there-is-not
 Jān sajān Sakīnadā.
Acquaintance friend of-Sukaina.
6. ‘Nahī kafn mangdē Allāh-rāsī bālē.
‘Not shroud require dependent-on-Allāh (i.e. helpless) children.
 Dafn karō indē chōlē-nālē.’
Burial make-ye of-it the-coat-with.’
 Ākhan, ‘yā Rasūl Allāh, eh dekhō hālē
(People) say, ‘O Prophet-of God, this see-ye sad-state
 Bandīwān Sakīnadā.’
Of-the-captive Sukaina.’
7. Hāe hāe, lōk pardēs jō jāndē,
Alas alas, people (to) foreign-lands who go,
 Muddat guzār-kē vattnā-te āndē.
A-long-time passed-having native-lands-to come.
 Sajjan Sughrādē mar-gāē vāṇdhē;
The-friends of-Sughrā (Sukaina’s sister) died in-fields-afar;
 Thīā ghar wairān Sakīnadā.
Became the-house desolate of-Sukaina.

8. Kōi firākī jhōlā ghulleā;
A-certain (of) separation a-wind blew;
 Sāth Hussēndā dāhdā rulleā.
The-companion(s) of-Husain (are) exceedingly scattered.
 Mātdā nikhreā val nahī milleā
Death-of separated again not is-met
 Khāndān Sakinadā.
The-family of-Sukaina.
9. Shimrā vadḍā hukm sunāwē,
Shimar a-great order announces,
 Rōwīndē-vichch vadā gunāh ē,
Weeping-in great crime is,
 Mā phupphī nānā chāhē.
Mother, aunt, grandfather, whichever-it-be.
 Mar-gāī nādān Sakina dā.
Died the-foolish Sukaina O.
10. Āeā awāzā māsūmdā, 'nā rōveāhē,
There-came a-voice of-the-innocent-one, 'not please-weep-ye,
 Matā vīr māḍē-kū Shimar satāē.
Lest brother mine-to Shimar oppress.'
 Dāhḍiā na runniā phupphī māē
Exceedingly (i.e. aloud) not weep the-aunt the-mother
 Sun farmān Sakinadā.
Hearing the-command of-Sukaina.
11. Hē dastūr jē-kōi band-vichch mardā,
It-is a-custom whoever captivity-in dies,
 Jī nikatthā val nahī valḍā.
Life gone-forth again not returns.
 'Alī-'Ābiddē sir-te phirdā
(But)-'Alī-'Ābid's head-near goes-round
 Rūh pareshān Sakinadā.
The-soul troubled of-Sukaina.
12. Shabbīr Firōzdā māṇ ē.
Shabbīr (i.e. Husain) of-Firōz (the poet) the-praised is.
 Jahān tādā, tū māḍē kāṇ ē.
The-world (is) thine, thou of-me in-possession art.
 Jagg vāri, tū rakkh dheān ē
The-world (is my) enemy, thou keep consideration (of me) O
 Sadkē zishān Sakinadā.
(As) a-sacrifice of-(i.e. for)-glorious Sukaina.

FREE TRANSLATION OF THE FOREGOING.

*(Sir James Wilson, K.C.S.I.)**Refrain*

Far from her home, in Syrian soil
 Lies buried young Sakīna, Ah !
 Saints, angels, nay Great God himself
 Lament for poor Sakīna, Ah !

The murderer's shouts ring in her ear ;
 The young child's soul is rent with fear ;
 Her father's head from the slayer's spear
 Looks sadly on Sakīna, Ah !

Though foe 'mid foes his death should meet,
 None grudge the dead his winding-sheet.
 Ah ! weep for one so fair and sweet,
 Unshrouded lies Sakīna, Ah !

When man is from his dear ones torn,
 His funeral chant they sing forlorn.
 None save her brother 's left to mourn
 And weep for poor Sakīna, Ah !

While drowned in grief he wept and sighed,
 The ghost of dead Sakīna cried,
 " A sacrifice for you I died,"
 Unguarded fell Sakīna, Ah !

Her prayer fell on her brother's ear,
 " A shroud is for the loved and dear,
 " As God lives, I am friendless here,
 " And no one knows Sakīna, Ah ! "

" God's helpless ones all die like me,
 " Bury me now where none can see."
 Ah God ! to think that this should be,
 Poor captive slain Sakīna, Ah !

" How many come, how many go !
 " Exiles return—God wills it so.
 " But me my home no more shall know.
 " No more returns Sakīna, Ah ! "

A wind from the far north has blown
 And seeds of desolation sown.
 Bereft of all she loved, alone
 Her mother mourns Sakīna, Ah !

Curse on the man that slew and said,
 " No tears be wasted on the dead,
" A price is set upon the head
 " Of all who mourn Sakina, Ah ! "

The child said gently, " weep not so
 " Lest he should work my brother woe,"
Her aunt and mother wept full low,
 Obeying dead Sakina, Ah !

Her soul no mansion of the blest
 Can tempt with dreams of peace and rest.
Beside the brother she loved best
 Still lingers sad Sakina, Ah !

I, slave and poet, praise Husain,
 The world is thine and thou art mine.
May thy great mercy on me shine
 In memory of Sakina, Ah !

THALOCHRI OF JHANG.

Save in a few minor local peculiarities, the Thalochrī of Jhang is identical with the Thālī of Shahpur. This will be evident from the accompanying Specimen,—a version of the first half of the Parable of the Prodigal Son. As local variations we may note :—

āhan for *āhin*, they were.

nāhī for *nāhā*, I am not.

saddāi, I may be called.

khawāi, let us eat.

manē, let us celebrate.

As elsewhere in Jhang the past participle is written as ending in *iyā*, instead of *eā*. Thus, *ākhiyā*, said, for *ākheā*; *giyā*, gone, for *gēā*.

We may also note the use of the verb *hōwun*, to become, instead of the usual Thālī *thīwun*. Shahpur Dōābī has *hōwun*, and Mūltānī has both these verbs. The word for 'give' is *dē*, as in Shahpur, not *ḍē*.

[No. 23.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THALOCHRI OF JHANG.

Hikk-shakhatdē	dū	pōtr	āhan.	Unhā-vichchū	naḍhē
<i>Of-one-person</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-among</i>	<i>by-the-younger</i>
ākhiyā	piū-kū	jō,	'ai	bābū,	jehrā
<i>it-was-said</i>	<i>the-father-to</i>	<i>that,</i>	<i>'O</i>	<i>father,</i>	<i>what</i>
hē,	mā-kū	waṇḍh-dē.	Piū	pōtrā-kū	māl
<i>is,</i>	<i>me-to</i>	<i>divide(and)-give.'</i>	<i>By-the-father</i>	<i>the-sons-to</i>	<i>the-property</i>
waṇḍh-dittā.	Kinhā-dihāreā-pichchhē	naḍhē-pōtr	māl		
<i>was-divided(and)-given.</i>	<i>Some-days-after</i>	<i>by-the-younger-son</i>	<i>property</i>		
āpnā	mandē-kammāde	pichchhē	lagg-kē,	wanjā-dittā,	
<i>his-own</i>	<i>of-bad-deeds</i>	<i>after</i>	<i>become-engaged-having,</i>	<i>was-caused-to-go,</i>	
tur-kē	kāhē-bāē-mulakhdē	vichch	wanj-rēhā.		
<i>journeyed-having</i>	<i>of-a-certain-other-country</i>	<i>in</i>	<i>he-went(and)-remained.</i>		
Jehrē-vēlē	sārā	khā-chukkā,	us-mulakhdē	vichch	bahū
<i>At-what-time</i>	<i>all</i>	<i>he-devoured-completely,</i>	<i>of-that-country</i>	<i>in</i>	<i>much</i>
āhā.	Oh	muhtāj	hōwāṇ	laggā.	Hikk-raisdē
<i>was.</i>	<i>He</i>	<i>poor</i>	<i>to-become</i>	<i>began.</i>	<i>Of-one-rich-man</i>
Us	usnū	āpnā-vāhiādē	vichch	sūr	charāwāṇ
<i>By-him</i>	<i>as-for-him</i>	<i>of-his-own-fields</i>	<i>in</i>	<i>swine</i>	<i>to-graze</i>
Usdā	dil	āhā	ki	jehrē	chhil
<i>Of-him</i>	<i>the-heart</i>	<i>was</i>	<i>that</i>	<i>what</i>	<i>husks</i>
				<i>the-swine</i>	<i>eating-are,</i>
					<i>them-from-in</i>

āpnā dhiḍḍh bharē. Us-kũ kōi nāhā dēndā. Us-vēlē
his-own belly he-may-fill. Him-to any-one was-not giving. At-that-time
 hōsh-vichch ā-kē ākhiyā, 'māḍē-piūdeā kitneā-mazdūrānũ rōṭi
sense-in come-having it-was-said, 'of-my-father to-how-many-servants bread
 labbhī-hē, te mā bhukkh-nā! mardā wadā āhā. Mā wanj-kē
being-got-is, and I hunger-with dying wandering am. I gone-having
 āpnē-piū-kũ ākhā jō, "mā Sāidā te tāḍā bahū gunāh
my-own-father-to may-say that, "by-me of-God and of-thee much sin
 kitā, huṇ mā us-kammdā nāhī jō tāḍā pōtr saḍḍāi.
was-done, now I of-that-use I-am-not that thy son I-may-be-called.
 Mānũ āpnē-hikk-mazūrdi jābajā rakkh." Tāḍā oh āpnē-piū-kōl giyā.
Me of-thine-own-servant for keep." Then he his-own-father-near went.
 Ajjar oh dūr āhā ki piū-usdē-nũ taras āyā hōr bhajj-kē
Yet he distant was that to-father-his compassion came and run-having
 āpnē-gaḷ-nā! laggā-ghiddā, te bahū chummyus.
his-own-neck-with he-was-applied (and)-taken, and much he-was-kissed-by-him.
 Pōtr us-kũ ākhiyā ki, 'ai piū, mā Sāidā te
By-the-son him-to it-was-said that, 'O father, by-me of-God and
 hajūrdā gunāh kitā-hē, is-laikdā nāhī jō tāḍā pōtr
of-your-Honour sin done-is, of-this-worthy I-am-not that thy son
 saḍḍāi.' Piū-usdē āpnē-naukrā-kũ ākhiyā jō, 'changē-thũ
I-may-be-called.' By-father-his his-own-servants-to it-was-said that, 'good-than
 changē pōshāk in-kũ dēō; hōr usdē hatthā chhallē-mundri pāō,
good garments him-to give; and on-his hands a-ring put-on,
 pārē jutti dēō; assā khāwāi te khushī maṇē, kiñjō
on-the-feet shoe give; we may-eat and rejoicing may-celebrate, because-that
 eh māḍā pōtr mar-giyā āhā, huṇ jī-āyā-hē; kharij-pēā-āhā,
this my son dead-gone was, now alive-come-has; lost-fallen-was,
 te huṇ labbh-pēā-ē.' Tāḍā oh wadiā khushīā karaṇ laggā.
and now got-fallen-is.' Then he great rejoicings to-make began.

THAḲĪ OF JHEMUM.

The ThaḲī of Pind Dadan Khan in Jhelum is nearly the same as the standard ThaḲī of Shahpur. Where it differs, it is mainly in the direction of agreeing with Shahpur Dōābī. As a specimen, a version of the Parable of the Prodigal Son is given below, and we may note the following peculiarities.

Although the ThaḲī tendency to cerebralize the letter *d* is in evidence, it is not so strong as in the ThaḲ proper. Thus we have *dō*, not *ḍō*, two; *dē*, not *ḍē*, give; and *dāh*, not *ḍāh*, ten.

As elsewhere the termination *ēā*, which is of frequent occurrence in the standard, is represented by *iyā* or *iā*. Thus, *ākhiyā*, not *ākheā*, said; *giyā*, not *gēā*, gone; *māriyā* for *māreā*, oblique masculine plural of *mārā*, wicked; and *āpūiā* (for *āpūcā*) *yārā nāl*, with my own friends. This is rather a matter of spelling than of pronunciation.

As regards Vocabulary, we have the Dōābī *rēkh*, see, and *lā*, take, instead of the ThaḲī *dēkh* and *ghinn*. So also we have *hōṇ* (for *hōwun*), to become, instead of *thīwun*.

In the declension of nouns, the nominative singular of the word for son is *puttar*, not *puttur* or *pōtr*.

In pronouns, the oblique singular of *kōi*, some, any, is *kisē* as in Pañjābī, and not *kahē* or *kāhē*.

For the verb substantive we have *hā* or *ā*, he is, instead of *hē* or *ē*, while 'he was' is *āh*, as well as *āhā*. In the future of the active verb, instead of *ākhēsā*, we have *ākhsā*, I will say. Irregular past participles are *kharātā*, lost, from the root *khar*, and *pauhtā*, arrived, from the root *pahōnch*.

In other respects, the specimen will offer no difficulties.

[No. 24.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

THAḲĪ DIALECT.

JHEMUM DISTRICT.

Hikk-ādmīdē	dō	puttar	āhē.	Unbā-vichchō	nikkē	piūnū
<i>Of-one-man</i>	<i>two</i>	<i>sons</i>	<i>were.</i>	<i>Them-from-in</i>	<i>by-the-younger</i>	<i>to-the-father</i>
ākhiyā,	'piū,	māldā	jehā	hissā	mānū	āundā-hā
<i>it-was-said,</i>	<i>'father,</i>	<i>of-the-property</i>	<i>what</i>	<i>share</i>	<i>to-me</i>	<i>coming-is</i>
mānū	dē-chā.'	Watt	piū	āpūā	māl	unhānū
<i>to-me</i>	<i>give-up.'</i>	<i>Then</i>	<i>by-the-father</i>	<i>his-own</i>	<i>property</i>	<i>to-them</i>
wand-dittā.	Bahū	dihāyē	ajjē	nāhē-lāngghē	jē	nikkā
<i>having-divided-was-given.</i>	<i>Many</i>	<i>days</i>	<i>yet</i>	<i>were-not-passed</i>	<i>that</i>	<i>the-younger</i>
puttar	sārā	māl	lā-kē	kisē-dūr-mulknū	ṭur-giyā,	
<i>son</i>	<i>all</i>	<i>the-property</i>	<i>taken-having</i>	<i>to-a-certain-distant-country</i>	<i>went-away,</i>	
te	utthē	āpūā	māl	māriyā-kammā-te	wañā-dittōs.	
<i>and</i>	<i>there</i>	<i>his-own</i>	<i>property</i>	<i>wicked-deeds-upon</i>	<i>was-wasted-by-him.</i>	

Jis-wēlē oh sabh-kujjh wañā baiṭhā, us-mulk-vichch dādhā
At-what-time he everything having-wasted sat, that-country-in great
 kāl pā-giyā, te oh lāchār hōṇ laggā. Phēr us-mulkdē
famine fell, and he helpless to-be began. Then of-that-country
 hikk-ādmī-kōl giyā, jis ohnū āpnī-zimī-vichch sūr chugāwan
one-man-to he-went, by-whom us-for-him his-own-lands-in swine to-graze
 ghall-dittā. Ohdē dil-vichch āundā-āh jē, ‘unhā-*chhillā*-nāl āpnā
it-was-sent. Of-him mind-in it-coming-was that, those-husks-with my-own
 dhiddh bharā jehrē sūr khāndē-āhē.’ Kōi ādmī ohnū kujjh
belly I-may-fill which the-swine eating-were.’ Any man to-him anything
 nāh-dēndā. Jis-wēlē us dil-vichch sōch kīṭi,
was-not-giving. At-what-time by-him mind-in thought was-made,
 ākhiyōs, ‘mādē-piūdē bahū-naukrā-kōl chōkhā rizq ā,
it-was-said-by-him, of-my-father many-servants-near (i.e. to) much bread is,
 te mā bhukkhā mardā piyā. Mā uth-kē piū-kōl wānā,
and I hungry dying am-fallen. I arisen-having the-father-to am-going,
 usnū ākhsā, “piū, mā *Khudādā* gunāh kitā te tādā
to-him I-will-say, father, by-me of-God sin was-done and of-thee
 bī kitā, te tādā puttar sadāwan jōgā na rehā;
also was-done, and thy son to-be-called worthy (I-)did-not remain;
 mānū āpnā hikk kāmā jān-kē rakkh-lā.” Phēr oh
to-me thy-own one servant considered-having keep.” Then he
 utṭhiyā te āpnē-piūdē kōl āyā. Ajjē oh bahū dūr-i
arose and of-his-own-father to-the-side came. Yet he very far-indeed
 āh jē ohdē piū usnū vekh-liyā. Usnū tars āyā,
was that of-him by-the-father as-for-him it-was-seen. To-him pity came,
 bhajj-kē gal lā-liyās, te chummiyōs. Puttar
run-having the-neck was-applied-by-him, and (he)-was-kissed-by-him. By-the-son
 usnū ākhiyā, ‘piū, mā *Khudādā* gunāh kitā te tādā
to-him it-was-said, father, by-me of-God sin was-done and of-thee
 bī kitā, hun tādā puttar sadāwan jōgā na rehā.’
also was-done, now thy son to-be-called worthy not (I-)remained.’
 Phēr piū āpnē-naukrānū ākhiyā jē, ‘wadhyā kaprē
Then by-the-father to-his-own-servants it-was-said that, best dress
 lā-āō, usnū karāiyō; usdī hatthī chhallā, te pairī
bring, to-him make-be-put-on; of-him on-the-hands a-ring, and on-the-feet
 juttī pawāiyō; te chaṅgā chōkhā khāhā,
shoes make-be-put-on; and good delicious(food) let-us-eat,
 nālē mauj karāhā. kiōjē māḍā eh puttar mar-giyā-āh,
in-addition-to-this enjoyment let-us-make, for my this son dead-gone-was,

huṇ nawē-sirō jammiyā; eh kharātā-hōā-āh, huṇ laddhā-ā.' Phēr
now anew he-was-born; he lost-become-was, now found-is. Then
 oh khushī karaṇ lag-paē.
they happiness to-make began.

Us-wēlē usdā waddā puttar bāhir bannē-vichch āh. Jis-wēlē
At-that-time of-him the-elder son outside fields-in was. At-what-time
 oh ghardē nērē pauhtā, us gawnē-nachchṇēdā
he of-the-house in-the-neighbourhood arrived, by-him of-singing-(and)-dancing
 āwāz suniyā. Us hikk-naukarnū bulā-kē puchchhiyā,
noise was-heard. By-him to-one-servant called-having it-was-asked,
 'kiñ, ajj kē gall ā?' Us ākhiyā, 'tādā bhirā
'why, today what matter is?' By-him it-was-said, 'thy brother
 ā-giyā-ā; tā tādē-piū rōṭī pakāi-ā, je usnū khairī-mihrī
come-is; therefore by-thy-father bread cooked-is, that to-him safe-and-sound
 laddhā-ā.' Usnū kawar chapṭi, te andar na wariyā.
(he)-found-is. To-him-to anger arose, and inside not he-entered.

Watt usdā piū bāhir nikkaḷ-āyā; usdā minnat-thōrā kītōs.
Then of-him the-father out forth-came; of-him remonstrance was-made-by-him.

Us piūnū jawāb dittā, 'wēkh! bahū warhyā-tō mā tādī
By-him to-the-father answer was-given, 'lo! many years-from I thy
 ṭahal karēndā-āhis, kadī tādī gall nahī-bhāwāi, par tuddh kadī
service doing-am, ever thy saying not-was-retained, but by-thee ever
 mānū hikk lēlā bi nahī dittā, jē mā āpnā-yārā-nāl khushī
to-me one kid even not was-given, that I my-own-friends-with happiness

karēndā. Par is puttar āundiā-nāl jis tādā māl
might-have-made. But this son coming-with by-whom thy property
 kanjriyā-uttē waṇā-dittā, tuddh ohdī khātar rōṭī pakāi.
harlots-upon was-wasted, by-thee of-him for-the-sake bread was-cooked.'

Piū usnū ākhiyā, 'puttar! tū har-wēlē māḍē-kōl rēhndā-ē,
By-the-father to-him it-was-said, 'son! thou at-all-time me-near livest,
 jō-kujjh māḍē-kōl ā, sārā tādā ā; chaṅgī gall te inē
whatever me-near is, all thine is; good thing indeed in-this-way
 āhī, jē assā khushī karēndē, te tū bī rāzī
was, that ice happiness might-have-made and thou also reconciled
 hō-waṇ, kiōjē eh tādā bhirā mar-giyā-āh, huṇ nawē-sirō jammiyā-ā;
may-become, for this thy brother dead-gone-was, now anew born-is;
 aggē kharātā-hōā-āh, huṇ labbh-piyā-ā.
before lost-become-was, now got-fallen-is.'

JATKĪ AND DĒRĀWĀL OF DERA ISMAIL KHAN.

The Lahndā of Dera Ismail Khan is called indifferently Hindkī and Jatkī. As spoken in the town of Dera Ismail Khan and its suburbs it is called Dērāwāl, but, except that it is considered to be more polished than the other, this is the same dialect.

This three-named dialect is the same as the Thaḷī of Shahpur. There are slight variations of pronunciation. Soft aspirates, such as *bh* and *gh*, show a tendency to lose their aspiration. Thus we have *bukkh*, not *bhukkh*, hunger, and *giddā*, not *ghiddā*, taken. The Shahpur termination *ea* is here written *iā* or *iyā*, as in *ākhiā*, said; *giyā*, gone; *piyā*, fallen. The word for 'son' is *putr*, not *puttur* or *pōtr*.

In the declension of nouns, there are two new postpositions of the dative. One is *dō*, to, as in *piū-dō laggā-rañā*, I will go to my father. Here *dō* represents an old locative of which the nominative appears in the Pañjābī *dā*, of; just as the Western Pahārī Camēālī dative postposition *jō* is related to the Sindhī genitive postposition *jō*. The other dative postposition is *kītē*, for, as in *charāwan-kītē*, for grazing. It is the oblique form of *kītā*, the past participle of *karuṇ*, to do, and may be compared with the Kāshmirī *kyut* and the Wai-Alā Kāfir *kētī*.

In the declension of pronouns, the oblique singular of *e*, this, is *ē*, and of *o*, that, *ū*, as in Mūltānī. The oblique plurals are *inā* and *unā*. The Relative Pronoun is *jērā*, who, obl. sing. *jērē*. So *kērā*, what?

In the Verb Substantive, *hāi* is 'he was,' not *āhā*, and, as in Mūltānī, *hāin*, they were. For 'become' both *hō* and *thī* are used. *Thāi* is 'she became.' *Nā* is 'I am not.'

The first person plural of the present subjunctive ends in *ū*, as in *khāū*, we may eat; *karū*, we may make.

The two following specimens come from the town of Dera Ismail Khan, and represent the Dērāwāl form of the dialect.

[No. 25.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DĒRĀWĀL DIALECT.

DERA ISMAIL KHAN DISTRICT.

SPECIMEN I.

Hikk-jaṇēdē	ḍū	putr	hāin.	Unā-vichchō	nikkē-putr	āpnē-
Of-one-man	two	sons	were.	Them-from-in	by-the-younger-son	his-own-
piū-kū	ākhiā,	'piū,	mā-kū	tarkēdā	mādā bakhrā	vilāh-dē.'
father-to	it-was-said,	'father,	me(to)	of-the-property	my portion	dividing-give.'
Un	tarka	unā-vich	vilāh-dittā.	ī-kanū	thōlē-dihā-	
By-him	the-property	them-among	dividing-was-given.	This-from	some-days-	

picchhũ nikkē-putr sabbhō māl kaṭṭhā-kītā te bahũ parē-
after by-the-younger-son all the-property was-collected and very far-
 pardēs-vichchh laggā-giyā, te utthā sārā tarka luchāi-vich
foreign-country-into went-away, and there all the-property debauchery-in
 wañā-dittus. Jērē-vēlē sabbhō tarka wañā-chukkā,
was-wasted-by-him. At-what-time all the-property was-completely-wasted,
 tã utthā dādhā kāl piyā. Ũ-kũ ũ-vēlē lōṛ ma'lum
then there a-mighty famine fell. Him-to at-that-time want manifest
 thāi, te o giyā te ũ-shahrdē hikk janē-kũ wañ miliyā.
became, and he went and of-that-city one man-to having-gone was-joined.
 Ũ ũ-kũ āpnī rar-vichchh sūr charāwan-kītē paṭṭhiyā. O
By-him as-for-him his-own field-in swine feeding-for he-was-sent. He
 dillũ maṅgdā-hāi jō āpnā dīddh unā chhihā-nāl bharēndā,
from-the-heart asking-was that his-own belly those husks-with he-might-fill,
 jērē sūr paē-khāndē-hāin; te kōi janā ũ-kũ nāhī dēndā.
which the-swine were-eating; and any person him-to not (was) giving.
 Jērē-vēlē surt piyus, ũ ākhiā, 'kaī bēlī māḍē-
At-what-time sense came-to-him, by-him it-was-said, 'many servants of-my-
 piūdē chaṅgī-tarā guzrān paē-karēndē-hinn te nāl
father in-good-way supporting-themselves doing-are and in-addition
 kujjh bachēndē-vi-hinn; ate mā bukkh piyā-mardā-hā. Mā
something saving-also-are; and I (of)hunger fallen-dying-am. I
 utthā te piūdō laggā-wañā, te ũ-kũ ākbā, "piū,
may-stand-up and to-the-father may-go, and him-to I-may-say, "father,
 mā tāḍā te Sāīdā vī pāp kītā-hē, te mā tāḍā putr akhwāwan
by-me of-thee and of-God also sin done-is, and I your son to-be-called
 jōgā nā; mā-kũ mazūri-uttē chā-rakkh." O utthiyā te
worthy I-am-not; me (acc.) wages-on up-and-keep." He arose and
 āpnē piūdō laggā-āyā. Ajjan o bahũ partē hāi jō ũdē-piū
to-his-own father came. Yet he very far was that by-his-father
 ũ-kũ dēkh-giddā. Ũ-kũ tars āyā, dhruk-kē ũ-kũ gal
as-for-him it-was-seen. Him-to pity came, run-having him-to neck
 chā-lāyus te chā-chummiyus. Putr ũ-kũ
was-up-and-applied-by-him and he-was-up-and-kissed-by-him. By-the-son him-to
 ākhiā, 'piū, mā tāḍā te Sāī dōhādā pāp kītā-hē, te tāḍā putr
it-was-said, 'father, by-me of-thee and God of-both sin done-is, and thy son
 akhwāwan jōgā nā.' Piū āpnē bēliyā-kũ ākhiā, 'chaṅgē
to-be-called worthy I-am-not.' By-the-father his-own servants-to it-was-said, 'good
 chaṅgē kaprē ghiun-āō te ũ-kũ pawā-dēō; te chhallē īdē-hattē
good clothes bring and this (man)-to put-ye-on; and ring on-his-hand

pawāō, te juttī īdē-pārā-vich chā-pawāō; watt āō, khāũ te
put-ye-on, and shoes his-feet-in up-and-put-on; then come, let-us-eat and
 maujā luttũ, jō e mādā putr mōyā-hōyā, wall jī-piyā-hē;
merriments let-us-enjoy, that this my son dead-became, again come-to-life-is;
 te phittā-hōyā, wall labbh-piyā-hē.' Te pichchhē o khush
and lost-became, again found-is.' And afterwards they merry
 thīwan laggē.
to-become began.

Ū-vēlē ūdā waddā putr rākhī-vich giyā-hōyā-hāī. Jērē-vēlē
At-that-time his elder son fields-in gone-become-was. At-what-time
 o ghardē-kōl āyā, nachchan-gāwandā alā sunyus; te
he of-the-house-near came, of-dancing-singing the-sound was-heard-by-him; and
 hikk-bēlī-kũ sadd-kē puchchhyus, 'ī-gāldā kērā sabab hē?'
one-servant-to called-having it-was-asked-by-him, 'of-this-matter what cause is?'
 Bēlī ākhiā jō, 'tādā bhirā āyā-hē, te tādē-piū
By-the-servant it-was-said that, 'thy brother come-is, and by-thy-father
 lōkādī rōṭī ākhī-hē, jō ū-kũ putr jīndā-jāgdā ān
of-people feast called-is (lit. said-is), that him-to the-son safe-sound having-come
 miliyā-hē.' O kāwar thīyā te andar nāhī vāndā. Piū
been-met-is.' He angry became and inside not (was) going. By-the-father
 bāhir ā-kē ūdī minnat kītī. Ū piū-kũ jabāb
outside come-having his entreaty was-made. By-him the-father-to answer
 dittā, 'dēkh, itti warhē mǎ tuhāḍī khidmat karēndā rehā-hā,
was-given, 'see, so-many years I your service doing remained-am,
 te kaḍāhī vī tuhāḍā ākhiyā nim-valāyā; tā-vī tussā kaḍāhī
and ever even your order was-not-by-me-transgressed; yet by-you ever
 mā-kũ lēlā nahī chā-dittā, jō mǎ āpnē-saṅgtiāḍī rōṭī
me-to kid not was-up-and-given, that I of-my-own-companions feast
 karēndā. Jā putr tuhāḍā tarka kañjribāzī-vich wañā-dittā-hē,
would-have-made. By-what son your property harlotry-in wasted-by-him-is,
 ūdē-āwan-te tussā lōkādī rōṭī ākhī-hē.' Piū
his-coming-on by-you of-people feast called-is.' By-the-father
 ākhiyā, 'putr, tū har-vēlē mādē-kōl wasdā-hē, sārā mādā māl
t-was-said, 'son, thou always of-me-near living-art, all my property
 tādā hē. Huṇ jō e tādā bhirā mōyā-hōyā, jī-piyā-hē; te
thine is. Now that this thy brother dead-became, come-to-life-is; and
 phittā-hōyā, wall labbh-piyā-hē; assā-kũ layik hē, jō ī-vēlē
lost-became, again found-is; us-to proper is, that at-this-time
khushi karū.
merriment we-may-make.'

[No. 26.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

DERĀWĀL DIALECT.

DERA ISMAIL KHAN DISTRICT.

SPECIMEN II.

E zamīn jērī mādē-kōl hē, mǎ bandōbast-kannū-pichchhē
This land which me-with is, by-me settlement-from-after
mul-giddī-hē. Zamīndā ēhō tōtā bandōbastdē kāglā-vich ūdī
bought-is. Of-the-land this portion of-the-settlement papers-in his
mālki likhiā-hōyā-hāi. Ū mādiā-zamīnādā vī dāwā kitā.
property written-become-was. By-him of-my-land also claim was-made.
Mā ū-kū ākhiā jō, 'thōlē-dihārē thaē-hinn jō mǎ e
By-me him-to it-was-said that, 'a-few-days elapsed-are that by-me this
zamīn mul-giddī-hē; tuhādī marzī hōwē tǎ muqaddama karō.
land bought-is; your will (if)it-be then suit make.'
Ū ākhiā, 'mǎ zamīndē-kitē muqaddama karan nā-
By-him it-was-said, 'I of-the-land-for suit to-make I-am-not-
chāhndā.' Te āp tikkhē-tikkhē pāpī-uttē qabza kar-giddus.
wishing.' And himself immediately water-on possession was-taken-by-him.
Mā paṭwārīdē-kōl gium te ū-kannū ūdiā-katābā-vichchū
I of-the-village-accountant-near I-went and him-from his-books-from-in
parcha giddum, te watt mǎ Agistrā-Sāhib-kū arzī
extract was-taken-by-me, and then by-me Extra-Assistant-Commissioner-to petition
dittī. Sāhib mādi arzī Tahsildār-kōl
was-given. By-the-Extra-Assistant-Commissioner my petition the-tahsildār-to
daryāfat-kitē paṭh-dittī. Tahsildār mauqē-tē giyā, te
investigation-for was-sent. The-tahsildār the-spot-on went, and
ū ugwāhādē biyān likhē, te
by-him of-witnesses the-statements were-written, and
Agistrā-Sāhib-kū rapōt kitī.
the-Extra-Assistant-Commissioner-to report was-made.
Sāhib Hindū hāi, ū ākhiā,
The-Extra-Assistant-Commissioner a-Hindū was, by-him it-was-said,
'mǎ kāi-dihāriyā-kitē hā, mǎ daryāfat nā kar-sagdā;
'I a-few-days-for am, I investigation am-not to-make-able;

ĩ-muqaddamēdi kähē-baē-afsar-kōlũ daryāfat karwāi-wañē.
of-this-case some-other-officer-near investigation will-be-made.
 Tahsildār qāzī-kũ hukm dītrā. Qāzī mauqa
By-the-tahsildār the-qāzī-to order was-given. By-the-qāzī the-spot
 wañ dīthā te daryāfat kitī. Watt tahsildār
having-gone was-seen and investigation was-made. Then by-the-tahsildār
 munsif karwā-dittē. Dōhā thōkā hikk hikk munsif
arbitrators were-appointed. By-both parties one one arbitrator
 kitā, te hikk tiryākul rakkhiā-giyā. Trihā daryāfat
was-appointed, and one umpire was-appointed. By-the-three investigation
 kitī, te mauqa dēkh-kē pānī dōhā-thōkā-vichch hikkō-jittī
was-made, and the-spot seen-having water both-parties-among equally
 wañ-dittā; te tahsildār-kũ rapōṭ kitōnē. Ũ-dihārē
was-divided; and the-tahsildār-to report was-made-by-them. On-that-day
 mā kachahrī giun, te mudāalēh 'Alī na giyā. Tahsildār
I court I-went, and the-defendant 'Alī not went. By-the-tahsildār
 mā-kũ ākhīā jō, 'ũ-kũ Kīrī Shammōzī-uttē māḍī-kachahrī-vichch
me-to it-was-said that, 'him (acc.) Kīrī Shammōzī-at my-court-in
 ghinn, te ũ-kũ ākhē jō tahsildār tā-kũ sadḍiā-hē.
bring, and him-to you-may-say that by-the-tahsildār as-for-you called-it-is.
 Jēkar o utthā na āyā, tā ũ-kũ Kulāchī
If he there not came, then him-to Kulāchī
 Agistrā-Sāhibdī kachahrī-vichch wañṇā pāsī.
of-the-Extra-Assistant-Commissioner court-in to-go it-will-be-necessary.'
 O utthā giyā te ũ ākhīā jō, 'mā-kũ munsifādā kitā
He there went and by-him it-was-said that, 'me-to arbitrators decision
 manzūr nahī.
acceptable is-not.'

FREE TRANSLATION OF THE FOREGOING.

The land which I now possess, was purchased after the last settlement. This portion of land was entered in the last settlement papers as the property of the defendant. The defendant claimed the land. A few days ago, when I told him to sue in the court, he said that he would not sue in the court, but at once took possession of the water. I went personally to the Paṭwārī who gave me a copy of the deed of sale. Afterwards I lodged a petition in the court of the Extra Assistant Commissioner. The Extra Assistant Commissioner sent my petition for preliminary enquiries to the Tahsildār who went personally to the spot.

After recording the depositions of witnesses, the Tahsildār sent back the report to the Extra Assistant Commissioner. The Extra Assistant Commissioner was a Hindū, and refused to take up the case as he was shortly going away. The Tahsildār issued

an order to the Qāzī to make enquiries on the spot. On receiving the report of the Qāzī, the Taḥşildār ordered the parties to choose arbitrators. Each party chose one arbitrator and the Taḥşildār appointed an umpire. Three arbitrators including the umpire went to the spot for enquiries, and divided the water equally between the parties and they also sent the arbitration report to the Taḥşildār for approval. The Taḥşildār ordered me to tell the defendant to attend his court at Shammozi, and in the case of failure, to attend the court of the Extra Assistant Commissioner. The defendant attended the court at Shammozi, but he declined to accept the decision of the arbitrators.

HINDKŌ OR MULKĪ OF MIANWALI AND BANNU.

The Thalī of Mianwali is called either Hindkō or Jaṭkī. It is spoken on both sides of the Indus, *i.e.* all over the three eastern Taḥsils of Mianwali, Bhakkar and Leiah, and, on the western side of the river, in the Isa Khel Taḥsīl. Only in the north of the last named Taḥsīl is it supplanted by Paṣtō. East of Isa Khel lies the District of Bannu. Scattered over this district the same dialect is spoken by between 33,000 and 34,000 Hindus and other non-Paṭhāns, and is called Hindkō or Mulkī.

The language is practically the same as the Thalī of Shahpur. There are slight dialectic differences between the Thalī of Mianwali Taḥsīl, the most northern of the three eastern Taḥsils, and that of the rest of the District. For instance, in Mianwali Taḥsīl they say *jērā*, who, but elsewhere *jērā*, and *pō-giā*, he fell, but elsewhere *pā-giā*. There are also differences in the formation of the passive which will be dealt with below. Everywhere there is the usual tendency to pronounce *d* as *ḍ*. Thus the Shahpur Standard *saddu*, to call, becomes *saḍḍu*.

There are a few variations in vocabulary. We may quote the following from the specimens :—

ḍū, two.

taḍhā, then ; *jaḍhā*, when, and so on.

chhurū, instead of *chhōrū*, to let go.

For 'to become' the usual word is *thūwū*, but *hōwū* also occurs.

Arabic and Persian words are sometimes mispronounced, as :—

ghunāh, for *gunāh*, a fault.

usmān, for *asmān*, heaven.

haryān, for *hairān*, perplexed.

The termination *eā* of the past participle is represented by *iā*, but this is hardly more than a matter of spelling. Thus, *ākhiā*, said ; *giā*, gone. Similarly from the present participle we have *jīndiā*, for *jīndeā*, while living.

In the declension of nouns, the word for 'son' is *putr*, which is unchanged throughout declension, instead of *puttur*.

The oblique plural of masculine nouns in *ā*, ends in *ā*, not *eā*. Thus, *varhā*, obl. plur. of *varhā*, a year.

In the pronouns, note *assā*, not *assī*, we, and *tā*, not *tū*, by thee. The relative pronoun is *jērā*, or in the north *jērā*, instead of *jehṛā*.

As for verbs, note *han* (as in Mūltānī) instead of *hin*, they are ; and *āhī*, he was, instead of *āhā*.

The first person singular, especially in the south, ends in *ī*, instead of *ā*, as in *ḍassī*, I may divulge, but we have also *vāsā*, I will go, and *ākhsā*, instead of *akhēsā*, I will say. For the passive we have in the north *saḍlūwā*, and in the south *saḍlāwā*, I may be called. Note too that the passive in this case is formed by adding *ā*, not *i*. The standard of Shahpur would be *saḍlūwā*.

The specimens of Mianwali Thalī are two in number. The first is a version of the Parable, and the second an excellent folk-tale, a local version of the Tale of the Bull and the Ass in the Arabian Nights. They are both in the southern dialect.

[No. 27.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŪJĀBĪ.

HINDKŌ DIALECT.

MIANWALI DISTRICT.

SPECIMEN I.

(M. Ahmed Yar Khan, B.A., 1898.)

Hikk-jaṇēdē dñ̃ putr han. Unhā~vichō nandhē piūññ̃
Of-one-person two sons were. Them-from-among by-the-younger to-the-father
 ākhiā, 'jērā hissā maldā māḍā thūndī-hē māññ̃ dē.'
it-was-said, 'what share of-the-property mine becoming-is to-me give.'
 Us apñē-jīndiā tarka unhāññ̃ wand-dittā. Atē
By-him during-his-own-living the-property to-them was-divided-out. And
 thōlē-dihā-thñ̃ picchhē nandhā putr apñā sabhō-kujjh samālā
a-few-days-from after the-younger son his-own everything collected
 kar-kē hikk-parēdē-mulk-dhir ṭur-giā. Utthē apñā māl
made-having of-a-distance-country-towards went-away. There his-own property
 luchpaññ̃-vich wañā-dittus. Atē jērē-vēlē sabhō-kujjh kharch
debaucheries-in was-caused-to-go-by-him. And at-what-time everything expended
 thī-giā, tñ̃ us-mulkdē-vich dādhā kāl pā-giā, atē oh muthāj
became, then of-that-country-in severe famine fell-down, and he poverty-stricken
 thīwaṇ laggā. Tadhā us-mulk-dē hikk-rēhñēālē-kōl giā. Us
to-become began. Then of-that-country a-dweller-near he-went. By-him
 usññ̃ zamīññ̃-vich sūr charāwaṇ muttā. Atē usdā dil
him-as-for lands-in swine for-feeding it-was-sent. And of-him the-heart
 mangdā-āhī jō unhā-chhiññ̃-nāl dhiḍ bharē, jērē sūr
wishing-was that those-husks-with belly he-may-fill, which the-swine
 khāndē-han. Atē usññ̃ kōi nāhñ̃ dēndā. Tadhā hōsh-vich
eating-are. And to-him anyone not (was-)giving. Then sense-in
 ā-kē ākhius, 'māḍē-piūdē kitñē-mazdūrādñ̃ rōṭiā 'hin,
come-having it-was-said-by-him, 'of-my-father of-how-many-servants loaves are,
 atē mā bhuk-tē mardā-hñ̃. Mā apñē-piū-kōl vāsā, atē
and I hunger-by dying-am. I my-own-father-near will-go, and
 usññ̃ ākhsā, "mā usmāndā atē tādē-sāmñē ghunāh kītā-hē,
to-him I-will-say, "by-me of-heaven and in-thy-presence sin done-is,

atē huṇ is-lāiq na hā, jō tādā putr saḍāi. Mānū
and now this-worthy not I-am, that thy son I-may-be-called. Me (acc.)
 apnē-mazdūrā-vāngū hikk baṇā.”” Tadhā uṭh-kē apnē-piū-dhir
thine-own-servants-like one make.”” Then arisen-having his-own-father-towards
 ṭuriā, atē oh ajjhā parē āhī, jō usnū dēkh-kē
he-departed, and he still at-distance was, that him (acc.) seen-having
 usdē-piūnū taras āiā, atē bhajj-kē gal lāiōs,
to-his-father compassion came, and run-having the-neck was-applied-by-him,
 atē bahū chumiōs. Putr usnū ākhīā, ‘abbā,
and much he-was-kissed-by-him. By-the-son to-him it-was-said, ‘father,
 mā usmāndā atē tādē-sāmnē ghinnāh kītā-hē, atē huṇ is-lāiq
by-me of-heaven and in-thy-presence sin done-is, and now this-worthy
 na hā, jō watt tādā putr saḍāi.’ Piū apnē-naukrānū
not I-am, that again thy son I-may-be-called.’ By-the-father to-his-own-servants
 ākhīā, ‘changī-thū-changī pushāk ghinn-āō, atē isnū pawāō;
it-was-said, ‘good-than-good garment bring, and to-this-one put-on;
 atē usdē-hatth-vich mundri, atē pairā-vich jutti pawāō;
and his-hand-on a-ring, and feet-on shoe put-on;
 atē assā khawāhē atē khushi karāhē, kiū-kē eh mādā putr
and we may-eat and rejoicing may-make, because this my son
 mar-giā āhī, tē huṇ jī-pēā hē; phitt-giā āhī, labbh-pēā hē.’ Atē
dead was, and now revived is; lost was, got is.’ and
 oh khushi karaṇ laggē.
they rejoicing to-make began.

Atē usdā vaḍā putr zamin-tē āhī. Jērē-vēlē ghardē
And his the-great son the-field-in was. At-what-time of-the-house
 saurē āiā, gāwaṇ-atē-nachchandā alā suṇ-kē, hikk-naukarnū
near he-came, of-singing-and-dancing sound heard-having, to-a-servant
 saḍḍios, atē puchchios, ‘eh kē hē?’ Atē us
it-was-called-by-him, and it-was-asked-by-him, ‘this what is?’ And by-him
 usnū ākhīā, ‘tādā bhirā āiā hē, atē tādē-piū vaḍi mizmānī
to-him it-was-said, ‘thy brother come is, and by-thy-father a-great feast
 kīti-hē, kiū-kē usnū khair-nāl laddhā his.’ Oh kāwaṇ thīā,
made-is, because to-him safety-with got he-is-to-him.’ He angry became,
 atē andar na āndā. Usdā peō bāhir āiā, atē usnū
and within not (was-)going. His father outside came, and to-him
 manāios. Us piūnū jawāb dittā, ‘abbā,
it-was-remonstrated-by-him. By-him to-the-father answer was-given, ‘father,
 dēkh, mā itnē-varhā tādi khizmat kardā rēhā-hā, atē kaḍhā-hī
see, by-me so-many-years thy service doing remained-I-am, and ever-even

tādē-ākhē-thū baghair kujjh nahī kitā ; bhalā, tã hikk
thy-said-thing-from without anything not was-done ; well, by-thee a
 bakkrā vī kadhā nahī dittā, jō mā apnē-dōstādē nāl
young-he-goat even ever not was-given, that I of-my-own-friends with
 khushī kardā. Atē jērē-vēlē tādā eh putr āiā-hē,
rejoicing might-have-made. And at-what-time thy this son come-is,
 jā apnā māl kanjriā-tē wañā-dittā-hē, tã us-wāstē vadī
by-whom his-own property harlots-on caused-to-go-is, by-thee him-for a-great
 mizmānī kīti-hē.' Us usnū ākhīā, 'putr, tū hamēshā
feast made-is.' By-him to-him it-was-said, 'son, thou always
 māḍē-kōl hē, atē jō-kujjh māḍā hē, oh tādā hē ; bhalā, khushī
of-me-near art, and whatever mine is, that thine is ; well, rejoicing
 karuṇ atē khush thīwun zarūrī āhī, kiū-kē tādā bhirā mar-giā
to-make and happy to-become necessity was, because thy brother dead
 āhī, huṇ jī-pēā hē ; atē phitt-giā āhī, huṇ labbh-pēā hē.'
was, now revived is ; and lost was, now got is.'

[No. 28.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT.

MIANWALI DISTRICT.

SPECIMEN II.

(M. Ahmed Yar Khan, B.A., 1898.)

1. Hikk ādmī Sulaimān-Paighambardē kōl āiā, te usnū
 1. A man of-Solomon-the-Prophet near came, and to-him
 ākhios, 'mānū haiwānādi bōli sikhā.' Sulaimān usnū
 it-was-said-by-him, 'to-me of-animals speech teach.' By-Solomon to-him
 ākhiā, 'tū haiwānādi bōli na sikkh, kiū-kē jē tã unhādi
 it-was-said, 'thou of-animals speech not learn, because if by-thee of-them
 kāi gall kāhēnū dass-ditti, tã tū mar-vāsē.' Us-ādmī
 any word to-anyone was-divulged, then thou wilt-die.' By-that-man
 ākhiā, 'kāhēnū na dassēsā.' Taḍhā Sulaimān usnū
 it-was-said, 'to-anyone not I-will-divulge.' Then by-Solomon to-him
 haiwānādi bōli sikhāi, atē oh ādmī apnē-ghar giā.
 of-animals speech was-taught, and that man to-his-own-house went.

2. Usdā hikk dānd āhī, hikk kharkā, hikk kuttā, atē bahū-sārē
 2. Of-him one bullock was, one ass, one dog, and very-many
 kukkar. Dāndnū dihārī laḍḍ-kē bāhir ghinn vāndā-āhī,
 fowls. The-bullock (acc.) daily loaded-having forth having-taken going-he-was,
 atē kharkā khalōtā rēhndā-āhī. Is-wāstē dānd ḍublā
 and the-ass standing(at-home) remaining-was. This-for the-bullock thin
 thī-giā, atē kharkā ṭhulā.
 became, and the-ass fat.

3. Hikk-dihārē dānd kharkē-thū puchchhiā, 'tādā kē
 3. On-one-day by-the-bullock the-ass-from it-was-asked, 'thy what
 hāl hē?' Kharkē ākhiā, 'mā bahū khush hā.'
 condition is?' By-the-ass it-was-said, 'I very happy am.'
 Dānd ākhiā, 'mā bahū aukhā hā; mānū vī kōi bahānā
 By-the-bullock it-was-said, 'I much troubled am; to-me also some device
 dass, jō mānū sālī na laḍḍē.' Kharkē ākhiā, 'tū
 show, that to-me the-master not may-load.' By-the-ass it-was-said, 'thou

ghā na khā, atē azārī hō-vanj.' Unhādā sāī eh gall
grass not eat, and sick become.' *Of-them the-master this matter*
 suṇḍā āhī. Dūjē-dihārē dānd azārī thī-giā, atē ghā na
hearing was. On-the-second-day the-bullock sick became, and grass not
 khādos.
was-eaten-by-him.

4. Sāī dānddī jā-tē kharkēnū laḍḍ-kē bāhir
4. The-master of-the-bullock place-in the-ass (acc.) loaded-having forth
 ghinn-giā. Dānd sārā dihārā mazē-nāl ghar khalōtā
took-him-away. The-bullock the-whole day comfort-with at-home standing
 rēhā, atē kharkē-shohdē bahū musibat dīṭhī.
remained, and by-the-ass-the-wretch much trouble was-seen (i.e. experienced).
 Nīmāshē ghar āiā, atē dānd-thū puchchhios, 'kē
At-eventide home he-came, and the-bullock-from it-was-asked-by-him, 'what
 hāl hē?' Dānd ākhiā, 'mā dādhā khush rēhā-hā.'
condition is?' By-the-bullock it-was-said, 'I very happy remained-am.'

5. Tē kharkē ākhiā, 'mā hikk bāī gall suṇī-hē.
5. Then by-the-ass it-was-said, 'by-me an other word heard-is.
 Dānd ākhiā, 'oh kērī hē?' Kharkē ākhiā, 'assādā
By-the-bullock it-was-said, 'that what is?' By-the-ass it-was-said, 'our
 sāī ajj pēā-āhdā-āhī, "jēkar dānd wall na thīwē, tã
master today a-saying-was, "if the-bullock well not may-become, then
 usnū kōhēsā." Dānd ākhiā, 'hun kē
him (acc.) I-shall-slaughter." By-the-bullock it-was-said, 'now what
 karāhē?' Kharkē ākhiā, 'ghā khā, atē bhajj.' Dānd
may-we-do?' By-the-ass it-was-said, 'grass eat, and run.' The-bullock
 ghā khāwan laggā, tē bhajjan laggā.
grass to-eat began, and to-run began.

6. Unhādā sāī eh gall suṇ-kē hassan laggā, atē usdī
6. Of-them the-master this word heard-having to-laugh began, and his
 zāl usnū hassdā dēkh-kar puchchhan laggī, 'kiū hassdā-hē?'
wife to-him laughing seen-having to-ask began, 'why laughing-art-thou?'
 Khasam usnū ākhiā, 'mā-thū na puchchh, kiū-kē jē mā
By-the-husband to-her it-was-said, 'me-from not ask, because if I
 eh gall tānū dassī, tã mā mar-vāsā.' Zāl usnū
this matter to-thee may-divulge, then I shall-die.' By-the-wife to-him
 ākhiā, 'mā eh gall zarūr puchchhā,' atē rōwan laggī,
it-was-said, 'I this matter certainly will-ask,' and to-weep she-began,
 atē chburā ghinn-kē āpnū mārān laggī.
and a-knife taken-having herself (acc.) to-kill began.

7. Usdā khasam bahū haryān atē ghamgin thiā. Dānd,
 7. Her husband much troubled and sad became. The-bullock,
 atē kharkā, atē kuttā dādhē ghamgin hōē, atē kukkur bāngā
 and the-ass, and the-dog extremely sad became, and the-cock crowings
 dēwan laggā. Dānd atē kharkē atē kuttē ākhiā,
 to-give began. By-the-bullock and by-the-ass and by-the-dog it-was-said,
 ‘assādā sāī maraṇālū hē, atē tū bāngā dēndā-hē.’ Kukkar
 ‘our master about-to-die is, and thou crowings giving-art.’ By-the-cock
 ākhiā, ‘is-sāīdā maruṇ changā hē, kiū-kē oh dādhā kamlā
 it-was-said, ‘of-this-master to-die good is, because he extremely foolish
 hē.’ Unhā puchchhiā, ‘kiū?’ Us ākhiā, ‘mā chālī-
 is.’ By-them it-was-asked, ‘why?’ By-him it-was-said, ‘I forty-
 kukkriā-tē qābū rakkhdā-hā, atē is-dī hikk zāl hē, us-tē takrā
 hens-on control keeping-am, and of-him one wife is, her-on control
 nahī thindā.’ Unhā ākhiā, ‘kē karē?’ Us
 not becomes.’ By-them it-was-said, ‘what may-he-do?’ By-him
 ākhiā, ‘sōṭī chā-ghinnē, atē usnū mārān laggē,
 it-was-said, ‘a-cudgel let-him-up-and-take, and her (acc.) to-beat let-him-begin,
 tadhā chhurēs, jadhā ākhē, “mā na puchchhdī, mānū
 then let-him-let-her-go, when she-may-say, “I not (am-)asking, me (acc.)
 na mār.”’
 not beat.”’
8. Oh ādmī suṇdā-āhī. Us hikk sōṭī ghiddī, atē
 8. That man hearing-was. By-him a cudgel was-taken, and
 zālū mārān laggā. Zāl Khudādā nā ghattiā,
 the-wife (acc.) to-beat he-began. By-the-wife of-God the-name was-invoked,
 atē ākhios, ‘mānū na mār, mā na puchchhdī.’
 and it-was-said-by-her, ‘me (acc.) not beat, I not (am-)asking.’
9. Is-thū eh natijā nikaldā-hē jō ranndā murshid khalā
 9. This-from this moral issuing-is that of-a-woman the-teacher a-blow
 hē.
 is.

FREE TRANSLATION OF THE FOREGOING.

1. A man went to Solomon, the Prophet, and asked him to teach the language of beasts. Solomon said, ‘don’t learn it, for if you divulge the fact of your knowledge, you will drop down dead.’ The man replied, ‘I won’t divulge it to anyone,’ and so Solomon taught him, and he went home.

2. He was the owner of a bullock, an ass, a dog, and a number of fowls. He used to load up the bullock every day, and take it out as a beast of burden, but the ass

remained at home in the stable. In this way the bullock became weary and thin, while the ass remained jolly and plump.

3. One day the bullock asked the ass how he was. 'Fine and hearty,' was the reply. Then said the bullock, 'weary and troubled am I. I do wish you would tell me some trick which would induce the master not to load me.' Said the ass, 'don't eat anything when you are put out to graze, and pretend to be sick.' Now the master was listening to what they were saying. Next day the bullock became sick, and refused his grass.

4. His master thereupon loaded up the ass instead of the bullock and took him forth. The bullock remained all day at home in great content while the poor devil of an ass had nothing but labour and sorrow. When he came home, he asked the bullock how he was getting on. 'O,' said he, 'I've had a rare time of it!'

5. Then said the ass, 'I heard something new to-day.' 'What was it?' said the bullock. The ass replied, 'our master was saying to-day, "if that bullock doesn't get better, I'll have to slaughter it."' 'What am I to do now?' cried the bullock. Said the ass, 'graze away like anything, and run about.' So the bullock at once began to graze and to run about.

6. Now their master was listening to all this talk, and when he saw the bullock's sudden restoration to health, he burst out laughing. His wife noticed this, and asked him what he laughed at. 'Don't ask me,' said he, 'for if I tell you, I'll die.' But she persisted, and cried, 'verily I will ask you,' and then she began to scream and weep, and snatching up a knife threatened to kill herself.

7. The wretched husband was at his wit's end with worry and grief. And out of sympathy, the bullock, the ass, and the dog were filled with sorrow too. But the cock began to crow. Then said the bullock, the ass, and the dog to the cock, 'shame on you! Here is our master dying of grief, and you are crowing!' Said the cock, 'and a good thing too that such a fool of a master should die.' 'Why?' cried they. He replied, 'look at me, I've forty hens, and keep 'em all in fine order, and he can't manage one wife!' Said they, 'what is he to do?' Said he, 'let him up and take a cudgel, and let him begin to thrash her with it, and let him go on thrashing till she cries out "please stop beating me. I won't ask."''

8. The man was listening to all this, so he took a cudgel, and began to thrash his wife.

She invoked the name of Allāh and cried out, 'beat me no more. I won't ask.'

9. The moral of this is that the only teacher of a woman is a blow.

STANDARD LIST OF WORDS AND

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
1. One	Hikk, hekk	Hikk, hekk
2. Two	Dōē	Dū
3. Three	Trā, trāē	Trāe
4. Four	Chār	Chār
5. Five	Panj	Panj
6. Six	Chhē	Chhē, chhī
7. Seven	Satt	Satt
8. Eight	Atth	Atth
9. Nine	Nā	Nā
10. Ten	Dāh	Dāh
11. Twenty	Vih	Vih
12. Fifty	Panjāh	Panjāh
13. Hundred	Sā	Sā
14. I	Mā	Maī, mā
15. Of me	Mērā	Mēdā, mādā
16. Mine	Mērā	Mēdā, mādā
17. We	Hassī or assī	Assā
18. Of us	Asādā, hasādā, sādā	Assādā, sādā
19. Our	Asādā, hasādā, sādā	Assādā, sādā
20. Thou	Tū	Tū
21. Of thee	Tērā	Tēdā, tādā
22. Thine	Tērā	Tēdā, tādā
23. You	Tussī	Tussā
24. Of you	Tusādā, tuhādā	Tussādā, tuhādā
25. Your	Tusādā, tuhādā	Tussādā, tuhādā

SENTENCES IN SOUTHERN LAHNDĀ.

Hindki of Dera Ghazi Khan.	Thali of Shāhpur.	English.
Hik	Hikk	1. One.
Ddñ	Dñ	2. Two.
Trāē	Trāē	3. Three.
Chār	Chār	4. Four.
Pañ	Panj	5. Five.
Chhi	Chhē	6. Six.
Sat	Satt	7. Seven.
Aṭh	Aṭṭh	8. Eight.
Nō	Nā	9. Nine.
Ddāh	Dāh	10. Ten.
Vih	Vih	11. Twenty.
Pañhā	Panjāh	12. Fifty.
Sau	Sā	13. Hundred.
Maṛ	Mā	14. I.
Maiddā	Mādā	15. Of me.
Maiddā	Mādā	16. Mine.
Assā	Assā	17. We.
Asāddā	Asādā	18. Of us.
Asāddā	Asādā	19. Our.
Tñ	Tñ	20. Thou.
Taiddā	Tādā	21. Of thee.
Taiddā	Tādā	22. Thine.
Tussā	Tussā	23. You.
Tusāddā, tuhāddā	Tusādā, tuhādā	24. Of you.
Tusāddā, tuhāddā	Tusādā, tuhādā	25. Your.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
26. He . . .	Oh . . .	Ō . . .
27. Of him . . .	Usdā, uhdā . . .	Ūndā . . .
28. His . . .	Usdā, uhdā . . .	Ūndā . . .
29. They . . .	Oh . . .	Ō . . .
30. Of them . . .	Unhādā . . .	Unhādā . . .
31. Their . . .	Unhādā . . .	Unhādā . . .
32. Hand . . .	Hatth . . .	Hatth . . .
33. Foot . . .	Pār . . .	Pēr, pār . . .
34. Nose . . .	Nakk . . .	Nakk, (nostril) nās . . .
35. Eye . . .	Akkh . . .	Akkh . . .
36. Mouth . . .	Muh . . .	Mūh, (face) mukkh . . .
37. Tooth . . .	Dand . . .	Ḍand . . .
38. Ear . . .	Kann . . .	Kann . . .
39. Hair . . .	Vāl . . .	Vāl . . .
40. Head . . .	Sir . . .	Sir . . .
41. Tongue . . .	Jibbh . . .	Jibbh . . .
42. Belly . . .	Ḍhiḍḍh . . .	Ḍhiḍḍh . . .
43. Back . . .	Kand, trikkal . . .	Kand . . .
44. Iron . . .	Lohā . . .	Lohā . . .
45. Gold . . .	Sonā . . .	Sonā . . .
46. Silver . . .	Chāḍi . . .	Chāḍi . . .
47. Father . . .	Peō . . .	Piū . . .
48. Mother . . .	Mā, amṃā . . .	Mā . . .
49. Brother . . .	Bhirā, bhrā . . .	Bhirā . . .
50. Sister . . .	Bhān . . .	Bhēn, bhān . . .
51. Man . . .	Ādmī . . .	Muṃs, muṃs . . .
52. Woman . . .	Sawānī . . .	Zāl. sawānī, trēmit . . .

Hindki of Dera Ghazi Khan.	Thali of Shāhpur.	English.
Ō	O, oh	26. He.
Udā	Usdā, uhda	27. Of him.
Ūdā	Usdā, uhdā	28. His.
Ō	O, oh, un	29. They.
Unhēdā	Unhādā	30. Of them.
Unhēdā	Unhādā	31. Their.
Hath	Hatth	32. Hand.
Pēr	Par	33. Foot.
Nak	Nakk	34. Nose.
Akh	Akkh	35. Eye.
Mūh	Mūh	36. Mouth.
Ḍḍād	Dand	37. Tooth.
Kan	Kann	38. Ear.
Wāl	Vāl	39. Hair.
Sir	Sir	40. Head.
Jībḥ	Jibbh	41. Tongue.
Pēt	Ḍhiḍḍh	42. Belly.
Kāḍ	Kand	43. Back.
Lōhā	Lōhā	44. Iron.
Sōnā	Sōnā	45. Gold.
Ruppā	Chāḍi	46. Silver.
Piō, piū	Peō	47. Father.
Mā	Mā	48. Mother.
Bhirā	Bhrā	49. Brother.
Bhē, bhēn	Bhān	50. Sister.
Ādmī, mard	Dāhri	51. Man.
Trēmit	Zal, chūḍā	52. Woman.

English.	Lahndā (Shahpur Dōāb).	Māltānī of Multan.
53. Wife	Sawānī	Sawānī, trēmīt
54. Child	Bāl	Bāl (<i>m.</i>), bālī (<i>f.</i>)
55. Son	Puttur	Pōtr, puttr, puttur
56. Daughter	Dhī	Dhī
57. Slave	Gulām	Naukar
58. Cultivator	Muzārā	Raḥ-wāh
59. Shepherd	Ājī	Ājārī
60. God	Rabb, <u>Khudā</u>	<u>Khudā</u>
61. Devil	Shaitān	Shātān
62. Sun	Dēhū	Sijjh
63. Moon	Chann	Chandr
64. Star	Tārā	Tārā
65. Fire	Agg	Bhā (<i>fem.</i>)
66. Water	Pānī	Pānī
67. House	Ghar	Ghar
68. Horse	Ghōrā	Ghōrā
69. Cow	Gā	Gā
70. Dog	Kuttā	Kuttā
71. Cat	Billī	Billī (<i>fem.</i>)
72. Cock	Kukkur	Kukkur
73. Duck	Battak	Murgāi (<i>wild duck</i>), battak (<i>goose</i>). . . .
74. Ass	Khōtā. gaddē	Gaddāh (<i>fem. gaddēh</i>)
75. Camel	Uṭṭh	Uṭṭh
76. Bird	Pakkhū	Pakkhū, pakkhi
77. Go	Wanj	Vanj
78. Eat	Khā	Khā
79. Sit	Bāh	Bāh, bāh

Hindkī of Dera Ghazi Khan.	Thālī of Shāhpur.	English.
Zāl, jō, jōē . . .	Janī, sawānī, trimat . . .	53. Wife.
Bbāl . . .	Balōrā, ningur . . .	54. Child.
Putr . . .	Pōtr . . .	55. Son.
Dhī . . .	Dhī . . .	56. Daughter.
Bbānhā . . .	Gollā . . .	57. Slave.
Raph-rahā . . .	Zamīdār . . .	58. Cultivator.
Ajri . . .	Ājarī, ālyāl . . .	59. Shepherd.
Khudā . . .	Khudā, Rabb . . .	60. God.
Shaitān . . .	Shatān . . .	61. Devil.
Sijh . . .	Dēhū . . .	62. Sun.
Chādr . . .	Chann . . .	63. Moon
Tārā . . .	Tārā . . .	64. Star.
Bhā . . .	Agg, bhā . . .	65. Fire.
Pānī . . .	Pānī . . .	66. Water.
Ghar . . .	Ghar . . .	67. House.
Ghōrā . . .	Ghōrā . . .	68. Horse.
Ggāñ . . .	Gā . . .	69. Cow.
Kuttā . . .	Kuttā . . .	70. Dog.
Bbillī . . .	Billā ; <i>fem.</i> billī . . .	71. Cat.
Kukkur . . .	Kukkur . . .	72. Cock.
Badak . . .	Battak . . .	73. Duck.
Gaddhā . . .	Gaddō ; <i>fem.</i> gaddē . . .	74. Ass.
Uṭh . . .	Uṭṭh ; <i>fem.</i> dāchī . . .	75. Camel.
Pakhī . . .	Pakkhū, pakhī . . .	76. Bird.
Vanj . . .	Vanj, jāh . . .	77. Go.
Khā . . .	Khā . . .	78. Eat.
Bbah, (<i>imperat.</i> bbaih, bbwah).	Bāh . . .	79. Sit.

English.	Lahndā (Shahpur Dōāb).	Mūltāni of Multan.
80. Come . . .	Ā . . .	Ā . . .
81. Beat . . .	Mār . . .	Mār . . .
82. Stand . . .	Khalō . . .	Khar . . .
83. Die . . .	Mar . . .	Mar . . .
84. Give . . .	Dē . . .	Dē . . .
85. Run . . .	Bhajj . . .	Drukk, drār . . .
86. Up . . .	Uttē . . .	Uttē . . .
87. Near . . .	Kōl . . .	Nērē, kōlhū . . .
88. Down . . .	Talē . . .	Talē . . .
89. Far . . .	Dār, mōklē . . .	Mōklē, parē . . .
90. Before . . .	Aggē . . .	Aggā . . .
91. Behind . . .	Pichchhē . . .	Pichchhā . . .
92. Who . . .	Kāp . . .	Kaun . . .
93. What . . .	Kē . . .	Keā, chē . . .
94. Why . . .	Kiñ . . .	Kiñ . . .
95. And . . .	Hor . . .	Tē, attē . . .
96. But . . .	Vatt, par . . .	Par . . .
97. If . . .	Jēkar . . .	Jēkar . . .
98. Yes . . .	Hā, hā . . .	Hā . . .
99. No . . .	Nahī . . .	Nā . . .
100. Alas . . .	Afsos . . .	Hāē hāē . . .
101. A father . . .	Peō . . .	Piū . . .
102. Of a father . . .	Piūdā . . .	Piūdā . . .
103. To a father . . .	Piūñ or piū-dhir . . .	Piū-kū . . .
104. From a father . . .	Piū-thū . . .	Piū-kanī . . .
105. Two fathers . . .	Dōē peō . . .	Dū piū . . .
106. Fathers . . .	Peō . . .	Piū . . .

Hindkī of Dera Ghazi Khan.	Thālī of Shāhpur.	English.
Ā	Ā	80. Come.
Mār	Mār	81. Beat.
Khar	Khalō	82. Stand.
Mar	Mar	83. Die.
Ddē	Dē	84. Give.
Druk, durk	Bhajj	85. Run.
Uttē	Uttē	86. Up.
Nazik, nērē, kōlh	Nērē	87. Near.
Tallē, hēṭh	Hēṭh	88. Down.
Parē, parē, parrē	Mōklē	89. Far.
Aggū	Aggē	90. Before.
Pichhū	Pichchhē	91. Behind.
Kaū, kō	Kāp	92. Who.
Kē, cha	Kē	93. What.
Kiyū	Kiū	94. Why.
Attē, attē	Tē, atē, hōr	95. And.
Bhal	Par	96. But.
Jēkar, jēkadāhē	Jēkar	97. If.
Āhā	Hā, hā	98. Yes.
Nā, nāh	Nā, nahī, <u>khair</u>	99. No.
Amān	Hāē hāē	100. Alas.
Piū	Peō	101. A father.
Piūdā	Piūdā	102. Of a father.
Piū-kū	Piūnū	103. To a father.
Piū-kannū	Piū-kolū	104. From a father.
Ddū piū	Dū peō	105. Two fathers.
Piū	Peō	106. Fathers.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
107. Of fathers . . .	Pēwāḍā . . .	Piūwāḍā . . .
108. To fathers . . .	Pēwāṇū . . .	Piūwā-kū . . .
109. From fathers . . .	Pēwā-thū . . .	Piūwā-kanū . . .
110. A daughter . . .	Dhī . . .	Dhī . . .
111. Of a daughter . . .	Dhīḍā . . .	Dhīḍā . . .
112. To a daughter . . .	Dhīṇū, dhīū-dhir . . .	Dhī-kū . . .
113. From a daughter . . .	Dhīū-thū . . .	Dhī-kanū . . .
114. Two daughters . . .	Dōē dhiā . . .	Ḍū dhiā . . .
115. Daughters . . .	Dhiā . . .	Dhiā . . .
116. Of daughters . . .	Dhiāḍā . . .	Dhiāḍā . . .
117. To daughters . . .	Dhiāṇū, dhiā-dhir . . .	Dhiā-kū . . .
118. From daughters . . .	Dhiā-thū . . .	Dhiā-kanū . . .
119. A good man . . .	Hikk changā admī . . .	Hikk changā bandā . . .
120. Of a good man . . .	Hikk changē admīḍā . . .	Hikk changē bandēḍā . . .
121. To a good man . . .	Hikk changē admīṇū or -dhir.	Hikk changē bandē-kū . . .
122. From a good man . . .	Hikk changē admī-thū . . .	Hikk changē bandē-kanū . . .
123. Two good men . . .	Dōē changē admī . . .	Ḍū changē bandē . . .
124. Good men . . .	Changē admī . . .	Changē bandē . . .
125. Of good men . . .	Changeā admīḍā . . .	Changeā bandeāḍā . . .
126. To good men . . .	Changeā admīṇū . . .	Changeā bandeā-kū . . .
127. From good men . . .	Changeā admī-thū . . .	Changeā bandeā-kanū . . .
128. A good woman . . .	Hikk changī sawānī . . .	Hikk changī zāl . . .
129. A bad boy . . .	Hikk bhārā chhōhur . . .	Hikk gandā chhōhur . . .
130. Good women . . .	Changiā sawāniā . . .	Changiā zālā . . .
131. A bad girl . . .	Bhārī chhōhir . . .	Hikk gandī chhōhir . . .
132. Good . . .	Changā . . .	Changā . . .
133. Better . . .	Bhī changā or changērā . . .	Changērā . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Piñēdā	Pewāḍā	107. Of fathers.
Piñē-kū	Pewānū	108. To fathers.
Piñē-kannū	Pewā-kolū	109. From fathers.
Dhī	Dhī	110. A daughter.
Dhīdā	Dhīdā	111. Of a daughter.
Dhī-kū	Dhīnū	112. To a daughter.
Dhī-kannū	Dhī-kolū	113. From a daughter.
Ḍḍī dhīrī	Ḍḍī dhīā	114. Two daughters.
Dhīrī	Dhīā	115. Daughters.
Dhīrīdā	Dhīā	116. Of daughters.
Dhīrī-kū	Dhīānū	117. To daughters.
Dhīrī-kannū	Dhīā-kolū	118. From daughters.
Chāḡā ādmī	Changā dāhī	119. A good man.
Chāḡē ādmīdā	Changē dāhīdā	120. Of a good man.
Chāḡē ādmī-kū	Changē dāhīnū	121. To a good man.
Chāḡē ādmī-kannū	Changē dāhī-kolū	122. From a good man.
Ḍḍī chāḡē ādmī	Ḍḍī changē dāhī	123. Two good men.
Chāḡē ādmī	Changē dāhī	124. Good men.
Chāḡē ādmīdā	Changē dāhīdā	125. Of good men.
Chāḡē ādmī-kū	Changē dāhīnū	126. To good men.
Chāḡē ādmī-kannū	Changē dāhī-kolū	127. From good men.
Chāḡī trēmī	Changī zāl	128. A good woman.
Māḍā chhōhar	Bhāḡā ningur	129. A bad boy.
Chāḡī trēmī	Changī zālī	130. Good women.
Māḍī chhōhir	Bhāḡī ningir	131. A bad girl.
Chāḡā	Changā	132. Good.
(Ū-kannū) chāḡā	Bhī changā, changārā	133. Better.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
134. Best . . .	Habbnā-thū changā . . .	Sabbhnā-kanū cbangā . . .
135. High . . .	Uchchā . . .	Uchchā . . .
136. Higher . . .	Vaddā uchchā . . .	Uchchērā . . .
137. Highest . . .	Habbnā-thū uchchā . . .	Sabbhnā-kanū uchchā . . .
138. A horse . . .	Ghōrā . . .	Ghōrā . . .
139. A mare . . .	Ghōrī . . .	Ghōrī . . .
140. Horses . . .	Ghōrē . . .	Ghōrē . . .
141. Mares . . .	Ghōrīā . . .	Ghōrīā . . .
142. A bull . . .	Dānd . . .	Sānh (<i>bull</i>), dānd (<i>bullock</i>)
143. A cow . . .	Gā . . .	Gā . . .
144. Bulls . . .	Dānd . . .	Sānh, dānd . . .
145. Cows . . .	Gāi . . .	Gāi . . .
146. A dog . . .	Kuttā . . .	Kuttā . . .
147. A bitch . . .	Kutti . . .	Kutti . . .
148. Dogs . . .	Kuttē . . .	Kuttē . . .
149. Bitches . . .	Kuttiā . . .	Kuttiā . . .
150. A he goat . . .	Chhēlā . . .	Chhēlā . . .
151. A female goat . . .	Bakrī . . .	Bakrī . . .
152. Goats . . .	Bakrē, bakrīā . . .	Chhēlē, bakrīā . . .
153. A male deer . . .	Harn . . .	Harap . . .
154. A female deer . . .	Harnī . . .	Harpi . . .
155. Deer . . .	Harn, harniā . . .	Harap, harpiā . . .
156. I am . . .	Mā hā . . .	Mā hā, ā . . .
157. Thou art . . .	Tū hē . . .	Tū hē, ē . . .
158. He is . . .	Oh hē . . .	Ō hē, ē . . .
159. We are . . .	Assī hā . . .	Assā hā, aī . . .
160. You are . . .	Tussī hō . . .	Tussā hō, o . . .

Hindkī of Dera Ghazi Khan.	Thālī of Shāhpur.	English.
Sabbṛāṣ-kaunū chāḡā . . .	Habbṛāṣ-thū changā . . .	134. Best.
Uchchā	Uchchā	135. High.
(Ū-kaunū) uchchā . . .	(Us-thū) uchchā . . .	136. Higher.
Sabbṛāṣ-kaunū changā . . .	Habbṛāṣ-thū uchchā . . .	137. Highest.
Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	140. Horses.
Ghōṛiā	Ghōṛiā	141. Mares.
Ḍḍānd, sānh	Ḍānd	142. A bull.
Gḡā	Gā	143. A cow.
Ḍḍāḍ, sānh	Ḍānd	144. Bulls.
Gḡāwī	Gāī	145. Cows.
Kuttā	Kuttā	146. A dog.
Kutti	Kutti	147. A bitch.
Kuttē	Kuttē	148. Dogs.
Kuttiā	Kuttiā	149. Bitches.
Bbakrā	Chhēlā	150. A he goat.
Bbakrī	Bakrī	151. A female goat.
Chhālā-māl	Chhēlē	152. Goats.
Haraṇ	Harn (<i>ravine-deer</i>) . . .	153. A male deer.
Haraṇī	Harnī	154. A female deer.
Haraṇ	Harn	155. Deer.
Maī hā	Mā hā, ā, āhā	156. I am.
Tū hī	Tū hē, ē, ihē	157. Thou art.
Ō hē	Oh hē, ē, ihē	158. He is.
Assā haī	Assā hāē, haī	159. We are.
Tussā hō	Tussā hō, ō, ē hō	160. You are.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
161. They are . . .	Oh hīn . . .	Ō hin, han, in . . .
162. I was . . .	Mā āhus . . .	Mā ham, hāum, hāim, hāus
163. Thou wast . . .	Tū āhē . . .	Tū hāvē, hāē . . .
164. He was . . .	Oh āhā . . .	Ō hā (<i>fem.</i> hāi) . . .
165. We were . . .	Assī, āhssē . . .	Assā hāsē . . .
166. You were . . .	Tussī āhē . . .	Tussā hāvē . . .
167. They were . . .	Oh āhin . . .	Ō hāin, āhin . . .
168. Be . . .	Hō . . .	Thi . . .
169. To be . . .	Hōwun . . .	Thīwan . . .
170. Being . . .	Hundā . . .	Thindā . . .
171. Having been . . .	Hō-kē . . .	Thi-kē . . .
172. I may be . . .	Mā hōwā . . .	Mā thiwā . . .
173. I shall be . . .	Mā hōsā . . .	Mā thisā . . .
174. I should be . . .	Mā hundus . . .	Mā thindā, thiwāha . . .
175. Beat . . .	Mār . . .	Mār . . .
176. To beat . . .	Mārun . . .	Māran . . .
177. Beating . . .	Mārēndā . . .	Marēndā . . .
178. Having beaten . . .	Mār-kē . . .	Mār-kē . . .
179. I beat . . .	Mā marēndā-hā . . .	Mā marēnnā . . .
180. Thou beatest . . .	Tū marēndā-hē . . .	Tū marēnnē . . .
181. He beats . . .	Oh marēndā-hē . . .	Ō marēnnē . . .
182. We beat . . .	Assī marēndē-hā . . .	Assā marēnnē . . .
183. You beat . . .	Tussī marēndē-hō . . .	Tussā marēnnē . . .
184. They beat . . .	Oh marēndē-hin . . .	Ō marēnnen . . .
185. I beat (<i>Past Tense</i>) . . .	Mā māreā . . .	Mā māreā . . .
186. Thou beatest (<i>Past Tense</i>). . .	Tū māreā . . .	Tā māreā . . .
187. He beat (<i>Past Tense</i>) . . .	U māreā . . .	Ū māreā . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Ō hin	Oh hinn, inn, ēhinn . . .	161. They are.
Maĩ ham	Mā āhis, āhim	162. I was.
Tũ hāwē	Tũ āhē	163. Thou wast.
Ō hā	Oh āhā ; fem. āhī . . .	164. He was.
Assā hāsē	Assā āsē	165. We were.
Tussā hāwē	Tussā āhē	166. You were.
Ō han	Oh āhin ; fem. āhiā, āhin .	167. They were.
Thī, hō	Thī	168. Be.
Thiwaṇ, hōwaṇ	Thiwaṇ	169. To be.
Thīdā, hōdā	Thīdā	170. Being.
Thī-kē, thī-kar, thī-karāhī	Thī-kē	171. Having been.
Maĩ thiwā. hōwā	Mā thiwā	172. I may be.
Maĩ thīā, hōsā	Mā thīā	173. I shall be.
.....	Mā thiwāhā	174. I should be.
Mār	Mār	175. Beat.
Māraṇ	Māraṇ	176. To beat.
Marēdā	Marīdā	177. Beating.
Mār-kē, mār-kar, mār-karāhī.	Mārī-kē	178. Having beaten.
Maĩ marēdā	Mā marīdā hā, marīnā .	179. I beat.
Tũ marēdī	Tũ marīdā hē, marīnē .	180. Thou beatest.
Ō marēdē	Oh marīdā hē	181. He beats.
Assā marēdū	Assā marīdē hāē	182. We beat.
Tussā marēdē-hō	Tūssā marīdē hō	183. You beat.
Ō marēdin	Oh marīdē hinn	184. They beat.
Maĩ māriā	Mā māreā	185. I beat (<i>Past Tense</i>).
Taũ māriā	Tũ māreā	186. Thou beatest (<i>Past Tense</i>).
U māriā	Us māreā	187. He beat (<i>Past Tense</i>).

English.	Lahndā (Shahpur Dōāb).	Mūltān of Multan.
188. We beat (<i>Past Tense</i>)	Assā māreā . . .	Assā māreā . . .
189. You beat (<i>Past Tense</i>)	Tussā māreā . . .	Tussā māreā . . .
190. They beat (<i>Past Tense</i>)	Unhā māreā . . .	Unhā māreā . . .
191. I am beating . . .	Mā marēndā-hā . . .	Mā marēndā-hā . . .
192. I was beating . . .	Mā marēndā-āhus . . .	Mā marēndā-hāim . . .
193. I had beaten . . .	Mā māreā-āhā . . .	Mā māreā hā . . .
194. I may beat . . .	Mā mārā . . .	Mā mārā . . .
195. I shall beat . . .	Mā marēsā . . .	Mā marēsā . . .
196. Thou wilt beat . . .	Tū marēsē . . .	Tū marēsē . . .
197. He will beat . . .	Oh marēsī . . .	Ō marēsī . . .
198. We shall beat . . .	Assī marsāhā . . .	Assā marēsū . . .
199. You will beat . . .	Tussī marēsō . . .	Tussā marēsō . . .
200. They will beat . . .	Oh marēsīn . . .	Ō marēsīn, marēsān . . .
201. I should beat . . .	Mā marēndus . . .	Mā marēndā, mārāhā . . .
202. I am beaten . . .	Mā marīndā-hā . . .	Mā marijā . . .
203. I was beaten . . .	Mā māreā gēā . . .	Mā marij-gēā, -pēā . . .
204. I shall be beaten . . .	Mā marīsā . . .	Mā marīsā . . .
205. I go . . .	Mā vāndā-hā . . .	Mā vānā . . .
206. Thou goest . . .	Tū vānda-hē . . .	Tū vānē . . .
207. He goes . . .	Ah vāndā-hē . . .	Ō vāndē . . .
208. We go . . .	Assī vāndē-hā . . .	Assā vānē-ā . . .
209. You go . . .	Tussī vāndē-hō . . .	Tussā vāndē-ō . . .
210. They go . . .	Oh vāndē-hīn . . .	Ō vāndīn . . .
211. I went . . .	Mā gēā . . .	Mā gēā . . .
212. Thou wentest . . .	Tū gēā . . .	Tū gēā . . .
213. He went . . .	Oh gēā . . .	Ō gēā . . .
214. We went . . .	Assī gēā . . .	Assā gēā . . .

Hindkī of Dera Ghazi Khan.	Thaḷī of Shāhpur.	English.
Assā māriā . . .	Assī mārēā . . .	188. We beat (<i>Past Tense</i>).
Tussā māriā . . .	Tessī māiēā . . .	189. You beat (<i>Past Tense</i>).
Unhē māriā . . .	Unhā mārēā . . .	190. They beat (<i>Past Tense</i>).
Maī marēdā-piā-hā . . .	Mā marindā hā . . .	191. I am beating.
Maī marēdā-piā-ham . . .	Mā marindā āhis . . .	192. I was beating.
Maī māriā-ham . . .	Mā mārēā āhā . . .	193. I had beaten.
Maī māiā . . .	Mā māiā . . .	194. I may beat.
Maī marēsā . . .	Mā marēsā . . .	195. I shall beat.
Tū marēsē . . .	Tū marēsē . . .	196. Thou wilt beat.
Ō marēsī . . .	Oh marēsī . . .	197. He will beat.
Assā marēsū . . .	Assā mārēāhē . . .	198. We shall beat.
Tussā marēsō . . .	Tussā marēsō . . .	199. You will beat.
Ō marēsīn . . .	Oh marēsīn . . .	200. They will beat.
.....	Mā māiāhā . . .	201. I should beat.
Maī maridā . . .	Mā marindā . . .	202. I am beaten.
Maī māriā giā, or gium . . .	Mā marich geā . . .	203. I was beaten.
Maī marisā . . .	Mā marisā . . .	204. I shall be beaten.
Maī vēdā . . .	Mā vāndā hā, vānā . . .	205. I go.
Tū vēdī . . .	Tū vāndā hē, vānē . . .	206. Thou goest.
Ō vēdē . . .	Oh vāndā hē . . .	207. He goes.
Assā vēdū . . .	Assā vāndē hāē . . .	208. We go.
Tussā vēdē-hō . . .	Tussā vāndē hō . . .	209. You go.
Ō vēdīn . . .	Oh vāndē hinu . . .	210. They go.
Maī ggiā . . .	Mā gēā ; fem. gāī . . .	211. I went.
Tū ggaī . . .	Tū gēā . . .	212. Thou wentest.
Ō ggiā . . .	Oh gēā . . .	213. He went.
Assā ggaē . . .	Assā gāē ; fem. gāīā . . .	214. We went.

English.	Lahndā (Shahpur Dōāb).	Mūltānī of Multan.
215. You went . . .	Tussī gāē . . .	Tussā gāē . . .
216. They went . . .	Oh gāē . . .	Ō gāē . . .
217. Go . . .	Vanj . . .	Vanj . . .
218. Going . . .	Vāndā . . .	Vāndā . . .
219. Gone . . .	Gēā . . .	Gēā . . .
220. What is your name ?	Tērā kē nā hē ?	Tadā nā keā hē ?
221. How old is this horse ?	Ih ghōrā kitnī umardā hē ?	Ī ghōrēdi umar keā hē ?
222. How far is it from here to Kashmir ?	Kashmīr itthō kitnī dūr hē ?	Itthō Kashmīr kitti pandh hē ?
223. How many sons are there in your father's house ?	Tērē piūdē ghar kitnā puttār hin ?	Tadā piūdē ghar kitti puttār hin ?
224. I have walked a long way to-day.	Ajj mā bahut tureā-hā	Mā ajj lambā pandh tureā hā.
225. The son of my uncle is married to his sister.	Mērē chāchēdā puttār usdi bhān-nāl parnā-hē.	Madā sōtr ūndi bhān-kū parnā-hē.
226. In the house is the saddle of the white horse.	Chittē ghōrēdi kātī ghar-pāl hē.	Chittē ghōrēdi zin ghar-vichē hē.
227. Put the saddle upon his back.	Usdi trikkal-uttē kātī	Zin ūndi kaṇṭ-tē ghatt-chā.
228. I have beaten his son with many stripes.	Mā usdē puttārū bahū chābkā nāl māreā-hē.	Mā ūndē puttār-kū bahū bat māriā hin.
229. He is grazing cattle on the top of the hill.	Pahārdī chōṭī uttē oh chāukhar waṭṭdā charāndā-hē.	Ō māl-kū pahārdī chōṭī-uttē charēndā pēā hē.
230. He is sitting on a horse under that tree.	Oh us rukhdē talī ghōrē-uttē bālthā-hē.	Ō ghōrē-uttē charēā bēthā hē darakhidē talē.
231. His brother is taller than his sister.	Usdā bhirā āpū bhānō nālō lammā hē.	Ūndā bhirā ūndi bhān-kanū lambā hē.
232. The price of that is two rupees and a half.	Usdā mull dōē rupālē te atṭh ānē hē.	Ūndi rakam aḍhāi rupēā hē.
233. My father lives in that small house.	Mērā pēō us chhōṭē ghar-vichē rēhndā-hē.	Madā piū ū chhōṭē ghar-vichē rēhndā-hē.
234. Give this rupee to him	Ek rupāā usnū dē . . .	Ē rupēā ū-kū dē-chā . . .
235. Take those rupees from him.	Oh rapālē us-kōlū lēhō . . .	Ō rupāc ū-kanū ghinn . . .
236. Beat him well and bind him with ropes.	Usnū wal mār kōr usnū russiā-nāl bannh.	Ū-kū changī tarhā mār, attē russi-nāl bannh-chā.
237. Draw water from the well.	Khūh-vichēō pānī kadḍh . . .	Khūh-vichēō pānī kadḍh . . .
238. Walk before me . . .	Mērē aggē tur . . .	Madē aggū tur . . .
239. Whose boy comes behind you ?	Kāḍā chhōhur tērē picchhē āundā-hē ?	Kāḍā chhōhur tadē picchhē āndā-pēā-hē ?
240. From whom did you buy that ?	Kā-kōlū tussā neh mull lēā-hē ?	Ō kā-kanū mull ghiddā-hē ?
241. From a shopkeeper of the village.	Thaṭṭidē bikk haṭṭiālē-kōlū	Vastidē bikk kirār-kanū . . .

Hindkī of Dera Ghazi Khan.	Thālī of Shāhpur.	English.
Tussā ggaē	Tussā gāē	215. You went.
Ō ggaē	Oh gāē	216. They went.
Vanj	Vanj, jāh	217. Go.
Vēdā	Vāndā	218. Going.
Ggiā	Gēā	219. Gone.
Taidḍā nā cha hē ? . . .	Tādā nā kē hē ? . . .	220. What is your name ?
Ī ghōrēdi kitti umra hē ? .	Eh ghōrā kitnī umardā hē ?	221. How old is this horse ?
Itthū Kashmir kitti parrē hē ?	Kāsmīr itthū kitnā dūr hē ?	222. How far is it from here to Kashmir ?
Taidḍē piṇḍē ghar kitti putr hin ?	Tādē piṇḍē ghar kitnē ningar hinn ?	223. How many sons are there in your father's house ?
Ajj maī bbahū pādḥ kitē .	Mā ajj bahū sail kitā hē .	224. I have walked a long way to-day.
Maidḍā sōtr ūdi bhēṇ-kū parnī-ē.	Mādē chāchādā pōtr nsdi bhāṇū-nāl vivāh thiā hē.	225. The son of my uncle is married to his sister.
Chittē ghōrēdi zin ghar-vich hē.	Chittē ghōrēdi kāṭhī ghar-vich hē.	226. In the house is the saddle of the white horse.
Ūdi kāḍ-tē zin rakhō .	Usdi kaḍ-tē kāṭhī ghatt .	227. Put the saddle upon his back.
Maī ūdē putr-kū bbahū mār mārī.	Mā usdē ningar-nū bahū bēt mārē hinn.	228. I have beaten his son with many stripes.
Ō rōrḥidi choṭī-tē ḍḍāggar charēdā paē.	Oh māl pahārīdi choṭī-uttē charindā hē.	229. He is grazing cattle on the top of the hill.
Ō ū darakht hēṭh ghōrē-tē haswār thidā paē.	Oh us rukkhē talē ghōrē-tē charēā bāṭhā hē.	230. He is sitting on a horse under that tree.
Ūdā bhirā ūdi bhēṇ-kannū lambā hē.	Usdā bhiā bhāṇū-kolū lammērā hē.	231. His brother is taller than his sister.
Udā mul aḍhāi rupāē hē .	Udhā mull aḍhāi rupāē hē.	232. The price of that is two rupees and a half.
Maidḍā piū ū chhōṭē ghar-vich ṭikdē.	Mādā peō us nikrē ghar-vich vassdā hē.	233. My father lives in that small house.
Ē rupiā ū-kū ḍḍēō . . .	Eh rupāi usnū ḍē . . .	234. Give this rupee to him.
Ō rupāē ū-kannū ghinnō .	Oh rupāē us-kanū ghinn .	235. Take those rupees from him.
Ū-kū khūb mārō, attē ū-kū rassē-nāl bbadhō.	Usnū mār te rassē-nāl bannh chā.	236. Beat him well and bind him with ropes.
Khū-vichhū pāṇī chhik .	Khūh-vichhū pāṇī kaḍḍh	237. Draw water from the well.
Maidḍē aggū ṭur . . .	Mādē aggē ṭur . . .	238. Walk before me.
Kāidā chhōhar tusāḍḍē pichhū ādē ?	Kāidā bāl tuhādē pichhē āundā pā hē ?	239. Whose boy comes behind you ?
Ō kāi-kannū mul ghidā hē-i ?	Eh tussā kā-thū ghiddā hē ?	240. From whom did you buy that ?
Wastidē dukāndār-kannū .	Pinḍē haṭṭiālē pāsū .	241. From a shopkeeper of the village.

NORTH-EASTERN LAHNDĀ.

From the District of Mianwali we leave Thalī and with it the southern, or standard, form of Lahndā. We have now to deal with the two northern forms of the language, the North-Western and the North-Eastern. The boundary line between the north and south runs along the southern foot of the Salt Range. This Range runs across the Sind Sāgar Doab. Starting in the east from the river Jehlam, it runs across the south of the Jhelum (Jehlam) District, and the north of Shahpur and Mianwali. The dialect spoken by the inhabitants of the Range belongs to the north. In Mianwali it is, however, mixed with Thalī and is dealt with in the section referring to that district.

As already stated the northern dialects fall into two groups, a North-Western and a North-Eastern. The two are closely connected. We here briefly describe the main points of difference between them and between both and the dialect of the south. Between the south and the north there are considerable variations of vocabulary. Some of the most important words are quite different. Thus we generally find *jul* instead of *chal*, move; *ghinn*, for *lē*, take; *hag*, for *sak*, be able. Like the last example, many other words in the north change an initial *s* to *h*.

The words for 'my' and 'thy' are *māḍā* and *tāḍā*, instead of *mērā* and *tērā*. Most noteworthy are the changes of the verbs signifying 'to go' and 'to come.' For the former southern Lahndā has *vañj* or *vañ.* In the north *vañj* gradually disappears. By the time we get into Rawalpindi it has altogether disappeared, and we usually find instead *gachh*, but sometimes *jā*. We are in fact approaching the country in which the influence of Kāshmirī and its allied tongues is felt, and *gachh* can only be compared with the Kāshmirī *gatshun*. Similarly, the southern word for 'come' is *ā*, but in the north-east it is *achh*.

Another very important distinction between the south and the north occurs in the declension of masculine nouns ending in a consonant, such as *ghar*, a house. In the south, the oblique form singular of such words is the same as the nominative. Thus, *ghar-dā*, of a house. But in the north, such words add *ē* in the oblique case singular. Thus (North-East) *gharē-nā*, (North-West) *gharē-dā*, of a house. Similarly, feminine nouns ending in a consonant add *ī* in the oblique cases in the north, but do not add it in the south. Thus, from *akkh*, an eye, we have in the south *akkh-dā*, but in the north *akkhī-nā* or *akkhī-dā*.

There is considerable variety in the postpositions. We may quote two examples. In the south the termination of the dative is *nē*, but in the north it is almost¹ always *ā* or some connected form. The termination of the genitive in the south is *dā*. In the north, the two dialects part company here. The North-West still retains *dā*, while the North-East always has *nā*. This is the main point of difference between the two northern dialects.

Pronominal suffixes are used in the north, as in the south. But the suffixes of the first and second persons are very rare. Only the suffixes of the third person are commonly employed.

In the south the Present Participle ends in *dā*, and so also in the North-West, while in the North-East it ends in *nā*. It will be remembered that exactly the same is the case in regard to the postposition of the genitive.

Taking the North-Eastern dialects, they are spoken over the greater part of the Salt Range, and in the south of the District of Attock, in the east of the District of

¹ The principal exception is the Dhanni dialect of the North-West, which, being near Shahpur, still keeps the *nē*. See p. 544.

Jhelum, over the whole of the District of Rawalpindi and the hill country to its north and north-east, as far as Kashmir and Bhadrawah.

The North-Western dialect commences in the south in a kind of wedge between the Pindi Gheb Tahsil of Attock and West Jhelum, and runs over North Attock eastwards into Peshawar and northwards into Hazara. A small portion of Hazara falls within the territories of the North-East.

The following are the various dialects which form the North-Eastern group. First there is the dialect of the Western Salt Range itself, and closely connected with it are the Awāṅkāri of Southern Attock, and the Ghēbī of Central Attock. All these are separated from the North-Eastern dialects of East Jhelum including the Eastern Salt Range by a wedge of speakers of North-Western Lahndā extending south of Chakwal in Jhelum.

Across the Indus in Kohat, a form of Awāṅkāri is also spoken by Hindūs and Awāṅs scattered all over the district, and called by various names. We may call it, for our present purposes, Kōhātī. We may note that in all these dialects the word for 'go' is *vañj*, not *gachh*. In the remaining dialects *vañj* is not used. The next dialect is Pōthwārī, spoken in East Jhelum and over the plains portion of Rawalpindi. It is also spoken in a corner of the District of Gujarat, between the Pabbi range, and the river Jehlam. In the Murree (Marī) hills of North Rawalpindi, a slightly different dialect is spoken, which we may call Pahārī Pōthwārī. Very similar is the Dhundī spoken in an adjoining tract of Hazara immediately to the west. Going further north-east, we enter the territories of His Highness the Maharaja of Kashmir. Pōthwārī is here spoken in the hills to the west and south of the Valley of Kashmir, and is locally known as Chibhālī or the language of the Chibhs. Closely allied to this is the Punchhī spoken in the Kashmir *Jāgīr* of Punch. Here the various forms of Lahndā end. Further north we find *Shinā* and *Kāshmirī*, while to the east it has the *Dōgrī* of Jammu and Bhadrāwāhī (a Western Pahārī dialect).

The following table gives the estimated number of speakers of these various forms of North-Eastern Lahndā :—

Dialect of the Western Salt Range :—			
Shahpur	25,000		25,000
Awāṅkāri :—			
Attock	89,901		
Kōhātī of Kohat	34,000		
			123,901
Ghēbī (Pindigheb of Attock)			90,308
Pōthwārī :—			
Rawalpindi	475,973		
East Jhelum	183,389		
Gujrat	25,000		
			684,362
Pahārī Pōthwārī :—			
Murree Hills Dialect	57,957		
Dhundī of Hazara	29,820		
			87,777
Kashmir dialects :—			
Chibhālī	521,338		
Punchhī	220,069		
			741,407
Total Speakers of North-Eastern Lahndā			1,752,755

LAHNDĀ OF THE SALT RANGE.

The Salt Range runs across the south of the District of Jhelum, and the north of the Districts of Shahpur and Mianwali extending from the river Jhelum to the Indus. In it we first come across the North-Eastern dialect of Lahndā.

From the Jhelum District no separate dialect was returned from the eastern end of the Salt Range, the dialect division being reported to run north and south. The dialect of the eastern end of the Range is the same as the Pōthwārī of the Jhelum Tahşil to its north, while that of the western end of the District portion of the Range is the Dhannī form of North-Western Lahndā spoken in the Chakwal Tahşil to its north.

As the language of the further western continuation of the Salt Range into the Shahpur District belongs to the North-Eastern dialect, it is thus seen that in the centre of the Range, extending down to the Pind Dadan Khan Tahşil, in which (*vide* p. 383 *ante*) the Thaḷī form of Southern Lahndā is spoken, there is a wedge of the North-Western dialect. Regarding this wedge, the Deputy Commissioner of Jhelum writes: 'This consists of two tracts called the Kahūn and the Vunhār. The latter is inhabited chiefly by Awāṇs and the former by Janjuās. But if you travel from Chakwal to Pind Dadan Khan you will hear *dā* [i.e. North-Western Lahndā] and not *nā* [i.e. North-Eastern Lahndā] universally, except perhaps from a few men who come from Pōthwārī-speaking tracts.'

Owing to the fact that the North-Eastern dialect is continued to the west, leaping over this wedge, into the Shahpur Salt Range, it is most probable that the Range was once entirely occupied by speakers of the North-Eastern type, who became split into two sections by later immigrants who now speak the North-Western dialect.

We shall see that the North-Western dialect agrees in some particulars (*e.g.* genitive *indā*) with the southern dialect, and in other particulars (*e.g.* the declension of masculine nouns ending in a consonant) with the North-Eastern dialect. From this, it is reasonable to conclude that the North-Western dialect represents an extension of the southern dialect, across the Salt Range into West Jhelum and Hazara, which in the course of its extending has gathered up forms belonging to the original North-Eastern speakers of the Salt Range.

As the North-Eastern dialect is thus found in the Shahpur Salt Range, Attock, and Kohat, the title 'North-Eastern' is hardly appropriate. But its main extension is to the north-east over the Rawalpindi Pōthwār into Kashmir territory, and the fact that it has also gone west is due to its being carried thither by Awāṇs from the Salt Range.

It will be most convenient to consider first of all this western extension into Shahpur, Attock, and Kohat, so as to leave the way clear for the consideration of the true North-Eastern dialect of the Pōthwār tract and Kashmir.

In the Shahpur Salt Range about 25,000 people speak the dialect now to be described. It is closely allied to Pōthwārī, and a full account of it is given in Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. The account given in the following pages is little more than an abstract of this work, and I take this opportunity of acknowledging with gratitude the permission given by its author to utilise the materials which he has collected.

In Mianwālī no special dialect has been reported for the Salt Range, but the Lahndā spoken in the north of that district shows traces of Salt Range influence. The Lahndā of Mianwālī has been described on pp. 404ff.

We thus confine ourselves here to the dialect spoken in the Western Salt Range of Shahpur District.

The following are the points in which the dialect of the Western Salt Range differs from the Standard of the Shahpur Dōāb.

Vocabulary.—The following list of words peculiar to the Salt Range is mainly compiled from Sir James Wilson's *Grammar and Dictionary of Western Pañjābī*. The corresponding words in the Lahndā of the Shahpur Dōāb,—the standard dialect,—are given when known. They are indicated by the letter D.

- anhārā*, dark. (D. *anhērā*.)
anhārī, darkness, a dust-storm. (D. *anhērī*.)
assē, the month September-October. (D. *assū*.)
bannh, a pond.
bhaṇḍariā, raviny ground.
bhūṇḍ, a sow. (D. *bhōn*.)
bighiār, a wolf. (D. *bighār*.)
bōṭnā, a young donkey. (D. *khōtā*.)
chahā, a measure of capacity.
chārā, broad.
chatṭrī, a grain-parcher's pan. (D. *dāngī*.)
chattur, a grain-parcher's oven. (D. *bhaṭṭhī*.)
chhimkī, *chhimmak*, a twig.
chōkhṛā, good, fair, much, many. (D. *chōkhā*.)
chunj, beak of a bird, point of a knife or sword. (D. *chōng*.)
dākh, grape, vine. (D. *drākh*.)
dand, *dandī*, a precipice, cliff.
ḍannā, a stick; the step of a ladder. (D. *ḍaṇḍā*.)
dāwur, spider. (Thālī *ḍāwur*.)
ḍhibbī, a rocky knoll, hillock.
ḍhōk, an outlying homestead, hamlet, dwelling at a distance from the village.
dhussā, coarse blanket.
ḍil, rock, large stone. (D. *ḍilh*.)
gaṇṇ, to count.
gār, *giraṇḍā*, stony ground.
haggun, to be able. (D. *saggun*.)
hall, land enjoying good irrigation or manure.
han, now. (D. *hun*.)
hēkul, (f. *hēkil*), a pig.
hill, a kite (the bird).
hiñ, thus. (D. *iñē*.)
hurun, to descend, get down. (D. *lēhun*.)
hureār, the wild hill sheep, oorial. (D. *hureāl*.)

- itrā*, so much. (D. *itṇā*.)
jā, a perennial stream.
jhāmar, a branch.
juluṇ, to start, to go.
kahōṭā, an earthen cylinder for storing grain. Cf. *sakār*. (D. *kalhōṭā*.)
kanhīrā, oleander, *Nerium Odorum*.
kass, a catch-drain; ravine.
kassī, a small catch-drain; a small ravine.
kassiā, a small catch-drain.
kāvar, angry. (D. *kaur*.)
kavṛil, angry, passionate, bad-tempered.
khaprā, brackish, bitter; a poisonous snake, *Echis Carinata*.
kharmōr, the small bustard. (D. *tilūr*.)
khērī, sandal.
khūb, strangles (the disease). (D. *hubbīā*.)
khuddhur, *khuddhir*, broken raviny ground.
khursī, a chair.
killehō, a dwarf palm.
kirṛakkā, of or belonging to Hindūs. (D. *kirṛikkā*.)
kitrā, how much? (D. *kitṇā*.)
koāh, tamarisk tree, *Tamarix Articulata*. (D. *ukāh*.)
kōr, who? (D. *kāṇ*.)
kōsā, lukewarm.
kōṭkīrlī, the house-lizard.
kulār, a tree, *Bauhinia Variegata*.
laggar, the branch of a tree.
lahūrā, a tree, *Tecoma Undulata*. Cf. *rahūrā*.
lūṇī, salt butter.
magghā, dear, expensive.
mann, a large white scone.
mārkā, a meeting, an assembly. (D. *parēhā*.)
meṅgan, droppings of sheep, goats, deer, or hares.
mēṭ, a table.
mūhī, a branch of an agnatic family.
nīdhārī, a parasitical plant that grows on the *bēr* tree (*Zizyphus Jujuba*)
paṇā, earth, soil.
parī, a rock. (In D. this word means 'a flat clod'.)
passā, a stack, a heap of grain in straw.
rahūrā, a tree, *Tecoma Undulata*. Cf. *lahūrā*.
rakkar, poor soil.
rattriā, raviny ground among red rocks.
rōh, anger. (In Thālī this word means 'a hill'.)
sāhā, a hare.
sakār, a quadrangular mud-built receptacle for grain. Cf. *kahōṭā*.
sārṇā, cooked flesh.

sarpar, certainly, in any case.

shāhur, a village.

siḷḷh, a brick. (D. *siḷḷ*, shaped stone.)

sitthā, a dwarf palm.

tākh, a vulture.

takhur, a boar.

tittur, a partridge. (D. *tittar*.)

trēr, dew. (In D. this word means 'a crack in the soil'.)

ūnū, a ring put on the head under a burden. (D. *unnū*.)

utrā, so much. (D. *utnā*.)

utthā, above, up. (D. *uttāh*.)

vallan, a watercourse made to guide water to a field.

vār, cotton.

varēṇḍī, the part of the wall of a house projecting above the roof.

varf, snow.

vargā, a small strip of wood used in roofing. (D. *karlā*.)

vatamman, a tree, *Celtis Australis*.

vattā, a stone, boulder.

Pronunciation.—In pronunciation the letters *r* and *l* are occasionally interchanged, as in the word *lahūrā* or *rahūrā*, the name of a certain tree. There is a strong tendency to change a standard *ṛ* to *r*, as in *kor* for *kāṛ*, who? *itrā* for *itṛā*, so much.

There is a tendency to drop aspiration, as in *ḍil*, a rock, Standard *ḍīḷh*; *bārā*, twelve, Standard *bāhrā*.

The dialect is fond of nasal sounds, and long vowels, especially at the end of a word, are nasalized almost *ad libitum*. Thus we have *nā* or *nā̃*, the termination of the genitive and the termination of the present participle; *māreā* or *māreā̃*, struck. So *asī* or *asī̃*, we; *tusī* or *tusī̃*, you; *māḍā* or *māḍā̃*, my; *tāḍā* or *tāḍā̃*, thy; *jāi* or *jāĩ*, oblique form of *jā*, a place; *gallu* or *gallū̃*, oblique form of *gall*, a word.

Gender.—The feminine gender is formed from the masculine as in the standard.

Declension.—There is an important difference in the formation of the oblique case of nouns. Masculine nouns ending in a consonant often add *e* to form the oblique case singular. Thus :—

Nom. Masc.	Obl. case sing.
<i>ghar</i> , a house	<i>ghare</i> .
<i>hal</i> , a plough	<i>hale</i> .
<i>pār</i> , a foot	<i>pāre</i> .
<i>uṭṭh</i> , a camel	<i>uṭṭhe</i> .
<i>kirār</i> , a shopkeeper	<i>kirāre</i> .
<i>puttur</i> , a son	<i>puttare</i> .

The final *e* is often nasalized, as in *gharē̃*.

It will be observed from the last example that nouns of more than one syllable, ending in a consonant preceded by *u*, change, as in the standard, the *u* to *a* in the oblique case.

The word *bhirā*, a brother, has its oblique singular *bhirāū*, and its oblique plural *bhirāwā*.

Similarly, feminine nouns ending in a consonant often form the oblique case by adding *i* or *u*. Thus :—

Nom. Fem.	Obl. case sing.
<i>hill</i> , a kite	<i>hilli</i> .
<i>akkh</i> , the eye	<i>akkhi</i> .
<i>majjh</i> , a buffalo	<i>majjhi</i> .
<i>tār</i> , a pony-mare	<i>tāri</i> .
<i>chhōhir</i> , a girl	<i>chhōhri</i> .
<i>jā</i> , a place	<i>jāi</i> .
<i>dā</i> , direction	<i>dāi</i> .
<i>bhāu</i> , a sister	<i>bhānu</i> .
<i>gall</i> , a word	<i>gallu</i> .

Note that, as in the case of *chhōhir*, feminine words of more than one syllable ending in a consonant preceded by *i* drop the *i* in the oblique case.

The final *i* and *u* are often nasalized. Thus, in the specimen, we have *jāĩ*, (in) a place; *dāĩ*, (in) the direction of, towards; *gallũ*, by a word.

The plural of all nouns, both nominative and oblique, is formed as in the Standard.

The postpositions and case-terminations are the same as in the Standard, with the following exceptions.

The termination of the genitive is *nā* or *nāĩ*, instead of *dā*, and is subject to the following inflexions :—

	Masc.	Fem.
Sing. Nom.	<i>nā</i> or <i>nāĩ</i>	<i>nī</i> or <i>nīĩ</i> .
Obl.	<i>nē</i> or <i>nēĩ</i>	<i>nì</i> or <i>nīĩ</i> .
Plur. Nom.	<i>nē</i> or <i>nēĩ</i>	<i>nīĩ</i> .
Obl.	<i>neĩ</i>	<i>nīĩ</i> .
<i>jaṇēnā ghōṛā</i> , the man's horse.		<i>jaṇēnī ghōṛī</i> , the man's mare.
<i>jaṇēnē ghōṛēnā</i> , of the man's horse.		<i>jaṇēnī ghōṛīnā</i> , of the man's mare.
<i>jaṇēnē ghōṛē</i> , the man's horses.		<i>jaṇēnīā ghōṛīā</i> , the man's mares.
<i>jaṇēneā ghōṛēānā</i> , of the man's horses.		<i>jaṇēnīā ghōṛīānā</i> , of the man's mares.

The postposition of the dative is *hāĩ* or *āh* instead of *nū*. Thus, *ghōṛē-hāĩ*, to the horse.

The postposition of the ablative is *thāōĩ*, as in *ghare-thāōĩ*, from a house.

The following, therefore, are the full declensions of the various classes of nouns in this dialect.

Masculine, *ghōṛā*, a horse.

	Sing.	Plur.
Nominative.	<i>ghōṛā</i> , a horse.	<i>ghōṛē</i> , horses.
Agent.	<i>ghōṛē</i> , by a horse.	<i>ghōṛēā</i> , by horses.
Dative-Accusative.	<i>ghōṛē-hā</i> , to a horse.	<i>ghōṛēā-hā</i> , to horses.
Ablative.	<i>ghōṛē-thāō</i> , from a horse.	<i>ghōṛēā-thāō</i> , from horses.
Genitive.	<i>ghōṛēnā</i> , of a horse.	<i>ghōṛēānā</i> , of horses.
Locative.	(<i>ghōṛē</i> , in a horse.) ¹	(<i>ghōṛē</i> , in horses.)
Vocative.	<i>ghōṛēā</i> , O horse.	<i>ghōṛēā hō</i> , O horses.

Masculine, *ghar*, a house.

	Sing.	Plur.
Nominative.	<i>ghar</i> , a house.	<i>ghar</i> , houses.
Agent.	<i>ghare</i> , by a house.	<i>gharā</i> , by houses.
Dative-Accusative.	<i>ghare-hā</i> , to a house.	<i>gharā-hā</i> , to houses.
Ablative.	<i>ghare-thāō</i> , from a house.	<i>gharā-thāō</i> , from houses.
Genitive.	<i>gharenā</i> , of a house.	<i>gharānā</i> , of houses.
Locative.	<i>ghar</i> , <i>ghare</i> , in a house.	<i>gharē</i> , in houses.
Vocative.	<i>gharā</i> , O house.	<i>gharā hō</i> , O houses.

Feminine, *ghōṛī*, a mare.

	Sing.	Plur.
Nominative.	<i>ghōṛī</i> , a mare.	<i>ghōṛīā</i> , mares.
Agent.	<i>ghōṛī</i> , by a mare.	<i>ghōṛīā</i> , by mares.
Dative-Accusative.	<i>ghōṛī-hā</i> , to a mare.	<i>ghōṛīā-hā</i> , to mares.
Ablative.	<i>ghōṛī-thāō</i> , from a mare.	<i>ghōṛīā-thāō</i> , from mares.
Genitive.	<i>ghōṛīnā</i> , of a mare.	<i>ghōṛīānā</i> , of mares.
Locative.	(<i>ghōṛī</i> , in a horse.) ¹	(<i>ghōṛī</i> , in horses.) ¹
Vocative.	<i>ghōṛīē</i> , O mare.	<i>ghōṛīā hō</i> , O horses.

Feminine, *akkh*, an eye.

	Sing.	Plur.
Nominative.	<i>akkh</i> , an eye.	<i>akkhī</i> , eyes.
Agent.	<i>akkhi</i> , by an eye.	<i>akkhī</i> , by eyes.
Dative-Accusative.	<i>akkhi-hā</i> , to an eye.	<i>akkhī-hā</i> , to eyes.
Ablative.	<i>akkhi-thāō</i> , from an eye.	<i>akkhī-thāō</i> , from eyes.
Genitive.	<i>akkhinā</i> , of an eye.	<i>akkhīnā</i> , of eyes.
Locative.	<i>akkhī</i> , in an eye.	<i>akkhī</i> , in eyes.
Vocative.	<i>akkhiū</i> , O eye.	<i>akkhī hō</i> , O eyes.

¹ These forms are rare, and occur only in a few words. When the locative of such words is required, it is more usual to employ the postposition *vicā* with the oblique case.

	Feminine, <i>bhāṇ</i> , a sister.	
	Sing.	Plur.
Nominative.	<i>bhāṇ</i> , a sister.	<i>bhāṇṭi</i> , sisters.
Agent.	<i>bhāṇu</i> , by a sister.	<i>bhāṇṭi</i> , by sisters.
Dative-Accusative.	<i>bhāṇu-hāṇ</i> , to a sister.	<i>bhāṇṭi-hāṇ</i> , to sisters.
Ablative.	<i>bhāṇu-thāṇ</i> , from a sister.	<i>bhāṇṭi-thāṇ</i> , from sisters.
Genitive.	<i>bhāṇunā</i> , of a sister.	<i>bhāṇṭinā</i> , of sisters.
Locative.	<i>bhāṇī</i> , in a sister.	<i>bhāṇṭi</i> , in sisters.
Vocative.	<i>bhāṇuē</i> , O sister.	<i>bhāṇṭi hō</i> , O sisters.

As regards adjectives, the only important point to note is that the word *hōr*, other, makes its oblique form singular *hōrī*, not *hōr*, as in the Standard. There are also the following differences in the numerals :—

	Standard.	Salt Range.
Twelve	<i>bāhrā</i>	<i>bārā</i> .
Thirteen	<i>tēhrā</i>	<i>tērā</i> .
Forty	<i>chāhlī</i>	<i>chālī</i> .
Forty-five	<i>pātālī</i>	<i>pañjālī</i> .
Seventy	<i>sattir</i>	<i>sattar</i> .

As regards pronouns, the first two personal pronouns are thus declined :—

	I.	Thou.
Sing.		
Nom.	<i>maiṇ, mā</i>	<i>tū</i> .
Ag.	<i>maiṇ, mā</i>	<i>taṇ or tuddh</i> .
Dat.	<i>māh or mā-kō</i>	<i>tāh, tuddāh, or tū-kō</i> .
Gen.	<i>maiṇḍā or māḍā</i>	<i>taṇḍā or tūḍā</i> .
Obl.	<i>mā</i>	<i>tū</i> .
Plur.		
Nom.	<i>asī, asī</i>	<i>tusi, tusi</i> .
Ag.	<i>asā</i>	<i>tusā</i> .
Dat.	<i>asāh or asā-hā</i>	<i>tusāh or tusā-hā</i> .
Gen.	<i>asīḍā, siḍā</i>	<i>tusiḍā</i> .
Obl.	<i>asā</i>	<i>tusā</i> .

The Demonstrative pronouns, also used as pronouns of the third person, are thus declined :—

	He, she, it, this.	He, she, it, that.
Sing.		
Nom.	<i>ē</i>	<i>ō</i> .
Ag.	<i>is</i>	<i>us</i> .
Dat.	<i>isāh or is-hā</i>	<i>usāh or usā-hā</i> .
Obl.	<i>is</i>	<i>us</i> .
Plur.		
Nom.	<i>in or innh</i>	<i>un or unnh</i> .
Ag.	<i>inā, inhā, or innhā</i>	<i>unā, unhā, or unnhā</i> .
Dat.	<i>ināh or inhāh</i>	<i>unāh or unhāh</i> .
Obl.	<i>inā, inhā, or innhā</i>	<i>unā, unhā, or unnhā</i> .

The genitives are regular. Thus, *isnā*, of this ; *usnā*, of that.

The word for 'who?' is *kōr*, not *kāṇ*, as in the Standard. Its oblique singular is *kaĩ* or *kāĩ*; its nominative plural *kōr*; and its oblique plural *kinhāĩ*. The pronominal adjectives of quantity end in *rā* instead of *ṇā*, as in *itrā*, this much; *utrā*, that much; *kitrā*, how much? instead of *itṇā*, *utṇā*, *kitṇā*.

In other respects the pronouns in the Salt Range follow the Standard. It may be noted that the specimen (para. 3) gives *jō*, as well as *jehrā*, for the relative pronoun.

In the Standard, the word *hōrĩ* is used as a suffix of respect. In the Salt Range this becomes *ōrĩ*, with an oblique form *ōrāĩ* (specimen, paras. 3, 4).

As in the Standard, there are three forms of the present of the Verb Substantive, a full form, a contracted form, and an emphatic form. In other respects, however, it differs. Thus:—

Present—'I am,' etc.

SINGULAR.			PLURAL.		
Full Form.	Contracted Form.	Emphatic Form.	Full Form.	Contracted Form.	Emphatic Form.
1. <i>āh</i>	<i>ā</i>	<i>ēhwā</i>	<i>āh</i>	<i>ā</i>	..
2. <i>ēh</i> , <i>ēh</i> , <i>āh</i>	<i>ē</i>	...	...	<i>ō</i>	<i>ahō</i>
3. <i>eh</i> , <i>āh</i>	<i>ē</i>	...	...	<i>in</i> , <i>an</i>	<i>āhin</i> , <i>āhin</i>

It will be seen that there is not given a complete set of either the full or emphatic forms. Probably such forms exist throughout, but they have not been noted.

As in the Standard, there is a tendency to combine the *in* or *an* of the third person plural with a preceding word. Thus (specimen, para. 4), *majūd-an*, they are present. Similarly *hōēn* (1), for *hōē-in*, (the rubies) are (hidden); *marēnēn* (4), for *marēnē-in*, they are striking; *vānēn* (4), for *vānē-in*, they go; *dasāēn* (4), for *dasāē-in*, they were shown.

The Past Tense also differs from the Standard. Thus:—

SINGULAR.		PLURAL.	
Masculine.	Feminine.	Masculine.	Feminine.
1. <i>āhus</i> , <i>āhs</i> , <i>hāus</i>	<i>āhus</i> , <i>āh</i>	<i>āhā</i> , <i>āhā</i> , <i>hā</i> , <i>āhsē</i>	<i>āhā</i> , <i>āhā</i> , <i>āhsē</i>
2. <i>āhū</i> , <i>āhū</i> , <i>hāū</i>	<i>āhī</i> , <i>āhī</i>	<i>āhō</i> , <i>āhō</i> , <i>hāō</i>	<i>āhīō</i> , <i>āhīō</i> , <i>hāō</i>
3. <i>āhā</i> , <i>āh</i> , <i>hāā</i>	<i>āhī</i> , <i>āhī</i>	<i>āhē</i> , <i>āhē</i> , <i>hāē</i>	<i>āhīā</i> , <i>āh</i>

There is a negative verb substantive, of which the following are the only forms noted:—

- Sing. 1. *nāhā̃, nahā̃.*
 2. *nahē̃, nīhā̃, nahū̃, nihū̃.*
 3. *nahī̃.*

There are doubtless plural forms also, but I have not come across them. According to Sir James Wilson, the Standard forms are all used except in the second person singular. The forms given above for the first and third persons are taken from the specimen.

For the other tenses of the verb substantive, the verb *thīwun*, to become, is usually employed instead of the Standard *hōwun*, but we shall find *hōwun* also employed in the specimen.

In the conjugation of the active verb, the present participle ends in *nā* or *nā̃*, instead of the Standard *dā*. Thus, *bachnā*, escaping; *turnā̃*, going; *karēnā̃* (transitive), doing. The other participles and the various verbal nouns are as in the Standard, but final vowels are sometimes nasalized, as in *manneā̃*, it was admitted (Specimen, para. 4), for *manneā*.

The Old Present and Present Subjunctive is thus conjugated:—

‘I strike,’ ‘I may strike,’ etc.

Singular.	Plural.
1. <i>mārā̃</i>	<i>mārāhā̃.</i>
2. <i>mārhẽ</i>	<i>mārhō.</i>
3. <i>mārē</i>	<i>māren, mārīn.</i>

The Future is the same as in the Standard, except that the third person plural ends in *san*, not in *sin*. Thus, *marēsān*, not *marēsīn*, they will strike.

The Respectful Imperative is formed by adding *hē̃* for the second person singular, and *ēh* for the second person plural. Thus, *mārhẽ*, please thou to strike; *mārēh*, please ye to strike.

In other respects the conjugation of the verb is the same as in the Standard, provided we bear in mind that the present participle ends in *nā* or *nā̃*, not in *dā*.

As an unusual form of the verb with pronominal suffixes, we may quote *dassēihōs*, we may show to him (Specimen, para. 2). We may also note a contracted form of the 3rd plural present definite *marēnē̃n*, for *marēnē̃-an*, they are striking.

No version of the Parable of the Prodigal Son has come from Shahpur. I therefore give a folktale taken from Sir James Wilson’s *Grammar* as a specimen of the dialect of the Shahpur Salt Range. I am responsible for the interlinear translation, but the free translation is Sir James Wilson’s. The actual text comes from Shahpur, and is not taken from the *Grammar*. There are hence a few variations in spelling from the copy in the latter.

[No. 29.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

SALT RANGE DIALECT.

SHAHPUR DISTRICT.

(Sir James Wilson, K.C.S.I.)

1. Aglē-vēlē Missarnā hikk patshāh āhā. Usnē trā puttar
 1. *In-the-former-time of-Egypt one king was. Of-him three sons*
 āhē. Khudānī marzī iñe āhi, ō vaddā bimār thīā. Tōrē
were. Of-God will thus was, he very sick became. Although
 hakīmā usnā dārū-dirmal dile-nāl kītā, par ō bachnā
by-physicians of-him medicine-drugs heart-with was-made, but he recovering
 nazir na āeā. Ōrik patshāh rōz-rōz āpnā ghaṭnā
(in)sight not came. At-last the-king day-by-day his-own diminishing
 hāl vēkh-ke jāteos, 'bachnā nāhā.' Nālē
condition seen-having it-was-known-by-him, 'recovering I-am-not.' Moreover
 milkhe-vichch rālā vēkh-ke āpnē-trāhā-puttrā-hā
the-kingdom-in disturbance seen-having his-own-the-three-sons-to
 sadāeos. Vatt unhā ākheos, 'chhōrō, aje tusī
it-was-called-by-him. Then (to)them it-was-said-by-him, 'boys, still you
 nikrē hō, te māḍā ē hāl ē. Mā marnā. Dushmanā ē
young are, and my this condition is. I am-dying. By-enemies this
 gall vēkh-ke māḍē-milkhe-hā chawāhī-pāsū ā vēhreā-e.
thing seen-having my-kingdom-as-for on-the-four-sides having-come it-surrounded-is.
 Māh tusiddā vaddā fikar ē. Mā nahā-jaṇnā jē māḍē-marnē
To-me of-you great anxiety is. I am-not-knowing that my-death-
 kōlū pichchhō tusiddā kī hāl thīsī. Ē vēkh-ke mā
from after your what condition will-be. This seen-having by-me
 aji tusāh saddeā-ē. Māḍē-māhl-vichch falānī-jāī ikk
today to-you called-it-is. My-palace-in in-a-certain-place a
 chōr-khāna waddeānē vēlēnā baṇeā-hōeā-ē, te us-vichch trā lāl
secret-chamber of-ancestors of-time built-become-is, and it-in three rubies
 rakkhē hōēn. Lakkhā-rupāiānē mulle-nē āhin. Tusī unhā
placed become-are. Of-lakhs-rupees of-value they-are. You them
 ghinn-ke kitthēī vakkhri-jāī chhapā-rakkhō, jitthē tusiddē-kōlū
taken-having somewhere in-a-different-place conceal, where of-you-from

sawā hōri-kahĩ-āh khabar nā hōwē. Matā Khudā nā
except other-anyone-to knowledge not may-be. So-that God not
karē, patshāhī tusiddē-kōlũ khassī-vañē, te tusāh
may-(so)-do, (that)the-kingdom of-you-from be-snatched-away, and to-you
rupāĩānī lōr pawē, te tusī kahĩnē mothāj thīō.
of-rupees need may-fall, and you of-anyone dependents may-become.'
Patshāhneā-puttrā āpnē-piūnē ākhan-mūjib trāhā-lāl
By-the-king's-sons of-their-own-father saying-according-to the-three-rubies
māhle-chō kadḍh-ke shāharnē bāhir hikk-ujrī-hōi-jāi-vichchī,
the-palace-from-in taken-out-having of-the-city outside a-desolate-become-place-in,
jitthē lōkānā āwun vañun ghaṭṭ āhā, vañ dabbē.
where of-people coming going little was, having-gone were-buried.

2. Kahĩ-dehāreā-kōlũ picchhē patshāh mar-gēā. Patshāhī
2. *Some-days-from after the-king died. The-kingdom*
dushmanā khass-ghittī, te patshāhneā-puttrā vakht
by-the-enemies was-snatched-(and-)taken, and (to)the-king's-sons adversity
pā-gēā. Jehrē-vēlē kharchō taṅg thīē, āpas-vichch
fell. At-what-time from-expenditure in-straits they-became, themselves-among
salāh kitīonē, 'jehrē lāl piū asā-hā dittē-āhē,
agreement was-made-by-them, 'what rubies by-the-father us-to given-were,
unhā vēch-chhōrā, te kahĩ-hōri-milkhe-vichch vañ-ke āpnī-hayātīnē
them let-us-sell-away, and some-other-country-in gone-having of-our-own-life
dehāre kaṭṭā.' Trā bhirā utthē gāē jitthē lāl dabbē
days let-us-pass.' Three brothers thither went where the-rubies buried
āhē. Jis-vēlē zimī paṭṭīonē, dō lāl nikhtē, te
were. At-what-time the-earth was-dug-up-by-them, two rubies came-out, and
hikk na laddhā. Vadḍē hairān hōē, 'ē kē gall
one not was-found. Much perplexed they-became, 'this what affair
ē? jē kaddī kōi chōr pānā, tā iñ nā
is? if ever any thief had-fallen(upon-them), then thus not
hōnā, jē hikk chā-kharēnā, te dō
it-would-have-become, that one he-would-up-and-have-taken, and two
pāē-rēhnē. Vi-shakk asā-trāhāi-vichchō kahīnī
fallen-would-have-remained. Without-doubt us-the-three-from-among of-someone
niyyat māri-gāi-ē. Siddē sawā hōr-kahīnē ē kamm
the-conscience gone-wrong-is. Of-us except of-other-anyone this the-deed
nahī. Bass, changī gall ē jē asī kāzī-kōl vañ-ke
is-not. Enough, good course this that we the-Qāzī-near gone-having
ē sārā hāl dassēihōs, te ō siḍḍā faislā karē,
this whole condition may-show-to-him, and he of-us decision may-make,

te mukaddama khuṭāē.' Sāreā ē gall manzūr kīti,
and the-business he-may-finish.' By-all this course agreed-upon was-made,
 te kāzī dāī ṭurē.
and the-Qāzī towards they-started.

3. Rāhe-vichch vāneā-hōeā hikk ōṭhī unhā mileā.
3. The-road-in as-they-were-going a camelman to-them was-met.
 Unhā-kōḷū puchchheus, 'tusā iddē kōī utṭh vānā dīṭṭhā?'
Them-from it-was-asked-by-him, 'by-you hither any camel going was-seen?'
 Vaḍḍē-bhirāū ākheā, 'mīā, tādā utṭh kāṇā āhā?' Us
By-the-eldest-brother it-was-said, 'Sir, thy camel one-eyed was?' By-him
 ākheā jē, 'hā, māḍā utṭh kāṇā āhā.' Vichkarlē-bhirāū
it-was-said that, 'yes, my camel one-eyed was.' By-the-middle-brother
 us-kōḷū puchchheā jē, 'tādē-utṭh-uttē sirkā laddeā-hōeā-āhā?' Us
him-from it-was-asked that, 'thy-camel-on vinegar loaded-become-was?' By-him
 ākheā, 'hā-jī, ē vī sachch ē.' Nikrē ākheā, 'tādā
it-was-said, 'yes,-Sir, this also true is.' By-the-younger it-was-said, 'thy
 utṭh luḍḍā vī āhā?' Us ākheā, 'hā, ē gall vī
camel tailless also was?' By-him it-was-said, 'yes, this statement also
 sachch ē, jō ākhinē. Hup dassō, māḍā utṭh kiddē gēā
true is, which was-said-by-you. Now show, my camel whither gone
 ē.' Trāhāī-bhirāwā hass-ke ākheā jē, 'asā tādā utṭh
is.' By-the-three-brothers laughed-having it-was-said that, 'by-us thy camel
 nahī dīṭṭhā. Asā-hā kē khabar ē jē kiddē gēā?'
is-not seen. Us-to what knowledge is that whither it-went?'
 Ōṭhī ē gall suṇ-ke unhā ākheā, 'Vāh vā,
By-the-camelman this word heard-having to-them it-was-said, 'Wah wah,
 tusī ē ajab gall ākhnē-ō, jē kadī tusā māḍā utṭh
you this wonderful statement saying-are, that ever by-you my camel
 nahī dīṭṭhā, tā innh sārē pattē kikuṇ dēnē-ō?
is-not seen, then these all distinguishing-marks how giving-are-you?
 Māḍā utṭh zarūr tusiddē kōl ē. Changī gall ē, māḍā utṭh
My camel certainly of-you near is. Good course this, my camel
 mōṛ dēō, nahī-tā kāzī-sāhib-ōrā-kōl jullō.' Shāhzādeā
back-again give-ye, otherwise the-Qāzī-His-Honour-near come.' By-the-princes
 ākheā, 'asī āp kāzī-ōrā-kōl vānē-pāē-ā.
it-was-said, 'we ourselves the-Qāzī-His-Honour-near happening-to-be-going-are.
 Tū bī siḍḍē-nāl jul.'
Thou also of-us-with come.'

4. Mukdī gall, — chāīē kāzī-ōrā-kōl gāē. Pāhlū-pāhl
 4. *Finishing affair,—the-four His-Honour-the-Qāzī-near went. First-of-all*

օթի օրնա Դաւա Կազի-օրնա Դասեա. Կազի
by-the-camelman his-own claim to-His-Honour-the-Qāzī was-shown. By-the-Qāzī
 հալ սոյ-կե իշահաճեա-կօլն քիչիչի, 'տսիճա Կե յաւաբ
the-condition heard-having the-princes-from it-was-asked, 'your what answer
 Է ? ' Տիշահաճեա ակիւ, 'ասա իսնա տիճ նկա նաի
is ? ' By-the-princes it-was-said, 'by-us this-one-of the-camel at-all is-not
 Դիճի. Կիւ-մակիւ իճԵ-տի Կիւ յօրնա-Է.' օթի
seen. Without-cause of-us-on a-lie he-fabricating-is.' By-the-camelman
 Կազի-օրնա ակիւ, ' Գարի-քար, Տի-Տալատ, Է
to-His-Honour-the-Qāzī it-was-said, ' Cherisher-of-the-poor, Hail, these
 Կիւ քարն. Կիւ ինա քիչիչի, "սար քի
a-lie are-striking. You them ask, "all distinguishing-marks
 մաճԵ-տի մի Դասեա Կե նաի ? " Կի Է Կի
of-my-camel to-me were-shown-by-them or not ? " Then this why
 քարն ? ' Կազի օթինա Է հալ սոյ-կե
do-they-deny ? ' By-the-Qāzī of-the-camelman this condition heard-having
 իշահաճեա-կօլն քիչիչի. Տիշահաճեա մաճեա յե,
the-princes-from it-was-asked. By-the-princes it-was-acknowledged that,
 'վի-շակ, յիւ օթի ակնա-Է, ասա սար քի
'without-doubt, as the-camelman saying-is, by-us all distinguishing-marks
 Դասեա.' Կազի ակիւ, 'յե տսա իսնա տիճ նաի
were-shown.' By-the-Qāzī it-was-said, 'if by-you of-this-one the-camel is-not
 Դիճի, տա Կիւ սի քի քի քի քի քի
seen, then how to-him complete complete distinguishing-marks of-his-camel
 Դասեա ? Է ալ Գալ Է.' Կա Կաճ-իշահաճ-Դի
were-shown-by-you ? This wondrous matter is.' Then the-elder-prince-towards
 մի Կար-կե քիչիչի, 'տսի Դաս յե, Է Կի տսի մալ
face made-having it-was-asked, 'you show that, this how to-you known
 հօւ յե տիճ Կա Է ? ' Տիշահաճ ակիւ,
became that the-camel one-eyed was ? ' By-the-prince it-was-said,
 'ի-մի մա յա յե րի-տի մա Դիճի-Է
'this-according-to by-me it-was-known that the-road-on by-me it-seen-was
 յե Կի-քի-քի քա Կաճ-հօ մալ հօն-Է.
that of-one-side the-leaves of-the-trees eaten-become evident becoming-were.
 Բաս, յա յե տիճ Կա Է. Նաի-տա
Enough, it-was-known-by-me that the-camel one-eyed was. Otherwise
 Դի-քի-քի քա Կաճ-հօ Կա հօն.' Կա
of-both-sides the-leaves eaten-become certainly would-have-been.' By-the-Qāzī
 յիլ-Կի-Կի-Կի քիչիչի յե, 'տ Կի Կա յե
the-middle-brother-from it-was-asked that, 'thou how saying-art that

utṭhe-tē sirkā laddeā-lōeā āhā? ' Us ākheā, ' sirkēnā
the-camel-on vinegar loaded-become was? By-him it-was-said, ' of-vinegar
 dastūr ē, jē zimī-tē pawē, tā us-jāīnī miṭṭī
the-custom is, if the-ground-on it-may-fall, then of-that-place the-earth
 ubhir-ānī-ē. Rāhe-vichchō bahū-jāī dīṭṭhā.
swelling-up-is. The-road-from-on in-many-a-place it-was-seen.
 Is-gallū mā yaqīn kitā jē utṭhe-tē sirkā
From-this-circumstance by-me certain it-was-made that the-camel-on vinegar
 laddeā-lōeā-āhā.' Kāzī nikrē-bhirāū-kōḷī puchcheā, ' tuddh
loaded-become-was. By-the-Qāzī the-youngest-brother-from it-was-asked, ' by-thee
 kīkū jātā-ē jē utṭh luṇḍā ē? ' Us ākheā, ' Kāzī-jī,
how known-is that the-camel tailless is? By-him it-was-said, ' Qāzī-Sir,
 ē dastūr ē, jis-vēlē utṭh zimī-uttē bāhē, bhāwē uṭhīwē,
this custom is, at-what-time a-camel the-ground-on may-sit, or-else may-rise,
 us-vēlē zarūr āpnē-pūchhal-āh zimī-uttē marēnā. Usnē
at-that-time certainly his-own-tail (acc.) the-ground-on he-strikes. Of-that
 nishān zimī-uttē lagg-vānēn. Rāhe-uttē bahū-jāī mā
marks the-ground-on become-attached. The-road-on in-many-a-place by-me
 dīṭṭhā jē utṭhne bāhānnī hōr sārīā nishānīā zimī-uttē
it-was-seen that of-the-camel of-sitting other all marks the-ground-on
 majūd-an, par pūchalenī nishānī zimī-uttē kidāī nahī.
present-are, but of-the-tail mark the-ground-on anywhere is-not.
 Is-gallū mā jātā, " utṭh luṇḍā e." "
This-circumstance-from by-me it-was-known, " the-camel tailless is." "
 Kāzī shāhzādeānnī innh gallā suṇ-ke unhānī akal-te
By-the-Qāzī of-the-princes these words heard-having of-them cleverness-and
 danāi-hā salāheus. Unhāh chaṅgī-izzat-nāl āpnī-jāī-tē
wisdom-as-for it-was-praised-by-him. Them good-honour-with his-own-place-on
 ghinn-gēā.
he-took-away.

FREE TRANSLATION OF THE FOREGOING.

In olden time there was a King of Egypt. He had three sons. Such was God's will, he became very ill. Although the physicians did their best to cure him, his recovery seemed hopeless. At last the King, seeing himself failing day by day, thought, 'I shall not survive.' Seeing moreover trouble in his kingdom he called his three sons. Then he said to them, 'Boys, you are still young, and this is my condition. I am dying. My enemies seeing this have surrounded my kingdom on all four sides. I am anxious about you. I do not know what will become of you after my death. Seeing

this I have called you to-day. In a certain place in my palace there is a secret chamber built in the time of my ancestors, and in it there are three rubies. They are worth lakhs of rupees. Take them and hide them somewhere in a secret place of which no one save yourselves may know. So that, should God so will that the kingdom be taken from you, and you have need of money, you may be dependent on no one.' The King's sons according to their father's directions took the three rubies out of the palace and went and buried them outside the city in a desolate place where people seldom came and went.

Some days after this the King died, the enemy took the kingdom, and adversity befell the King's sons. When they were in straits for money they agreed together (saying), 'Let us sell the rubies our father gave us, and go to some other country and spend the days of our life.' The three brothers went to the place where they had buried the rubies, but when they dug up the ground, only two rubies appeared, and one was not to be found. They were greatly perplexed (saying), 'How is this? If ever a thief had come on them, it would not have happened that he would take away one, and that the two would remain. Certainly the conscience of one of us three has gone wrong. Except you no one else could have done this. It is best that we go to the Qāzī and tell him the whole story, and let him decide between us and settle the matter.' They all agreed to this and started towards the Qāzī.

On the way a camelman met them. He asked them: 'Have you seen a camel going this way?' The eldest brother said: 'Sir, was your camel blind of an eye?' He said: 'Yes, Sir, my camel was blind of an eye.' The second brother asked: 'Was there vinegar laden on the camel?' He said: 'Yes, Sir, it is also true as you have said.' The youngest said: 'Was your camel also without a tail?' He said: 'Yes, Sir, it is also true as you have said. Now tell me where has my camel gone.' The three brothers laughed and said: 'We have not seen your camel; how do we know where it has gone?' The camelman hearing this said to them: 'Indeed! You say a strange thing. You have not seen my camel! Then how do you tell me all about it? You must have my camel. You had better give me back my camel, or else come to the Qāzī.' The Princes said: 'We happen ourselves to be going to the Qāzī. Come along with us.'

In short, all four went to the Qāzī. First the camelman made his claim before the Qāzī. The Qāzī heard his story and asked the Princes: 'What is your answer?' The Princes said: 'We never saw his camel. He makes this false claim against us unjustly.' The camelman said to the Qāzī: 'Hail, cherisher of the poor! They are lying. Ask them whether or no they told me all about my camel. Then why do they deny it?' The Qāzī on hearing this from the camelman asked the Princes. The Princes said: 'Certainly, as the camelman says, we told him all about it.' The Qāzī said: 'If you did not see his camel, how did you tell him all about his camel? This is strange.' Then looking towards the eldest Prince he asked: 'You say how you knew that the camel was blind of an eye.' The Prince said: 'I knew, because on the way I saw that the leaves of the trees on one side only appeared to have been eaten. So I knew that the camel was blind of an eye, as otherwise the leaves on the other side would certainly have been eaten.' The Qāzī asked the second brother: 'How do you say

that vinegar was laden on the camel?' He said: 'Usually if vinegar fall on the ground, the earth swells up at that place. On the road I saw this in many places. From this I made sure that vinegar was laden on the camel.' The Qāzī asked the youngest brother: 'How did you know that the camel was without a tail?' He said: 'Sir Qāzī! usually, when a camel sits down on the ground or rises, he is certain to strike his tail on the ground, and its marks are left on the ground. On the way I saw in many places that there were on the ground all the marks of a camel's sitting down, but there was no mark of his tail on the ground. From this I knew that the camel had no tail.' The Qāzī on hearing these remarks of the Princes praised their intelligence and wisdom, and took them to his house with great honour.

[*The tale breaks off here without describing the fate of the missing ruby. Those curious in such matters will find another version of this story on pp. 442ff. of Vol. IX, Pt. I of this Survey, given as one of the specimens of Bundēlī. In that version, the ruby is satisfactorily recovered, and no blame falls on any one.*]

AWĀŅKĀRĪ OR AWĀŅKĪ.

The Awāns are an important tribe, whose habitat centres round the Western Salt Range, extends into the adjoining portions of Mianwali, Shahpur, and Jhelum Districts, and includes Kalabagh on the west bank of the Indus, the seat of the head of all the Awāns.

So far as the Salt Range is concerned, their language has been already discussed in connexion with the dialect of that locality. In the District of Attock they occupy the country at the north-western end of the Salt Range. They own practically the whole of the Tallaganj, and the centre of the Pindi Gheb Tahsil from the Soan river to the Kala Chitta Range separating the Pindi Gheb from the Attock Tahsil. This country is so essentially in the possession of the Awāns that it is known as the 'Awānkārī.'

The language of this Tallaganj Tahsil is also called Awānkārī or Awānkī.

We may here discuss the other forms of Lahndā spoken in the Attock District. This district includes four Tahsils, Attock in the north; Pindi Gheb in the west centre; Fattahjang in the east centre, and Tallaganj in the south.

Paṣhtō is spoken in the Makhad Ilaka of Pindi Gheb on the bank of the Indus and in the Chhachh, or northern plain of the Attock Tahsil. Elsewhere the language is Lahndā. The boundary between Paṣhtō and Lahndā is remarkably clear, running a few miles east of the Indus. In Pindi Gheb Tahsil, the local form of Lahndā is known as Ghēbī and is closely allied to the dialect of the Salt Range. It will be dealt with immediately after Awānkārī and the dialect of Kohat (see pp. 468ff.). The Fattahjang Tahsil lies on both sides of the valley of the river Soan, and the dialect is called Sawain. This is not a North-Eastern form of Lahndā. It is a continuation of the Dhannī form of North-Western Lahndā spoken in the Chakwal Tahsil of Jhelum immediately to the south. It is, however, mixed with Ghēbī. In Attock Tahsil the local dialect has no special name, but like Sawain, it is a mixture of Ghēbī with North-Western Lahndā. Sawain and the dialect of Attock will be dealt with on pp. 542ff. under the head of Dhannī and will not be referred to again here.

The estimated figures for the population of Attock speaking North-Eastern Lahndā are, therefore, as follows:—

Awāṅkāri	.	.	.	.	.	.	.	.	.	.	.	89,901
Ghēbī	.	.	.	.	.	.	.	.	.	.	.	90,368
TOTAL												180,269

If we add to this 188,051, the number of people speaking North-Western Lahndā, we get a total of 368,260 for the number of people speaking all kinds of Lahndā in Attock District. These figures are all estimates based on the returns of the Census of 1891. No detailed figures are available for 1901 or 1911.

Other minor variations¹ of the language in Attock may also be mentioned here. The speech of the Khattris is said to differ from that of the ordinary cultivators. No

¹ See Attock Gazetteer (1907), p. 63.

Masculine nouns ending in a consonant add *e* to form the oblique form singular as in the Salt Range. Thus, *puttre*, *dile*, *ghare*, *naukre*, *ābbāse* (Specimen II). The *e* is not always added. For instance, in the Parable we have *us mulkhnē*, not *us mulkhenē*, of that country.

The oblique singular of *mā*, a mother, is *māū* (Specimen II).

The postposition of the dative is usually *ā*, instead of *āh* or *hā*. Thus, *piū-ā*, to the father; *naukre-ā*, to the servant. Another postposition of the dative is *dāū*, to, in the sense of direction to, connected with which is an ablative postposition *dāūō* (List, 103, 104), from.

The following pronominal forms may be given. The most noteworthy are the genitive singular of the first two personal pronouns, ending in *dhā* :—

	I.	Thou.
Sing.		
Nom.	<i>mā</i>	<i>tū</i> .
Ag.	<i>mā</i>	<i>tā</i> or <i>tuddh</i> .
Dat.	<i>māh</i> or <i>mā-kō</i>	<i>tāh</i> or <i>tā-kō</i> .
Gen.	<i>māḍhā</i>	<i>tūḍhā</i> or <i>tōḍhā</i> .
Obl.	<i>mā</i>	<i>tā</i> or <i>tuddh</i> .
Plur.		
Nom.	<i>asū</i>	<i>tusū</i> .
Ag.	<i>asā</i>	<i>tusā</i> .
Gen.	<i>asiḍḍā</i>	<i>tusiḍḍā</i> , <i>tsuḍḍā</i> .
Obl.	<i>asā</i>	<i>tusā</i> .

Tuddhēnā means 'of thee alone.'

The demonstrative pronouns, also used for the third person, are : —

	This.	That.
Sing.		
Nom.	<i>eh</i> , <i>ē</i> , or <i>hē</i>	<i>oh</i> , <i>ō</i> , <i>hō</i> .
Dat.	<i>isāh</i> or <i>isūh</i>	<i>usāh</i> or <i>usūh</i> .
Obl.	<i>is</i>	<i>us</i> , <i>hus</i> , or <i>os</i> .
Plur.		
Nom.	<i>innh</i>	<i>unnh</i> .
Obl.	<i>inhā</i>	<i>unhā</i> .

Emphatic forms are *āh-ī*, this indeed; *ihā*, he only (Specimen II); *isē*, to this very person (Specimen II); *ōhā*, he only (Specimen II).

The Interrogative Pronoun is *kōr*, as in the Salt Range, with a genitive singular *kāḍhā* (List, 239). *Kijjh* is 'anything.'

We see from forms like *kitṇāḥ* (List, 221) and *jitṇā* (Specimen II) that the Dōābī forms with *ṇ* are used, not the Salt Range ones with *r* (*kitrā*, *jitrā*).

Conjugation.—There are several forms of the verb substantive. Thus :—

	Present.
Sing.	
1.	<i>āh</i> , <i>ā</i>
2.	<i>āh</i>
3.	<i>āh</i> , <i>āyē</i> , <i>ē</i> , <i>-wē</i>
Plur.	
	<i>āh</i> , <i>ā</i> , <i>āyā</i> .
	<i>hō</i> , <i>ō</i> , <i>āyō</i> .
	<i>āhn</i> , <i>āyan</i> .

In the Parable, we have *nāñh*, I am not (worthy).

	Sing.	Past.	Plur.
1.	<i>āhñ</i>		<i>āhñ.</i>
2.	<i>āhñ</i>		<i>āhñ.</i>
3.	<i>āhā</i>		<i>āh, āhē.</i>

The above are masculine forms. In the second specimen, we have *āhī*, she was.

Negative forms are *nāhēñ dēñāñ*, he was not giving, and *nāhā*, he was not (Specimen II).

The Conjugation of the Active verb presents few peculiarities. We may note the present participle *khāñāñ*, eating, and a polite imperative *dēh*, please to give.

The future of *ākhun*, to say, is *ākhsāñ*, not *akhēsāñ*, I will say. Similarly, in the second specimen, *ākhsēñ*, thou wilt say. The present tense of *karun*, to do, is *karēñāñ*, I am doing, in the Parable, but *karnēñ*, they are doing, in the second specimen.

For the past conditional we have the standard *karāñhā*, we should have made, and also *kariñāñ*, I might have made (rejoicing), both in the Parable.

As an example of the passive we have *vēkhīē*, it is being seen, and *dhē-wañē*, it may be given, both in the second specimen.

The masculine plural of *pēā*, fallen, is *paē*.

[No. 30.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

AWĀŃKĀRĪ.

(DISTRICT ATTOCK.)

SPECIMEN I.

Hikki-jaṇēṇē dōṇ puttār āhē. Unnhā-vichchōṇ nikrē
Of-one-man two sons were. Them-from-among by-the-younger
 piū-ā ākheā, 'piū, mālnā jehrā hissā māh
the-father-to it-was-said, 'father, of-the-property what share to-me
 ānā māh wand-dēh.' Piū āpnā māl
(is)coming to-me divide-please-give.' By-the-father his-own property
 unnhā wand-dittā. Thōrē-dibārē lagghē-āhē, jē nikrā
(to-)them was-divided(-and)-given. A-few-days passed-were, that the-younger
 puttr habbhā-kijjh hikāṭṭhā kar-kē kadaī dūr-mulki
son everything together made-having somewhere (to-)a-far-country
 laggā-gēā. Utthē āpnā māl lūchēlpunē-vichchē wañā-chhōreus.
went-off. There his-own property debauchery-in was-caused-to-go-by-him.
 Jis-vēlē habbhā-kijjh khā-pī-rēhā, us-mulkh-vichchē waḍḍā
At-what-time everything eaten-drunk-remained, that-country-in a-great
 kāl pā-gēā, te oh muthāj hōwan laggā. Watt oh
famine fell-down, and he needy to-become began. Then he
 us-mulkhne kahī-ādmī-kōl laggā-gēā. Us usāh āpnī-zimmī-vichchē
of-that-country some-man-near he-went-off. By-him as-for-him his-own-field-in
 sūr charāwanē-wāstē muñ-dittā. Usnē-dile-vichchē ānā-āhā jē,
swine feeding-for it-was-sent. His-heart-in coming-it-was that,
 'āpnā dhiddh unnhā-chhillī-nā, jehrā sūr khānē-āhē, bharā.
'my-own belly those-husks-with, which the-swine eating-were, I-may-fill.'
 Hōr kōi ādmī usāh kijjh nahē-dēnā. Watt jis-vēlē us
And any man to-him anything was-not-giving. Then at-what-time by-him
 dile-vichchē dhiān kitā jē, 'mādhē-piūnē bahū-naukrā-kōl
heart-in reflection was-made that, 'of-my-father many-servants-near
 wadhik rizaq āh, te mā bhukkhā pēā marnā. Mā
spare daily-bread is, and I hungry fallen am-dying. I
 utthar-kē piū-kōl wānā, te usāh ākhsā, 'piū, mā
arisen-having the-father-near will-go, and to-him I-will-say, 'father, by-me

Khudānā gunāh kītā te tōḍhā bī kītā; haṇ mā tōḍhā
of-God sin was-done and of-thee also was-done; now I thy
 puttr akhwāwanē jōgā nāh rēhā, māh āpnā hikk naukar
son to-be-called worthy I-am-not remained, me thine-own one servant
 baṇā-kē rakkh-ghinn.”” Tā oh utṭhar-kē āpnē-piū-kōl
made-having keep.”” Then he arisen-having his-own-father-near
 āeā. Oh ajjē dūr-ī āhā jē usnē-piū usāh takk
came. He still distant-even was that by-his-father to-him sight
 ghiddā. Usāh tars ā-gēā. Bhajj-kē galē-nāl
was-taken. To-him compassion came. Run-having the-neck-with
 ghiddeus, te piār dittōs. Puttre usāh
he-was-taken-by-him, and kissing was-given-by-him. By-the-son to-him
 ākheā, ‘piū, mā Khudānā gunāh kītā te tōḍhā bī
it-was-said, ‘father, by-me of-God sin was-done and of-thee also
 kītā; mā haṇ tōḍhā puttr akhwāwanē jōgā nāh rēhā.’
was-done; I now thy son to-be-called worthy I-am-not remained.’
 Par piū āpnē-naukrā ākheā jē, ‘sāreā-kōlō chaṅgē
But by-the-father (to-)his-own-servants it-was-said that, ‘all-than good
 chīrē āṇō, isāh pawāeō; te usnē-hatthē-vichh mundrī
garments bring-ye, on-this-very-one put-ye-on; and his-hand-on a-ring
 te pārā-vichh jutti pawāeō; nālē khāāh . te khushī
and feet-on shoes put-ye-on; moreover let-us-eat and rejoicing
 karā; kiūke eh māḍhā puttr mar-gēā-āhā, haṇ watt jī-pēā;
let-us-make; because this my son died-gone-was, now again lived;
 eh wañā-pēā-āhā, haṇ labbh-pēā.’ Watt oh khushī karaṇ
he lost-was, now was-got.’ Then they rejoicing to-make
 lagg-paē.
 began.

Us-velē usnā waddā puttr zimmī-vichh āhā. Jis-velē oh
At-that-time his great son the-field-in was. At-what-time he
 āeā, te ghare-kōl pauhtā, us gāwanē-te-khēḍnēnā awāz
came, and the-house-near arrived, by-him of-singing-and-sporting sound
 suṇēā. Us hikkī-naukre-ā sadd-kē puchchheā jē, ‘eh
was-heard. By-him one-servant-to called-having it-was-asked that, ‘this
 kē gall ē?’ Us usāh ākheā jē, ‘tōḍhā bhirā
what matter is?’ By-him to-him it-was-said that, ‘thy brother
 ā-rēhā, te tōḍhē-piū rōṭī kītī-ē, jē oh khārī-mihṛā
come-has, and by-thy-father bread made-is, because he safe-and-sound
 labbh-pēā.’ Oh kauṛī hōeā, te andar nālī-waṛeā. Usnā-piū
was-got.’ He angry became, and within not-entered. His-father

bāhr āeā, te usnā minuat-thōrā kitiōs. Us
outside came, and of-him entreaty-favour was-made-by-him. By-him
 piū-ā ākhēā, ‘bahū-muddat-thī mā tōḍhi khizmat pēā-karēnā,
the-father-to it-was-said, ‘much-period-from I thy service fallen-doing-am,
 kaddī bī tōḍhi gall nahī mōrī; par tuddh kaddī māh hikk
ever even thy word not was-disobeyed; but by-thee ever to-me one
 bakkrā bī nahī dittā, jē mā āpnē-dōstā-nāl khushī
goat even not was-given, that I my-own-friends-with rejoicing
 kariā. Par jis-vēlē tōḍhā eh puttr āeā-ī-ē, jis
might-have-made. But at-what-time thy this son come-even-is, by-whom
 tōḍhā māl kañjariā-uttē wañā-dittā, tuddh usnī khātrī rōṭī
thy property harlots-on was-wasted, by-thee of-him for bread
 kiti-ē.’ Piū usāh ākhēā, ‘puttr, tū har-vēlē
made-is.’ By-the-father to-him it-was-said, ‘son, thou at-every-time
 māḍhē-kōḷ rahnā, te jō-kijjh māḍhē-kōḷ āh, oh tuddhēnā āyē.
of-me-near remainest, and whatever of-me-near is, that of-thee-veryly is.
 Chaṅgī gall āh-ī āhī jē asī khushī karāhā, tū
Good matter this-veryly was that we rejoicing should-have-made, thou
 bī khush hō, kiñke eh tōḍhā bhirā mar-gēā-āhā, haṇ watt
also happy may-be, because this thy brother died-gone-was, now again
 jī-pēā; te wañā-pēā-āhā, haṇ labbh-pēā.’
lived; and lost-was, now was-got.’

[No. 31.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

AWĀṆKĀRĪ DIALECT.

(DISTRICT ATTOCK.)

SPECIMEN II.

Siddē-girāēnā hikk jaṇā Abbās nā āhā. Usnā puttur kōi
Of-our-village one man Abbās name was. Of-him son any
 nāhā-hōnā. Us chār wiyāh bī kītē-āhē. Hikkā
was-not-becoming. By-him four marriages also made-were. One-only
 dhī pählē-wiyāh-chō hōius. Ajjē oh māūnā duddh
daughter the-first-marriage-from became-to-him. Still she of-mother milk
 pīnī-āhī jē usnī mā mar-gai. Waddī-khizmat-te-kazā-nāl us
drinking-was that of-her mother died. Great-service-and-trouble-with by-him
 usā pälē. Jis-vēlē oh waddī hōi, tā
as-for-her it-was-cherished. At-what-time she of-full-age became, then
 usnā wiyāh us āpnē-chāchēnē-putre-nāl kar-dittā. Abbāse, eh
of-her marriage by-him his-own-uncle-of-son-with was-made. By-Abbās, this
 jāṇ-kē jē, 'māḍhī zimī hōr-kōi marnē-kōlō pichehhē na
considered-having that, 'my land other-some-one dying-from after not
 chā-glunnē, mā isē-jawātrī-ā likkh-dēā; jitnē-tāī
may-up-and-take, I this-verity-son-in-law-to may-write-(and)give; as-much-during
 mā jīnā rāhsā, tā āp khānā rāhsā, te us-nāl
I living shall-remain, then I-myself eating will-remain,' and him-with
 pakk-pakēj kar-ghiddius, 'jē kōi māḍhā puttur hōēā, tā tū
certainty made-was-taken-by-him, 'if any my son became, then thou
 mā-kō zimī-wāstē kijjh nā ākhsē, zimī usāh
me-to the-land-for anything not shall-say,' the-land to-him
 likkh-dittius, par kabzā āpnā rakkheus.
was-written-(and)given-by-him, but possession his-own was-kept-by-him.
 Trā-chāū-warihā pichehhō, jehrā chihēkrā wiyāh kītā-āeus, us-chō
Three-four-years from-after, what last marriage was-made-by-him, it-from
 usnā puttur hōēā. Jawātrī-ā ākheus jē, 'zimī māh
of-him a-son became. The-son-in-law-to it-was-said-by-him that, 'the-land to-me
 mōr-dē.' Us nāh likkh-ditti. Abbāse mansūkhī.
return.' By-him not was-it-written-(and) given. By-Abbās of-cancelling-

hibbnā dāwā kitā. Oh kharaj hō-geā. Apīl
deed-of-gift claim was-made. It struck-off became. Appeal
 Chip-Kōrt-tāī kitius. Kijjh nā baṇeus, par
Chief-Court-up-to was-made-by-him. Anything not was-made-for-him, but
 eh hukam dhēus jē, 'tōdhā putr dāwā kar lagnā.' Haṇ
this order was-given-to-him that, 'thy son claim make can.' Now
 usnē-putre-nē tarfō pēā mukaddmā hōnā. Zimī-tē ajjē-tāī
of-his-son from-side fallen case is-becoming. The-land-on still-up-to
 kabzā Abbāsenā, te ōhā khānā-pīnā. Haṇ wēkhiē
possession of-Abbās, and he-alone (is)-eating-drinking(-it). Now it-may-be-seen
 kē hōnā. Lōk Abbāse-shōhdēnā armān paē-karnēn.
what (is)-becoming. People of-Abbās-poor-fellow pity are-making.
 Shālā us-kō zimī dhē-wañē.
Please-God him-to the-land may-be-given.

FREE TRANSLATION OF THE FOREGOING.

In our village there was a man named Abbās. He had no son although he had married four times. He had only one daughter by his first marriage. While she was still being suckled her mother died, and Abbās brought her up with great care and trouble. When she grew up, he married her to the son of his uncle, and considering that someone might get hold of his land after his death he thought it best to make it over to his son-in-law by a deed of gift, he retaining the profits of it during his lifetime. He also took from the son-in-law a firm agreement that if he (Abbās) should subsequently have a son, the son-in-law should make no claim to the land. In this way he made over the land, retaining, however, the possession of it in his own hands. Three or four years afterwards Abbās had a son by his last marriage, and he asked the son-in-law to return the land to him, but he refused. So Abbās brought a suit for cancelment of the deed of gift. This was given against him. He then appealed to the Chief Court, but failed to win the case, although the decision was that the son was entitled to make a claim himself.

So now a case has been brought in the name of the son. The land is still in the possession of Abbās, and he alone is enjoying the profits derived from it. Now let us see what will be the result. All the people sympathize with poor Abbās. Please God, the land will be given to him.

HINDKŌ OF KOHAT.

The main language of the North-Western Frontier District of Kohat is Paṣṭō. There are, however, scattered over the district numerous Hindūs, as well as other people, principally Awāns, immigrants from Jhelum, Attock, and Rawalpindi. These latter all speak a form of Lahndā, which goes under various names, such as Awāṅkāri, Awāṅki, Hindkī, Hindkō, and Kōhāṭī. Under whatever name it is referred to it is essentially the same tongue. This, as we may expect from the tribes that speak it, is a mixture of various Lahndā dialects, amongst which the Awāṅkāri of the Salt Range predominates. The vocabulary also freely borrows from Paṣṭō, under circumstances which need not be repeated here as they are well described in the second of the two specimens of the dialect. The number of speakers of this dialect is estimated at about 34,000.

Besides the usual List of Words and Sentences on pp. 522ff., two specimens of the Hindkō of Kohat are given below. The first is a version of the Parable of the Prodigal Son, and the second is an account of the Kohat District and of the tribes that inhabit it. Upon these is based the following account of those particulars in which the Hindkō of Kohat differs from the Standard Lahndā of Shahpur.

In *Pronunciation* the only important point to be noted is the frequent omission of an aspirate. Thus we have *bahũ* or *baũ*, much; *tudd*, not *tuddh*, by thee; *kujj*, not *kujjh*, anything; *ḍhiḍḍ*, for *ḍhiḍḍh*, the belly; *kall*, for *kallh*, yesterday. On the other hand we have *hachchhā*, for *achchhā*, good, and a transferred *h* in *hijeā*, for *ijehā*, of this kind.

The *Vocabulary* is full of Paṣṭō words. They are so frequent that it is unnecessary to quote examples here.

The *Declension* of nouns closely follows Awāṅkāri. We may quote the following examples:—

Peō, a father; obl. *peō*; plur. nom. *peō*, obl. *peōā*.

Jaṇā, a person; obl. *jaṇē*; plur. nom. *jaṇē*, obl. *jaṇēā*.

Dhī, a daughter; obl. *dhī*; plur. nom. and obl. *dhīā*.

Bāt (fem.), a blow with a stick; plur. nom. *bātā*. So *rannā*, women; *gallā*, words; *katthā*, statements; *qāmā*, tribes.

Gā, a cow, has plur. nom. *gāā*, and *bhāṇ*, a sister, has sing. obl. *bhāṇā*.

Masculine nouns ending in a consonant usually add *e* in the oblique singular. Thus, *puttar*, a son, obl. *puttre*; *sir*, the top of a hill, *sire*; *mulkh*, a country, *mulkhe*; *kōhāṭ*, *kōhāṭe*. On the other hand we have *ghar-vichch*, in the house; *mādān-vichch*, in a plain; *shauq-nāl*, with fondness.

As an example of the oblique plural, we can quote *yārā-vichch*, among friends.

The usual postpositions and case-terminations are *nā*, etc., of; *ā*, *kō*, and *daṭ*, to; *kōl*, near; *kōlō*, from near; *vichchō*, from within. It will be observed that the termination *ō* or *ō* gives an ablative signification. So also in *hukmō*, (outside) from (thy) order.

If we may judge from forms such as *changē jaṇēānā*, of good men, etc., in Nos. 125ff. of the List of Words and Sentences, adjectives ending in *ā* do not change the

\tilde{a} to $e\tilde{a}$ in the oblique plural, but retain the form of the nominative plural as in Hindōstānī.

The following forms in the declension of *Pronouns* have been noted :—

$m\tilde{a}$, I; ag. $m\tilde{a}$; gen. $m\tilde{e}\tilde{d}\tilde{a}$; dat. $m\tilde{e}\tilde{d}\tilde{e}\tilde{a}$ or $m\tilde{a}\tilde{a}$; obl. $m\tilde{a}$: $ass\tilde{i}$, we; ag. and obl. $ass\tilde{a}$; gen. $as\tilde{a}\tilde{d}\tilde{a}$.

$t\tilde{u}$, thou; ag. $t\tilde{u}$ or $tudd$; gen. $t\tilde{e}\tilde{d}\tilde{a}$; obl. $t\tilde{a}$: $tuss\tilde{i}$, ye; ag. and obl. $tuss\tilde{a}$; gen. $tud\tilde{d}\tilde{a}$.

\tilde{e} , this; obl. is , emph. $is\tilde{e}$; dat. $is\tilde{a}$: \tilde{e} , in , these; obl. $in\tilde{a}$ or $inh\tilde{a}$.

\tilde{o} , that; obl. us , emph. $us\tilde{e}$; dat. $us\tilde{a}$: \tilde{o} , un , those; obl. $un\tilde{a}$ or $unh\tilde{a}$.

$j\tilde{e}$ or $j\tilde{e}\tilde{r}\tilde{a}$, who, which (in Specimen II, once $j\tilde{o}$); obl. jis : plur. nom. $j\tilde{e}$; obl. $jin\tilde{a}$, $jinh\tilde{a}$.

$k\tilde{o}\tilde{i}$, who? $k\tilde{e}\tilde{d}\tilde{a}$, whose?

$k\tilde{e}$, what? $k\tilde{o}\tilde{i}$, anyone, obl. $ka\tilde{i}$; $kujj$, anything; $j\tilde{e}-kujj$, whatever; $kitt\tilde{a}$, how much? $ka\tilde{i}$, several.

For the *Verb Substantive* we have :—

Present, 'I am,' etc.

Sing.	Plur.
1. \tilde{a} , \tilde{e}	\tilde{a} .
2. \tilde{e}	\tilde{o} .
3. \tilde{e} , $w\tilde{e}$, $h\tilde{e}w\tilde{e}$	an , $h\tilde{e}wan$.

After a vowel the a of an of the 3rd person plural is dropped, as in *Bangshī-n*, they are Bangshīs, i.e. Bangashes. So also, as an auxiliary verb, we have the 3rd person plural feminine of the present tense, $\tilde{a}khn\tilde{i}\tilde{a}-n$, they (fem.) speak; $karn\tilde{i}\tilde{a}-n$, they (fem.) do; $jurn\tilde{i}\tilde{a}-n$, they (fem.) are put together.

There is also a negative verb substantive of which the following forms occur in the specimens :— $n\tilde{a}$, I am not; $na\tilde{i}$ $\tilde{a}khn\tilde{i}$, they (fem.) do not speak.

For the past we have :—

'I was,' etc.

Sing.	Plur.
1. $h\tilde{a}\tilde{a}$, $h\tilde{a}\tilde{o}$	$h\tilde{a}\tilde{a}$.
2. $h\tilde{a}\tilde{o}$	$h\tilde{a}\tilde{o}$.
3. $h\tilde{a}\tilde{a}$	$ha\tilde{e}$.

The above are masculine forms. For the feminine we have $ha\tilde{i}$, she was; $ha\tilde{i}\tilde{a}$, they (fem.) were.

Both $h\tilde{o}wun$ and $th\tilde{i}wun$ are used for 'to become.'

The *Active Verb* has a few unexpected forms.

The Infinitive ends either in $-un$ (oblique $-an$) or in $-n\tilde{a}$, oblique $-n\tilde{e}$. Thus, $m\tilde{a}run$, obl. $m\tilde{a}ran$, to strike; $kh\tilde{u}wan-da\tilde{i}$, for eating; $kar\tilde{a}n lagg\tilde{e}$, they began to make; $m\tilde{a}ran lagg\tilde{e}$, they began to strike; $m\tilde{a}r\tilde{n}\tilde{a}$, to strike, obl. $m\tilde{a}r\tilde{n}\tilde{e}$; $char\tilde{a}on\tilde{e}-da\tilde{i}$, for grazing (swine); $hon\tilde{e} l\tilde{a}iq$, worthy to be; $g\tilde{a}n\tilde{e}-nachch\tilde{n}\tilde{e}-k\tilde{a} aw\tilde{a}z$, the sound of singing and dancing; $w\tilde{a}n\tilde{e}-t\tilde{e}$, on going; $bhar\tilde{n}\tilde{e}-da\tilde{i}$, for filling (pitchers); $th\tilde{i}n\tilde{e} lagg\tilde{a}$, he began to be (in want); $\tilde{a}khn\tilde{e} lagg\tilde{a}$, he began to say.

It will be observed that the cerebral η is preserved even after r .

The present participle ends in *nā*, as in *mārnā*, striking, plur. *mārnē*; fem. *mārnī*, plur. *mārnīā*. As usual the final vowel is often nasalized, as in *mārnā̃*, etc.

The past participle ends in *ā*, not *eā*. Thus, *mārā*, struck; *ākḥā*, said. The following more or less irregular past participles may be noted:—*geā*, gone, plur. *gaē*; fem. *gaī*, plur. *gaīā*: *peā*, fallen, plur. *paē* (often used in compound verbs like *labbhī peā ē*, he is got): *riā*, remained; fem. *raī*: *wiñjātā*, lost: *nikklā*, not *nikhtā*, come out.

The Imperative singular is, as usual, only the bare root, as in *mār*, strike thou; plur. *mārō*, strike ye.

For the Old Present, now used both as a Present Subjunctive and as a Future, the following forms occur:—

1st sing. *bharā̃*, I may fill; *thīwā̃*, I will become; *wāā̃*, I will go; *ākḥā̃*, I will say.

1st plur. *khāwā̃*, we may eat; *karā̃*, we may do.

3rd plur. *khāwan*, they may eat; *hōwan*, they may be.

The present is thus conjugated:—

‘I strike,’ etc.

Sing.	Plur.
1. <i>mārnā-ē̃</i>	<i>mārnē-ā̃</i> .
2. <i>mārnā-ē̃</i>	<i>mārnē-ō̃</i> .
3. <i>mārnā-ē̃</i>	<i>mārnēn</i> .

So *wēnā-ē̃*, I go; *wēnēn*, they go. The above are masculine. For feminines we have (all in the second Specimen) *ākḥnīā̃-n*, they speak; *karnīā̃-n*, they do; *juṛnīā̃-n*, they put together.

For the Imperfect, we have *mārnā hūā̃*, I was striking; *wasnē̃-haē̃*, they were dwelling; *wēnīā̃-haīā̃*, they (fem.) were going.

The Future is thus conjugated:—

‘I shall strike,’ etc.

Sing.	Plur.
1. <i>mārsā̃</i>	<i>mārsā̃</i> .
2. <i>mārsē̃</i>	<i>mārsō̃</i> .
3. <i>mārsī̃</i>	<i>mārsan</i> .

It will be observed that an *ē̃* is not inserted before the *s* in the case of a transitive verb.

It should also be noted that, as pointed out above, the old present may be used in the sense of the future. The same occurs regularly in Kashmiri.

In the first specimen there is one example of the past conditional—*mā̃ karā̃ hūā̃*, I might have made. It will be seen that the tense is formed by adding the 3rd singular past tense of the verb substantive to the old present.

As regards tenses formed from the past participle we may note the following :—

‘ I went,’ etc.

Sing.	Plur.
1. <i>geā</i>	<i>gayā</i> .
2. <i>geō</i>	<i>gayō</i> .
3. <i>geā</i> (f. <i>gaī</i>)	<i>gaē</i> (f. <i>gaīā</i>).

Transitive verbs do not change. We have *mā māṛā*, I struck (him).

For the Perfect we have *mā māṛā-ē*, I have struck (him) ; *nā riā*, I have not remained, I am not (worthy).

The verb which in the Standard Lahndā takes the form *waṇun* or *wanjun*, to go, in Kohat takes the form *wāṇā*. The following forms of this verb occur in the Specimens, and List :—

wāṇē-tē, on going.

wēnā, fem. *wēnī*, going.

wā, go thou.

wāā, I may go.

wēnā-ē, I go, and so on.

geā, etc., gone.

The verb ‘to remain’ appears under the forms *rā gaē*, they remained, and *nā riā* (f. *raī*), I did not remain.

Causal roots are often formed by adding *l*. Thus, *khawālun*, to give to eat ; *piwālun*, to give to drink ; *pawāl dēwun* or *pā dēwun*, to put clothes on to a person.

[No. 32.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT.

DISTRICT KOHAT.

SPECIMEN I.

Hikk-jaṇēñē dō puttar haē. Nikrē-puttre peō-ñā ākhā,
Of-one-man two sons were. By-the-younger-son the-father-to it-was-said,
 ‘bābā, jē-kaḍē mēḍā barkhā tēḍē-māle-vichchō paūchnā-ē, tā
‘father, if my share thy-property-from-among arriving-is, then
mēḍē-ñā (or māñā) dē-chhōr.’ Tad us āpnē-jineā
of-me-to (or to-me) give-up.’ Then by-him in-his-own-living (i.e. while yet alive)
us-kō (or usā) wēḍ-dittā. Thōrē-dihāreā-vichch usnē-nikrē-puttre
him-to (or to-him) it-was-divided-out. A-few-days-in by-his-younger-son
 sārā māl ikaṭṭhā kar-kē atē hikk-bahū-dūr-mulkhe-daī
all property together made-having and a-very-distant-country-to
 geā-chalā; atē us utthē ō sārā māl kharābātī-vichch
it-was-gone-away; and by-him there that all property wickedness-in
 barbād kar-chhōrā. Atē jadō habbā kujj kharch
destroyed was-completely-made. And when all anything expended
 kar-ditteōs, us-mulkhe-vichch hikk waḍī qāt thī-gaī, te ē
was-made-by-him, that-country-in a great famine became, and this-one
 bahū kaṅgāl thīṇē laggā. Atē hikk-ādmī-kōl, jē usē-mulkhenā
very destitute to-become began. And one-man-near, who of-that-very-country
 wasnē-wālā hāā, chalā-geā. Tā us usā sūr charāṇē-daī
inhabitant was, he-went-away. Then by-him as-for-him swine ‘feeding-for
muñj-dittā. Us-nē-dile-vichch ē hāā jē, ‘un chillar jērē sūr
it-was-sent. His-heart-in this was that, ‘those husks which the-swine
 khāwan, unā-nāl mā āpnā dhidd bharā.’ Barē ō bī usā
eat, them-with I my-own belly may-fill.’ But those even to-him
 kā nā dittē. Us-kōlō pichchhō ō hōsh-tē āēā, atē
by-anyone not were-given. That-from from-after he sense-on came, and
 ākhnē laggā jē, ‘mēḍē-peō-kōl kittē mazūr hēwan, jinhā-kōl
to-say he-began that, ‘my-father-near how-many labourers are, whom-near
 khāwan-daī bahū tukar hēwē, atē mā itthē bhukkhā-nāl peā marnā-ē.
eating-for much bread is, and I here hungers-with fallen dying-am.
 Uchchā thīwā, atē āpnē-peō-kōl chalā-wāā, atē usā
Upright I-may-become, and my-own-father-near I-may-go-away, and to-him

ākḥā jē, “bābā, mā tēdā atē Rabbnā gunāḥ kitā-hēwē; huṇ mā
I-may-say that, “father, by-me of-thee and of-God sin done-is; now I
 tēdā puttār hōṇē lāiq nā. Māā āpnē-mazūrā wāgaṇ hikk
thy son to-be worthy am-not. Me (acc.) thine-own-labourers like one
 mazūr gaṇ.”’ Tad uchchā thīā, atē peō-kōl geā-chalā.
labourer count.”’ Then upright he-became, and the-father-near went-away.
 Ē ajjē kujj-witthā-tē hāā, jē peō usā
This-one still some-short-distance-on was, that by-the-father as-for-him
 wēkh-ghiddā; atē baū tars āeōs, atē usā gaḷ-wāṅgī
it-was-observed; and much compassion came-to-him, and to-him neck-embracing
 kar-ghiddiōs, atē chumeōs. Watt usā puttē ākhā,
was-done, and he-was-kissed-by-him. Then to-him by-the-son it-was-said,
 ‘bābā, mā tēdā atē Khudānā gunāḥ kitā-ē; huṇ mā tēdī-
‘father, by-me of-thee and of-God sin done-is; now I of-thy-
 puttār-wālīnā lāiq nā riā.’ Tad peō āpnē-nōkrā-kō
sonship worthy am-not remained.’ Then by-the-father his-own-servants-to
 ākhā jē, ‘hikk hachchhē chīpē bāhr ghinn āṇō,
it-was-said that, ‘a good (set-of)garments outside having-taken bring,
 atē isā pawāl-dēō; atē usnē-hatthe-vichch mundrī pā-dēō, atē pāpā
and to-this-one put-ye-on; and his-hand-on a-ring put-ye-on, and shoes
 pawāl-dēō; jē assī khāwā atē khushiā karā; is-wāstē jē ē
put-ye-on; that we may-eat and rejoicings may-make; this-for that this
 mēdā puttār mar-geā-hāā, huṇ watt jīnā thī-geā-ē; tē wiñjātā-geā-hāā, huṇ
my son dead-gone-was, now again living become-is; and lost-gone-was, now
 labbhī-peā-ē.’ Tad ō khushiā karaṇ laggē.
got-become-is.’ Then they rejoicings to-do began.

Atē usnā waddā puttār patṭē-vichch hāā. Jad ō turā, atē
And his elder son the-field-in was. When he started, and
 gharnē nēpē āeā, atē gāṇē-nachchnēnā awāz us-nē-kannā-vichch
the-house-of near came, and of-singing-dancing sound his-ears-on
 āeā, tā us hikk-nōkre-ā kūk-kē puchchhā jē, ‘ē kē
came, then by-him a-servant-to shouted-having it-was-asked that, ‘this what
 sabab ē?’ Us ākhā jē, ‘tēdā bhirā āeā-ē. Jad
cause is?’ By-him it-was-said that, ‘thy brother come-is. When
 peō usā chaṅgā-bhalā ditthā, ta-tā waddē-hallē-gullē-nāl
by-the-father as-for-him safe-sound it-was-seen, then great-revelry-with
 us rōṭī kīti-ē.’ Jēpē-vēlē us ē sunā, tā baū
by-him bread made-is.’ At-what-time by-him this was-heard, then much
khafā thī-geā, atē andar wāṇē-tē usnā dil nā thīā. Tad
angry he-became, and within going-on his heart not became. Then

usnā peō bāhr nikklā, atē usā maṇā-kē ghar
his father outside came-out, and him (acc.) reconciled-having the-house
 ghinn-geā. Watt us peō-kō ākhā jē, 'tū fikar
took-inside. Then by-him the-father-to it-was-said that, 'thou consideration
 tā kar jē mā kitti-muddatnā khizmat peā-karnā-ē, atē kadī
verily make that I of-how-much-period service fallen-doing-am, and ever
 tēdē-hukmō bāhr nā chālā, atē tudd kadī bakrīnā
from-thy-order outside I-am-not gone, and by-thee ever of-a-goat
 bachchā bī nā-dittā, jē yārā-vichch khushiā
the-young-one even not-was-given, that friends-among rejoicings
 karā-hāā; atē jadō tēdā ē puttar āeā,
I-might-have-made; and from-when thy this son came,
 jis sārī duniā kañjarā-tē khawāl-piwāl-dittī-ē,
by-whom all the-worldly-goods harlots-on causing-to-eat-causing-to-drink-given-is,
 hijāī rōṭī kītī-ē.' Peō usā jawāb dittā, 'puttar, tū
such bread made-is.' By-the-father to-him answer was-given, 'son, thou
 hamēsha mā-kōl rāhnā-ē, atē jē-kujj mā-kōl hēwē, o tēdā
always me-near remaining-art, and whatever me-near is, that thy
 māl ē; barē ē bhirā tēdā mar-geā-hāā, huṇ watt jīnā
property is; but this brother thy dead-gone-was, now again living
 thī-geā; atē wiñjātā-geā-hāā, huṇ labbhī-peā-ē; khushī karṇī darkār
became; and lost-gone-was, now got-become-is; rejoicing to-be-made proper
 ē.'
is.'

[No. 33.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKŌ DIALECT.

DISTRICT KOHAT.

SPECIMEN II.

1. Naqal karnēn jē Kōhāt hikkī-rājēnā hāā, jē us
 1. Story they-make that Kohat of-one-king was, that by-him
 ābād kitā-hāā. Atē pēlō-pēlō Kōhāt-vichch Urakzai lōk
 populated it-made-was. And at-first-at-first Kohat-in the-Orakzai people
 chiniā-uttē wasnē-haē. Hamēsha siālē-vichch Baṅgshī lōk
 the-springs-upon dwelling-were. Always the-winter-in the-Bangash people
 jē Pēwār-atē-Shalōzān-vichch wasnē-haē, ṭabrā-nāl itthē
 who Pēwar-and-Shalozan-in dwelling-were, families-with here
 ānē-honē-haē, atē Jarwāṇḍē-vichch dhērī-uttē ḍērā
 coming-being-were, and Jarwanda-in the-high-ground-on camp
 thīnē-honē-haē. Baṅgshiānī rannā pānī bharnē-daī chiniā-tē
 becoming-being-were. Of-the-Bangashes women water filling-for the-springs-on
 wēniā haī. Hikkī-dihārē jē rannā gaī, tā Urakzai
 coming were. On-one-day that the-women went, then the-Orakzais
 unānē gharē waṭṭē-te-tirā-nāl mārān laggē. Kaī gharē
 their pitchers stones-and-arrows-with to-hit began. Several pitchers
 unānē bhannē-gaē. Is-vichchkār unā-dōā-qāmā-vichch waddā jhagrā
 of-them broken-went. This-while those-two-tribes-among great quarrel
 te fasād machch-gaē. Kaī ādmī mārē-gaē, te kaī
 and disturbance became-excited. Several men were-killed, and several
 zakhmī thī-gaē. Baṅgshiānī madat baū ā-gaī. Ākhar
 wounded became. Of-the-Bangashes aid much came. At-last
 Urakzai Kōhāt chhōr-kē partā-tē chalē-gaē, atē
 the-Orakzais Kohat deserted-having the-hills-on went-away, and
 hōnēā-hōnēā Baṅgshī itthā-ī rā-gaē.
 in-becoming-in-becoming (i.e. gradually) the-Bangashes here-entirely remained.

2. Asal-vichch Baṅgshiānī zabān Paṣhtō haī, par Awān lōk
 2. Reality-in of-the-Bangashes tongue Paṣhtō was, but the-Awān people
 āpnī-madat-daī itthē mangāē, lakā Kharmātū-te-Bilitāngā-nā lōk
 their-own-aid-for here were-called, such-as Kharmatu-and-Bilitanga-of people

inānā hamsāyā hāā. Inā-kō zimiā te daftar
of-these dependent was (i.e. were). These-to lands and holdings
 dittē, atē ābād kitē. Inā-lōkā-nāl gallā
were-given-by-them, and populating was-done-by-them. These-people-with words
 katthā te muāmlē karneā-karneā Hindkō atē Paṣtō ral-mil-kē
talking and businesses in-doing-in-doing Hindkō and Paṣtō mixed-up-having
 hikk nawī bōli jur-gai, nā Paṣtō rai te nā
a new language built-up-remained, not Paṣtō it-remained and not
 Hindkō. Huṇ chār qāmā Kōhātenīā asal mudai te mālak an.
Hindkō. Now four tribes of-Kohat real proprietors and owners are.
 Hikk Bēzādī lōk, jē asal Baṅshī-n; dūē Malakmīri lōk;
One Bēzādī people, who real Bangashes-are; second the-Malakmīri people;
 in bī Baṅshī-n. In dō qāmā Paṣtō te Hindkō dōē
these also Bangashes-are. These two tribes Paṣtō and Hindkō both
 ākhniā-n. Tri, Jaṅgal Khēl; te chauthī Pīr Khēl.
speaking-are. Three, Jangal Khēl; and fourth Pīr Khēl.
 Inā-dōā-qāmānī zabān Paṣtō ē, atē hamēsha
Of-these-two-tribes the-tongue Paṣtō is, and always
 gallā-katthā Paṣtō-vichch karniā-n. Hindkō
words-talking (i.e. conversation) Paṣtō-in making-they-are. Hindkō
 nai ākhni.
they-are-not speaking.

3. Kōhāte-vichch chār-qismnā pānī hōnā-ē. Hikk, wāpnā
 3. Kohat-in of-four-kinds water becoming-is. One, of-ravine
 pānī; jō Tirā-vichchō ānā-ē; jisnā nā Tōi ē. Dūā,
water; which Tirah-from-in coming-is; of-which name 'Tōi' is. Second,
 chiniānā pānī ē. Triā, khūānā pānī ē. Chauthā, bambeānā
of-springs water is. Third, of-wells water is. Fourth, of-pumps
 pānī ē.
water is.

4. Kōhātenā shahr hikk-mādān-vichch peā-hōeā-ē; jisnē
 4. Of-Kohat the-city a-plain-in fallen-become-is; of-which
 ās-pās dō-trā-milā-uttē part an. Partānē lōk sārē Paṭhān
on-all-sides two-three-miles-on hills are. Of-the-hills people all Pathans
 an.
are.

5. Kōhātenē shālpakē baū mashhūr an. Sāhb-lōk
 5. Of-Kohat the-silken-turbans much famous are. European-gentlemen
 te hōr lōk baū-shauq-nāl mull-ghinnē. Atē khēriā
and other people much-fondness-with purchase. And leather-sandals

mardānā te zanānā baũ hachchhiã jurniã-n, sãdiã
for-men and for-women much good being-put-together-are, simple

hōwan yā tillēdār hōwan.
they-may-be or embroidered they-may-be.

6. Ajj-kall itthē Sarkārī-fauj-te-chhāoninē sabab-nāl baũ
 6. *Nowadays here of-Government-army-and-cantonment cause-with much*

raunaq te ābādī ē. Is-jagānī āb-o-hawā tandrust atē
flourishing and populous it-is. Of-this-place water-and-air healthy and
 hachchhi ē.
good is.

FREE TRANSLATION OF THE FOREGOING.

The story goes that Kohat was founded by an ancient king. Before this, the Orakzais had lived in Kohat above the springs. The Bangashes, who lived in Pewar and Shalozan, used to come down to Kohat in the winter and pitch their camps on the high ground in Jarwanda. The Bangash women used to come to the springs to draw water, and one day, when they were so employed, the Orakzais fired stones and arrows at the pitchers, several of which were broken. Thereupon a great riot and tumult sprang up between the two tribes, and several men were killed and wounded. Help came to the Bangashes, and at last the Orakzais were driven from Kohat and took refuge in the mountains. After that the Bangashes gradually took up their permanent residence in Kohat.

2. The original tongue of the Bangashes was Paṣṭō. The Awāns who came to help them had their followers belonging to places such as Kharmatu and Bilitanga. The Bangashes distributed land amongst these followers and accepted them as colonists. Owing to intercourse and mutual business relations with these people, a new language has gradually come into existence, neither Hindkō nor Paṣṭō, but a mixture of both.

At the present time four tribes are the original proprietors and owners of Kohat, *viz.* the Bēzādīs and Malakmīrīs who are in reality Bangashes. These two tribes speak both Hindkō and Paṣṭō. The third and fourth are the Jangal Khēl and the Pīr Khēl. These two speak only Paṣṭō. They do not speak Hindkō.

3. In Kohat the water supply comes from four different sources, *viz.* the ravine water which comes from Tirah and is called 'Tōi'; the water of springs; the water of wells; and that supplied by pumping machinery.

4. The town of Kohat lies in a plain, surrounded on all sides, at a distance of two or three miles, by hills. These hills are inhabited only by Paṭhāns.

5. The silken turbans made in Kohat are famous, and are much liked by European gentlemen and others. Excellent leather sandals, plain or embroidered, for men and for women, are also manufactured.

6. Nowadays, owing to the presence of troops and the cantonment, Kohat is flourishing, and its population has largely increased.

Its climate is very healthy.

GHĒBĪ.

In the Pindi Gheb Taḥṣīl of the Attock District, the local form of Lahndā is called Ghēbī and is closely allied to Awāṅkāri. Like the latter, it belongs to the North-Eastern type.

To the east of Pindi Gheb lies the Taḥṣīl of Fattehjang, which has to its south the Chakwal Taḥṣīl of the Jhelum District. The Fattehjang Taḥṣīl lies on both sides of the valley of the river Soan, and the local dialect is called Sawain, which is commonly identified as a form of Ghēbī. It appears, however, from the accounts of the dialect which I have received from the local authorities that this can hardly be said to be the case.

The dialect of Chakwal, immediately to the south of Fattehjang, is the Dhannī form of North-Western, not North-Eastern, Lahndā. This North-Western dialect runs northward through Fattehjang into the Attock Taḥṣīl of the Attock District. In Fattehjang it is, as we have said, called Sawain and appears to be much mixed with Ghēbī, which accounts for its classification as a form of that dialect.

In the Attock Taḥṣīl two languages are spoken. In about thirty villages of the Chhachh *ilāqa*, the language is Paṣhtō. In the rest of the Taḥṣīl the language was originally described as a mixture of Pēshāwarī and Pōṭhwārī. As it is certain that Pōṭhwārī does not extend so far to the west, and as Pēshāwarī Dhannī, and the language of Hazara immediately to the north are all forms of North-Western Lahndā, it is safe to assume that the same is the case as regards Attock Taḥṣīl. Like the dialect of Fattehjang it is probably a mixture of Ghēbī and North-Western Lahndā.

No specimens have been received from the Fattehjang or from the Attock Taḥṣīl, and no separate figures have been supplied for their dialects. All the figures available are the total for the so-called Ghēbī spoken in the three Taḥṣīls of Pindi Gheb, Fattehjang, and Attock. This was said to be 278,389. If we divide this proportionately to the number of speakers of all kinds of Lahndā in each of the three Taḥṣīls, we get the following figures :—

Ghēbī of Pindi Gheb	.	.	.	.	.	.	.	.	.	90,338
Sawain of Fattehjang	.	.	.	.	.	.	.	.	.	106,010
Mixed North-Western dialect of Attock Taḥṣīl	.	.	.	.	.	.	.	.	.	82,041
										<hr/>
									TOTAL	278,389
										<hr/>

We may, therefore, for want of better materials, provisionally assume that the number of speakers of Ghēbī in Pindi Gheb Taḥṣīl is 90,308. The dialect of Fattehjang and Attock will be dealt with under the head of Dhannī (pp. 542ff. *post*).

Ghēbī is practically the same as the Lahndā of the Western Salt Range, agreeing with that dialect where it differs from Awāṅkāri. There are a few slight variations of pronunciation, such as *viñāṇā*, as well as *vañāṇā*, to cause to go, and *ghīṇā*, instead of *ghinnā*, to take.

As elsewhere there are variations of the form of the verb substantive. Besides the regular Salt Range forms we have also :—

Present, 'I am,' etc.

Singular.	Plural.
1. <i>āh</i>	<i>āh.</i>
2. <i>ēh</i>	...
3. <i>āh, āhē</i>	<i>āhn.</i>

So, we have the following additional forms for the past :—

Past, 'I was,' etc.

Singular.	Plural.
1. <i>ahēā</i>	<i>ahēā.</i>
2. <i>ahēū</i>	<i>ahēō, ahyō.</i>
3. <i>ahēā, āhā</i>	<i>ahē, ahyē, āhē.</i>

Two specimens are given of Ghēbī. The first is a short passage from a version of the Parable of the Prodigal Son. The second is a poem, describing the effects of a flight of locusts. The latter, being in verse, has some grammatical forms altered for the sake of metre, but they will easily be identified. I am indebted to Mr. F. H. Burton, I.C.S., Deputy Commissioner of Attock, for much kind help in interpreting several difficult passages.

[No. 34.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

GHEBĪ DIALECT.

(DISTRICT ATTOCK.)

SPECIMEN I.

Hikkī-jaṇēnē dō puttar ahē. Unhā-vichchō nikrē
One-man-of two sons were. Them-from-among by-the-younger
 piūā ākheā, ‘ō piū, jehrā wandā mālenā māl
to-the-father it-was-said, ‘O father, what share of-the-property to-me
 ānā-āhē māl chā-dē.’ Tā us māl unhā wand-dittā.
coming-is to-me up-(and)-give.’ Then by-him the-property in-them was-divided-out.
 Thōrē-dēhārē-pichchhō nikrā puttur jehrā māl āhus,
A-few-days-afterwards the-younger son what property was-to-him,
 habbā-kujjh sambhālānā atē ghīnā, hikkī-dūr-mulkhe-vichch vañ-nikhtā, atē
every-thing collecting and taking, a-far-country-in went-forth, and
 utthē jehrā māl āhus māreā-kammā-tē viñā-dittehus. Jehrē-vēlē
there what property was-to-him evil-deeds-on was-caused-to-go. At-what-time
 habbā-kujjh viñā-rēhā, utthē waddā kāl āṇ-peā, atē
every-thing had-been-caused-to-go, there a-great famine came-(and-)fell, and
 oh matthāj āṇ-thiā. Us-vēlē us-mulkhenē hikkī-sardāre-kōl vañ-
he miserable became. At-that-time of-that-country one-rich-man-near he-went-(and-)
 rēhā. Us usā āṇpē-khētrā-vichch bhārē charāvṇē-āstē muttā;
remained. By-him as-for-him his-own-fields-in swine feeding-for it-was-sent;
 atē usnā dil thiā je, ‘jehrā-chhillū bhārē khānē-au, unhā-nāl
and his heart was that, ‘what-husks the-swine eating-are, them-with
 āpnā dhidd bharā,’ jē usā kōi kujjh nāhus-dēnā.
my-own belly I-may-fill,’ for to-him any-one anything not-were-to-him-giving.

[No. 35.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

GHĒBĪ DIALECT.

(DISTRICT ATTOCK.)

SPECIMEN II.

Rabbā, har-jiyā peā rōzī dēnā,
O-God, (to)-all-living-beings ... daily-bread (thou art) giving,

Tuhdiā bē-parwāhiā.

(Such is) Thy independence (plural) (i.e. might).

Pahārā-vichchō makrī nikhtī,
The-hills-from-in the-locust-swarm emerged,

Us ā-kē wāgā chāiā.

By-it came-having the-reins were-raised.

Hāthā bannh bannh ānī-āhī,
Dark-clouds forming forming bringing-it-was,

Tā parhnā lōk dōhāiā.

Then (is) reciting the-people lamentations.

Rakkhē Āp, tā mārē kōr?
(If) protectest Thou, then may-strike who?

Tuhdiā bē-parwāhiā.

(Such is) Thy might.

Puthwārē-vichch jē kaṅkā thīā,
Puthwār-in what wheat-crops were,

Unnh nassū, yār, hilāiā.

5.

They are-not, O-friends, shaken.

5.

Aggē aggē makrī hōnī-āhī,
In-front in-front the-locust-swarm becoming-was,

Pichchhē būdā āiā.

Afterwards drops-of-rain came.

Jitthē thōrā-jēhā diḥū laggnā āeōs,
Where a-little sunshine beginning came-to-it,

Utthē khab saurēnī-āhī tāiā.

There wings arranging-it-was then.

Jitthē rāt makrī hōnī-āhī,
Where at-night the-locust-swarm becoming-was,

- Chhillũ bī ālaiã.
Barks-of-trees even coming-were-taken.
- Trai kōh pãḍā rōz karēnī-āhī,
Three kōs journey a-day making-it-was,
 Amdhālē khōriã lāiã.
At-Amdhāl encampments were-fixed.
- Kaṇkã makṛī khā-chhōriã,
The-wheat-crops by-the-locust-swarm were-eaten-up,
 Aggō ōṛhiã nikkal-āiã. 10.
Then the-furrows emerged. 10.
- Aggō Ghēbēnī tartīb ā-baddheōs,
Next of-Ghēb attention was-bound-by-it,
 Muḍḍhō paṭṭ-wagāiã.
From-the-root they-were-bitten-away.
- ‘Is-waṭan-tē Rabb mǎh muttā ;
‘This-land-upon by-God in-regard-to-me sending-was-done ;
 ‘Lōk marēnēn kǎiã ?
‘People are-killing why ?
- ‘Kāṇkã chhōlē tā mǎ chhōṛēsã nahī.
‘The-wheat-crops gram-crops therefore I will-release not.
 ‘Kōlō dēnī-āhī sāiã.
‘From (my-possession) giving-it-was earnest-money.
- ‘Jyō jyō lōk mǎh marēsī.
‘As as people me will-kill.
 ‘Pūng mǎ dēsã tāiã.’
‘Larva-swarms I will-give then.’
- Makṛī ā-kē pūng dittā,
By-the-locust-swarm come-having the-larva-swarm was-given-forth,
 Khilqat waglī ā sipāhiã. 15.
The-world was-surrounded having-come by-soldiers. 15.
- Jis-vēlē nuqra nikkal-peā,
At-what-time the-spotted (larva-swarm) emerged,
 Bannh-kē nikhtā dhāiã.
Bound-having it-emerged an-invasion.
- Hatthā-vichch jē rambē kahiã dēnē,
Hands-in as spuds mattocks (they are) giving,
 Charā-ā khaṭāiã.
Trenches were-caused-to-be-dug.
- Har vāṛī-vichch pūng jē variā,
Every thorn-hedge-in the-larva-swarm as it-entered,

- Aggī lōkã lāiã.
Fires by-the-people were-applied.
- Har-sha'i farzand piārē,
(To-)every-(living)-thing offspring are-dear,
- Mur mur ādī-āhī tāiã.
Again again coming-it-was then.
- Jandālī-vichch jē jō thiē,
Jandālī-in what barley-crops were,
- Kaṇkã hatth na āiã. 20.
(And) wheat-crops to-the-hand not were-forthcoming. 20.
- Jaṇḍē-vichch jē chhōlē thīwan
Jaṇḍ-in what gram-crops were
- Makrī khūnã lāiã.
By-the-locust-swarm massacres were-applied.
- Pūng jō utthē suntī aiṭhā
The-larva-swarm which there (for) circumcision sat
- Lihṛē baṇ-gaē nāiã.
Profits were-made by-the-barbers.
- Aggō pūng jō charheā Nararē-tē
Next the-larva-swarm which mounted Narar-on
- Vēkhō bātshāhiã.
See (its) royal-powers.
- Pūng jyō ṭhilleā vichch Sōāē
The-larva-swarm as it-floated in the-river-Soan
- Khōles, yār, sarnāhiã.
Were-untied-by-it, O-friends, (as if) on-inflated-goat-skins.
- Wañ-kē ḍiṭṭhā Jabbī Tarāp,
Gone-having it-was-seen (in) Jabbī (and) Tarāp,
- Utthē bēlē vēkhō kāhiã. 25.
There in-the-lowland see the-kāhī-grass. 25.
- Aggō pūng jō charheā vichch Vanãḍē,
Next the-larva-swarm when it-mounted amid Vanãḍā,
- Lōkē phūṛiã bannh-kē chāiã.
By-the-people mats tied-up-having were-lifted.
- Dānē gharō laddhē nahinē,
Grains in-the-house got are-not,
- Pār nahī laggē-āhē tāiã.
(Their-) feet not applied-were therefore.
- Us-sāl chaṅgē chaṅgē lōk ḍiṭṭhē-āhē,
In-that-year excellent excellent people seen-were,

- Unhā kitīā lāiā.
By-them were-done field-labours.
- Akkhī-nāl paē-vēkhō, yārē,
Eye-with see, O-friends,
 Iñhē bātshāhiā.
Such (are) the-royal-powers.
- Makrī kanḱā khā-chhōriā-āhiā,
By-the-locust-swarm the-wheat-crops eaten-up-were,
- Aggō pōhliā nikkal-āiā. 30.
Afterwards the-pōhli-crops germinated. 30.
- Hatthā-vichch trēgal ghinn-kē,
Hands-in pitchforks seized-having,
 Dātriā ā-dandāiā.
Sickles were-toothed (i.e. sharpened).
- Janē ghar jē kamm karēn,
Men at-home because work they-do,
- Trimatī kap kap pōhliā lāiā.
By-the-women cutting cutting the-pōhli-crops were-brought-into-use.
- Waddē-vēlēdiā¹ chapliā truttiā,
Of-early-morning shoes broken,
 Pachchhā ā-gadāiā.
In-the-evening were-repaired.
- Aggē pōhliā kōi puchchhnā nahī āhyā,
Formerly the-pōhli-crops anyone asking not was,
- Us-sāl lōkē dangrā-nāl gahāiā.
In-that-year by-the-people oxen-by they-were-threshed.
- Khalwāreā-tē wañ hachchhiā kitīā,
Threshing-floors-on (passive) cleaned they-were-made,
- Minṇ minṇ chhatṭā-ichch pāiā. 35.
Measuring measuring bullock-sacks-in they-were-deposited. 35.
- Pōhli bhalē chihar nappi,
The-pōhli by-much glutinousness was-caught,
 Chakkiā khūb ghassāiā.
The-millstones well rubbed-smooth.
- Trimatiā kuttī ādat,
By-the-women (following their) bitch (i.e. bad) habit,
- Pōhli jawā-vichch ralāiā.
The-pōhli-crops barley-seeds-with were-mixed.
- Jinhā pōhli tā pāi-khādī,
By-whom pōhli then was-eaten,

¹ Note this genitive. It belongs to the North-Western dialect.

Unhā qīmat pāi.
By-them value was-obtained.
 Rabb-sachchēnā ḥukm thīā,
Of-God-the-True order was,
 Makrī Rabb wañāi.
The-locust-swarm by-God was-caused-to-go
 Ustād maīdā Maliyār āh,
Master my Maliyār is,
 Eh gall tã khūb bañāi. 40.
This affair therefore well was-made. 40.

FREE TRANSLATION OF THE FOREGOING.

1. O Mighty God ! To every living creature dost Thou give his daily bread.
2. From the hills issued the locusts, coming at full gallop.
3. They brought masses of black cloud, and the folk invoked God (in terror).
4. 'If, O God, Thou protect, none can injure us. Mighty indeed art Thou.'
5. The wheat-crop of Pōṭhwār was not even shaken by them. (For it was protected by Thee.)
6. The locusts indeed came, but they were followed by a shower of rain.
7. Only where there was a little sunshine, there could you see them drying their wings.
8. But where the locusts halted for the night, even the bark of the trees was pulled off by them, and eaten.
9. They travelled at the rate of three *kos* a day, and (the first evening) they fixed their camp at Amdhal.
10. The wheat-crop was devoured by them till even the furrows on the ground became visible.
11. Next they turned their attention to Gheb, and there the crops were bitten away down to the roots.
12. (Cried the locusts), 'God has sent me to this land. Why are the people killing me ?
13. 'I will not spare the wheat or the gram. Such earnest-money (*i.e.* vow) am I giving from my pocket.
14. 'The more people kill me, the more larvæ will I produce.'
15. So the locusts came and brought forth their larvæ, and the world was as it were surrounded by an army of soldiers (*i.e.* by the officials who gathered the people together to kill the larvæ).
16. As soon as the spotted host of larvæ emerged, they made an invasion of the whole country.
17. Spuds and mattocks were put into the people's hands, and they were made to dig long trenches

18. As soon as the larvæ entered the thorn hedges, these were set on fire by the people.
19. To every living creature its offspring is dear, and hence the locusts came again and again (as if to visit the burial place of their young ones).
20. In Jandali, where there is much barley, no wheat-crops were obtainable (for the locusts).¹
21. But the gram in Jand was all massacred by them.
22. As the larvæ became circumcised (*i.e.* threw off their old skins), their barbers made huge profits.²
23. Next the larvæ attacked Narar. See the havoc done by them.
24. When the larvæ came to the River Soan they floated on it and crossed it as easily as if they had untied and mounted upon inflated goat-skins.
25. Next they were seen visiting the lowlands of Jabbi and Tarap. Watch how they devour the kahi grass.
26. Next the larvæ attacked Vananda. There the people packed up their mats (*i.e.* goods and chattels), and deserted their homes.
27. For, having no grain in store, their feet could not stay there any longer.
28. In that year you could see quite respectable people doing field labour.
29. See with your own eyes, my friends, what royal havoc they are making.
30. When the wheat-crops had been eaten up by the locusts, the pohli grass germinated.
31. Then men took pitchforks in their hands, and had their sickles sharpened.
32. The men occupied themselves with the household affairs (being ashamed to cut the pohli), while the women cut the pohli as if it were a cultivated crop.
33. Shoes which were torn every morning were repaired every evening, so much work was there to be done.
34. Formerly, no one ever cared for pohli, but in that year they were threshing it with oxen.
35. It was cleaned and winnowed on the threshing-floors, and carefully measured into bullock sacks.
36. The pohli was so full of glutinousness that the millstones were worn smooth in grinding it.
37. The women, following their evil habit, adulterated the barley with pohli.
38. Those who had pohli to eat in those days, thought they had something of great value.
39. The True God gave the order, and He sent away the locusts.
40. My master was Maliyar, and therefore was this story well made by me.

¹ Barley is an early crop, and had been reaped before the locusts came.

² It is one of the duties of a barber to circumcise children. He gets a fee for this.

PŌṬHWĀRĪ.

‘Pōṭhwār’ is the name of tract of country lying west of the river Jehlam, and east of Chakwal. It includes the whole of the present District of Rawalpindi, except the hill country in the north and west, and the east of the District of Jhelum as far south as the Salt Range.

The language spoken in the Pōṭhwār is called Pōṭhwārī. It is spoken over the whole of the District of Rawalpindi except in the hill country to the north, where we find a closely related dialect locally called Pahārī. In Jhelum, Pōṭhwārī is spoken in the Jhelum Tahşil,¹ in the eastern part of the Chakwal Tahşil, and in the eastern half of the Salt Range in the Pind Dadan Khan Tahşil. In the west of Chakwal, and of the Pind Dadan Khan Salt Range, the language is quite different, being the Dhannī variety of North-Western Lahndā. Further south in Pind Dadan Khan Tahşil, we have the Thaḷī form of Southern Lahndā described on pp. 383ff. *ante*.

Pōṭhwārī is also spoken in the north-west corner of the District of Gujrat across the Jehlam. Here the Pabbi Range runs across the district from north-east to south-west, and in the corner between this range and the Jehlam, the people speak Pōṭhwārī.

Pōṭhwārī, as we shall see, is closely connected with the dialect spoken in the Shāhpur Salt Range. Thus, it has *nā* for the genitive termination, and masculine nouns ending in a consonant have an oblique form in *ē*. So also for the other typical peculiarities of the Western Salt Range dialects. It has a few peculiarities of vocabulary which constitute the Shibboleth of the dialect. As one informant writes: the genitive in *nā* is a marked peculiarity of the dialect, but in common speech the recognised distinction is the use of *achhṇā* for ‘to come,’ *gachhṇā* for ‘to go,’ *māḍā* for ‘my,’ and *tāḍā* for ‘thy.’ Everyone who hears these words knows that he is faced with the Pōṭhwārī dialect. It will be remembered, however, that *māḍā* and *tāḍā* both also occur in the Western Salt Range.

The number of speakers of Pōṭhwārī has been estimated for the purposes of this Survey as follows:—

Rawalpindi	.	.	.	.	.	.	.	.	.	.	.	475,973
Jhelum	.	.	.	.	.	.	.	.	.	.	.	183,389
Gujrat	.	.	.	.	.	.	.	.	.	.	.	25,000
TOTAL											.	684,362

Although Pōṭhwārī is nearly the same as the dialect of the Western Salt Range, and although it would be quite sufficient to note the few points in which it differs, yet, as it is a well-known and recognised form of Lahndā, a comparatively full account will now be given. Three specimens are printed, a version of the Parable of the Prodigal Son from Rawalpindi, another from Jhelum, and a portion of a folk-tale from the latter district. It is unnecessary to give specimens of the Pōṭhwārī of Gujrat, which is the same as that of Jhelum. The usual List of Words and Sentences will be found on pp. 523ff.

¹ Along the right bank of the Jehlam (Jhelum) river, the language is identical with the Lahndā of the District of Gujrat on the opposite bank, but the number of speakers is not sufficiently important to invalidate the statement that Pōṭhwārī is the language of the Jhelum Tahşil.

Vocabulary.—We have already drawn attention to the words *achhṇā*, instead of *āwun*, to come, and *gachhṇā*, instead of *vañjun* or *vañun*, to go, as typical of Pōṭhwārī. We may note that the root *gachh* also occurs in Kāshmīrī under the form *gatsh*.¹ In Pōṭhwārī, however, although *achhṇā* and *gachhṇā* are the more common forms, we also find *āṇā* and *jāṇa* used with the same meaning. Several examples occur in the specimens.

Other Pōṭhwārī words which may be noted are:—

bujjhṇā, to hear. Cf. Kāshmīrī *bōzun*.

ghiddiā (Specimen III), an oblique feminine plural, used as a postposition meaning ‘owing to,’ ‘on account of,’ as in *sharṁi-niā ghiddiā*, owing to shame.

ghaliyā, equivalent to *akēlī*, alone.

ghatṭhā, equivalent to *ikaṭṭhā*, together, in one place.

labbhṇā or (Jhelum) *laddhṇā*, to get.

Order of Words.—It is worth noting that in the compound tenses of verbs, the auxiliary in Jhelum sometimes precedes the participle, as in Kāshmīrī, instead of following it, as in most Indian languages. Thus:—

(Specimen II.)

Bahū diharē nahī sun langhthē, many days had not passed.

Kōi ādmī us-kī kījḥ nahī sī dēṇā, no one was giving him anything.

(Specimen III.)

Oh bāhar sadāgarī-kī nahī sī jāṇā, he was not going forth to trade.

Pronunciation.—As in the Western Salt Range, practically every final long vowel may optionally be nasalized. Numbers of examples of this will be found in the specimens, and the point will not again be referred to. As examples we may quote *bahū* or *bahū̃*, many; and the termination of the genitive which is almost at random written *nā* or *nā̃*, *nē* or *nē̃*, *nī* or *nī̃*.

The vowel *i* when unaccented tends to become *a*. Thus, *bīmār*, sick, becomes *bamār*, as in the third specimen.

The diphthong *ai* is almost always pronounced like *ā*, again as in the Salt Range and Awāṅkārī, as in *hā* for *hai*, is; *mā* for *mai*, I; *pārā* for *pairā*, on the feet. So also we have *rāhṇā*, to remain, as if for *raiḥṇā*, the equivalent of Shahpur *rēhṇā*. Sometimes, however, when the *ai* is not accented it is weakened to *a*, as in *shatān*, for *shaitān*, devil. So also unaccented *au* becomes *a* in *sadāgar*, a merchant (Specimen III).

There is a tendency to add an *h* to a monosyllabic word ending in a long vowel, as in *dēh*, give thou; *jāh*, go thou; *nā̃* or *nā̃h*, I am not. This *h* is not itself sounded, but it raises the tone, or pitch, of the preceding syllable.

As regards consonants the letter *chh* is often pronounced *sh*, but this is said to be incorrect and vulgar. Thus we have *achhṇā* and *ashṇā*, to come, and *gachhṇā* and *gashṇā*, to go. In the Rawalpindi specimen we have *lāi-shōreās*, as compared with the Jhelum *gāwā-chhōreus*, for ‘(when) he had squandered.’

As usual, in the verb *lagāṇā*, to apply, the medial *g* is always dropped, so that we have *lawāṇā* with a conjunctive participle *lā* or *lā̃*.

¹ Forms related to *achhṇā* and *gachhṇā* also occur in several of the Western Pahārī dialects.

There is an instance of *d* being hardened to *t* in the word *kāgat* (for *kāgad*), paper (Specimen III).

Metathesis of consonants is common. Thus we have :—

jākat, for *jātak*, a boy.

mahēsha, for *hamēsha*, always.

sabāb (3rd specimen), for *asbāb*, goods.

wahēlī (1st specimen), for *hawēlī*, a house.

DECLENSION.—Nouns Substantive.

The rules of the Western Salt Range dialect are followed. All regular masculine nouns in the oblique singular take *ē*, and the termination of the genitive is *nā* (*nā̃*). Thus :—

		Obl. Sing.	Nom. Plur.	Obl. Plur.
<i>ghōṛā</i> ,	a horse	<i>ghōṛē</i>	<i>ghōṛē</i>	<i>ghōṛēā̃</i> .
<i>ghar</i> ,	a house	<i>gharē</i>	<i>ghar</i>	<i>gharā̃</i> .
<i>ādmī</i> ,	a man	<i>ādmīē</i>	<i>ādmī</i>	<i>ādmīā̃</i>
<i>puttur</i> ,	a son	<i>puttrē</i>	<i>puttar</i>	<i>puttrā̃</i> .
<i>peō</i> ,	a father	<i>piū</i>	<i>piū</i>	<i>pēwā̃</i> or <i>peorīā̃</i> .
<i>ghōṛī</i> ,	a mare	<i>ghōṛī</i>	<i>ghōṛīā̃</i>	<i>ghōṛīā̃</i> .
<i>dhī</i> ,	a daughter	<i>dhīū</i>	<i>dhīā̃</i>	<i>dhīā̃</i> .
<i>saṭṭ</i> ,	a blow	<i>saṭṭ</i>	<i>saṭṭā̃</i>	<i>saṭṭā̃</i> .
<i>bhāṇ</i> ,	a sister	<i>bhāṇū</i>	<i>bhāṇā̃</i>	<i>bhāṇā̃</i> .

The above list includes specimens of some of the irregular nouns (*peō*, *dhī*, and *bhāṇ*) as well as those that are regular.

The more common postposition and case-terminations are :—

Accusative-Dative, the postpositions *kī* and *ā̃* as in *piū-kī*, *piū-ā̃*, and the termination *nā̃*, as in *piūnā̃*. *Kī* is used after verbs of saying; *piū-kī ākheā*, he said to the father.

Ablative-Instrumental, *piū-kōḷō̃*, *piū-thī̃*, *piū-nā̃* : *pēwā̃-richechō̃*, from among the fathers.

Genitive, *piūnā*, obl. masc. sing. and plur. nom. *-nē* ; fem. *-nī*, plur. *-nīā̃*. These are often nasalized to *-nā̃*, *-nē̃*, *-nī̃*.

Locative, *vichech*, in; *kōḷ*, near. But the oblique form is often used alone, as in *gharē*, in the house.

Adjectives are treated as usual. Thus :—

chaṅgā ādmī, a good man.

chaṅgē ādmīēnā̃, of a good man.

chaṅgē admī, good men.

chaṅgēā̃ (or *chaṅgē*) *ādmīā̃nā̃*, of good men.

chaṅgī zanānī, a good woman.

chaṅgīā̃ zanānīā̃, good women.

As examples of comparison we may quote :—

usnā bhrū usnī bhāṇū-kōlū lammā ā, his brother is taller than his sister.
sāreā-nālō chaṅgē chilē, the best garments.

Pronouns.—For the first two personal pronouns, we have :—

I.		Thou.
Sing.		
Nom.	<i>mā</i>	<i>tū.</i>
Ag.	<i>mā</i>	<i>tū, tuddh.</i>
Dat.	<i>mi-kī, miḡhī</i>	<i>tū-kī, tuddh-ā.</i>
Gen.	<i>māḍā, mahāḍā, mahārā,</i> <i>mārāhā</i>	<i>tāḍā, tuhāḍā, tuhārā.</i>
Obl.	<i>mā</i>	<i>tū, tuddh.</i>
Plur.		
Nom.	<i>asī. as</i>	<i>tusī, tus.</i>
Ag.	<i>asā</i>	<i>tusā.</i>
Gen.	<i>asāḍā, asārā, sāḍā, sārā</i>	<i>tusāḍā, tusārā.</i>
Obl.	<i>asā</i>	<i>tusā.</i>

The dative singular *miḡhī*, to me, has been reported from Rawalpindi; *mi-kī* occurs in both districts. Bhāi Maya Singh's dictionary gives *mekī*, probably a representation of *mā-kī*.

The Demonstrative Pronouns are :—

This.		That.
Sing.		
Nom.	<i>eh</i>	<i>oh.</i>
Obl.	<i>is</i>	<i>us.</i>
Plur.		
Nom.	<i>in, eh</i>	<i>un, oh.</i>
Obl.	<i>inhā, inā</i>	<i>unhā, unā.</i>

The Relative Pronoun is :—

Sing.	Plur.
Nom. <i>jehṛā, jā</i>	<i>jehṛē.</i>
Obl. <i>jehṛē, jis, jū</i>	<i>jinhā.</i>

The Interrogative Pronouns are :—

Who ?		What ?
Sing.		
Nom.	<i>kehṛā, kuṇ</i>	<i>kūh.</i>
Obl.	<i>kis</i>	<i>kis.</i>
Plur.		
Nom.	<i>kehṛē</i>	...
Obl.	<i>kinhā</i>	...

The Indefinite Pronouns are *kōz*, obl. *kussā* or *kusā*, anyone, and *kijjh* or *kujjh*, anything. *Habbā kijjh* is 'everything' and *jā-kijjh*, whatever.

Pronominal suffixes will be described under the head of verbs.

VERBS.—A.—Auxiliary Verbs and Verbs Substantive.

There are many slightly variant forms of the present tense of the verb substantive. Thus:—

Sing.	Plur.
1. <i>hā, ā</i>	<i>hā, ā.</i>
2. <i>hē, ē, hā, ā</i>	<i>hō, ō.</i>
3. <i>hē, ē, hā, ā, āh, -wē</i>	<i>hon, an, hā, ā, -n.</i>

The *-wē* and *-n* of the third person are enclitic as in—

tuhārā nā kā-wē, what is your name?

tāḍē piū-nē kitnē puttār-n, how many sons are there in your father's (house)?

'I am not' is *nā* or *nāh*, both forms being in the Rawalpindi specimen.

There are two separate forms of the past tense, as follows:—

I.

Sing.	Plur.
1. <i>āā</i>	<i>āā.</i>
2. <i>ā</i>	<i>āhō.</i>
3. <i>āhā</i> (f. <i>āhī</i>)	<i>āhē</i> (f. <i>āhīā</i>).

II.

Sing.	Plur.
1. <i>sā</i>	<i>sā.</i>
2. <i>sā</i>	<i>sō.</i>
3. <i>sā</i> (f. <i>sī</i>)	<i>sē</i> (f. <i>sīā</i>).

In Jhelum we also have the Pañjābī form *sī*, used for any person of either number and either gender. Also in the same district there is a third person plural *sun*, which reminds us of the Pañjābī *san* (Wazirabad *sān*).

For 'to become' we have *thīnā*, as in (Spec. I) *dō puttār thīē-sē*, two sons had become. *Hōnā* is also used, as in *muthāj hōn laggeā*, he began to be in want.

B.—The Active Verbs.

The model verb is *kuṭṭnā*, to strike.

The Infinitive is formed by adding *nā* (or, after *r* or *l*, *nā*) to the root. As usual, the final *ā* is often nasalized. Thus, *kuṭṭnā* (*kuṭṭnā*), to strike; *karnā* (*karnā*), to do. It has an oblique form in *nē* (*nē*), as in *ādhē charānē-wāstē*, for feeding swine (Spec. I); *khunāwē jōgā*, worthy of being called (Spec. II).

There is also a weak form of the infinitive ending in *an* (*an*), as in *hōn laggeā*, he began to be (in want); *karan laggē*, they began to do (rejoicing).

The **Present Participle** adds *nā* (or *nā*) to the root, as in *kuṭṭnā* (*kuṭṭnā*), striking. But this form is liable to confusion with the infinitive, so that we more often have the termination *nā*, as in *kuṭṭnā* (*kuṭṭnā*). In the specimens we have usually the form in *nā* (*nā*), except, of course, after *r* or *l* as in *karnā*, doing.

It should be noted that an *ē* is not inserted before the *nā* in the case of transitive verbs. Thus we have *karnā*, not *karēnā*, doing.

The Past Participle ends, as elsewhere in Lahndā, in *eā*. Thus, *kuṭṭeā*, (plur. *kuṭṭē*; fem. *kuṭṭī*), struck.

There are, as usual, several irregular past participles. The following occur in the specimens :—

	Past Participle.
<i>gachhṇā</i> or <i>jāṇā</i> , to go	<i>gēā</i> .
<i>pāṇā</i> , to fall	<i>pēā</i> .
<i>achhṇā</i> , to come	<i>āeā</i> .
<i>marṇā</i> , to die	<i>mōeā</i> .
<i>rāhṇā</i> , to remain	<i>rēhā</i> .
<i>dēṇā</i> , to give	<i>dittā</i> .
<i>karnā</i> , to do	<i>kītā</i> .
<i>ghinnṇā</i> , to take	<i>ghiddā</i> .
<i>labbhṇā</i> , to get	<i>laddhā</i> .
<i>laṅghṇā</i> , to elapse	<i>laṅghthā</i> (Jhelum).
<i>pahūchṇā</i> , to arrive	<i>paūhtā</i> .

The Conjunctive participle is formed by adding *ī* to the root, as in *kuṭṭī*, having struck. Usually, *kē* is added. Thus, *kuṭṭī-kē*. The final *ī* is often dropped, as in *uṭṭh-kē*, having arisen. The *ī* is most often dropped in intensive compounds: *mar-gēā*, he died; *ghinn achhō*, bring ye. But we also have *ī* in these compounds, as in *bannhī chhōr*, tie him up and leave him (sentence 236); *baṇḍī dittā* (Rawalpindi) and *baṇḍ dittā* (Jhelum), he divided.

As an example of the Noun of Agency we have (Spec. II) *rāhṇēālā*, a dweller.

The Imperative 2nd Person singular is the same in form as the root. Thus, *kuṭṭ*, strike. If the root be a monosyllable and ends in a long vowel, *h* is added, as in *dēh*, give thou; *jāh* (Spec. III), go thou; but *baṇā*, make thou, because the word is not a monosyllable. Regarding the effect of this *h* on the sound of the word, see p. 478.

The plural adds *ō* as in *achhō*, come ye; *lawāō*, put ye on. With a pronominal suffix we have (Spec. I) *lawāus*, put ye on him.

A Respectful Imperative occurs in (Spec. III) *kar-ghinnē*, do (what you please).

For the Old Present, now used as a Present Subjunctive, we have *kuṭṭā*, I may strike; *hōā*, I may be; *karā*, we may do; *khā*, we may eat; *bharē*, he may fill; *khāē*, he may eat.

The Present Tense is formed by suffixing the present tense of the Verb Substantive to the present participle. The forms are generally contracted.

Thus we have, in the masculine :—

‘I am striking,’ etc.

Sing.	Plur.
1. <i>kuṭṭnā-ā</i> , <i>kuṭṭnā</i>	<i>kuṭṭnē-ā</i> .
2. <i>kuṭṭnā-ā</i> , <i>kuṭṭnā</i>	<i>kuṭṭnē-ō</i> .
3. <i>kuṭṭnā-ā</i> , <i>kuṭṭnā</i>	<i>kuṭṭnē-ā</i> , <i>kuṭṭnē</i> .

Other forms of the verb substantive may be used. Thus in Specimen II we have *jehṛā hissā mi-kī achhṇā-hā*, the share which is coming to me. Also, of course, the termination of the present participle may be nasalized at option, as in *chārṇā-ā*, he is feeding (sentence 229).

No forms of the feminine have been noted. They are doubtless quite regular.

The Imperfect is formed with the present participle and the past tense of the Verb Substantive. Thus, *kuṭṭṇā-sā*, I was striking. So (Specimen II) *achhṇā-sī*, it was coming (into his heart); *khāṇē-sun*, (the husks which the swine) were eating. In the same specimen we have an instance of the order of words being reversed, the auxiliary being placed before the participle: *kōi ādmī us-kī kijjh nahī sī dēṇā*, no one was giving him anything. In the first specimen, in the same passage, we have an example of the use of a pronominal suffix with this tense, *dēṇā-sās*, was giving to him.

The Future tense is conjugated as follows. It should be noted that (as in the case of the present participle) in transitive verbs an *ē* is not inserted between the root and the termination. We have *ākhsā*, not *akhēsā*, I will say.

‘I will strike,’ etc.

Sing.	Plur.
1. <i>kuṭṭsā</i>	<i>kuṭṭsā</i> .
2. <i>kuṭṭsē</i>	<i>kuṭṭsō</i> .
3. <i>kuṭṭsī</i>	<i>kuṭṭsan</i> .

Other examples are *gūsā* (irregular; from *gachhṇā*), I will go; *ākhsā*, I will say; *achhsē* (Spec. III), thou wilt come; and (Spec. III) *ā-rāhsā*, I will arrive.

There are no examples forthcoming of the Past Conditional, but it is doubtless formed as usual by employing the Present Participle alone.

In the third specimen the past indicative, *paūhteus*, I arrived, is used as a conditional.

The Tenses formed from the Past Participle are formed as usual. Thus:—

<i>mā gēā</i> ,	I went.
<i>mā kuṭṭeā</i> ,	I struck him.
<i>mā gēā hā</i> ,	I have gone.
<i>mā kuṭṭeā hā</i> ,	I have struck him.
<i>mā gēā sā</i> ,	I had gone.
<i>mā kuṭṭeā sā</i> ,	I had struck him.

Other examples of the Perfect are *mā gunāh kītā āh* (or *hā*), I have done sin; *oh labbhī-peā āh*, he has been found; *āeā āh*, (thy brother) has come; *mazmōnī pakāi āh*, a feast has been cooked; *tuddh nahī dittā*, thou hast not given (a kid) (Spec. II).

A contracted form is *rēhā* for *rēhā-ā* (Spec. I), I have remained.

As examples of the Pluperfect we may quote:—*bahū dihāṇē nahī sun laṅghthē*, many days had not passed (Spec. II. Note that here, again, the auxiliary is placed before the participle); *mōeā-hōeā sā*, he had died; *gumī-gēā sā*, he had been lost; *gēā-hōeā sā*, (the elder son) had gone to the fields.

The Past Tense is very frequently used with pronominal suffixes.

The junction vowel is usually *ā* in Rawalpindi and *u* in Jhelum. Examples are :—

(a) Intransitive verbs :—

āeās, (sense) came to him (Spec. I).

laggī gēās, he embraced him (I).

paūhteus, I arrived ; used with the meaning of a conditional (if) I (do not) arrive, (if) I shall (not) have arrived (III).

(b) Transitive verbs :—

ākheās, he said (I).

kitās, he made (I).

lāi-shōreās (I),

gāwā-chhōreus (II), } he lost.

lā-ghiddeus (II), he embraced him.

dittās, (a kiss) was given to him, or by him (I).

chummeus, kissed him (II).

sunīs, (the sound, fem.) was heard by him (I).

gall puchchhīs, the affair (fem.) was asked by him (I).

puchchheus, he was asked by him (II).

ḍiṭṭhās, it was seen by him (I).

Passive Voice.—There are no certain examples of the Lahndā passive, formed by adding *i* to the root, noted in the specimens. *Gumī-gēā sā*, he had been lost, and *labbhī-pēā āh*, he has been found, are possibly passives, but *gumī* and *labbhī* may be either active or passive, as the conjunctive participles are the same in both voices. The List of Verbs (Nos. 202-204) gives examples of a passive formed as in Pañjābī and Hindī by conjugating the past participle with the verb *gachhṇā* or *jāṇā*.

Thus, *mā kuṭṭeā gēā ā*, I am being struck ;

mā kuṭṭeā gēā sā, I was being struck ;

mā kuṭṭeā gāsā, I shall be struck.

Altogether irregular passives are *akhwāwāṭ*, I may be called (Rawalpindi), and *khwāwāṇē jōgā*, worthy to be called (Jhelum).

Causal Verbs are made as usual. Examples are :—

chārnā, to feed (sentence 229).

charāṇā, to feed (Rawalpindi).

chugāṇā, to feed (Jhelum).

lawāṇa=Hindī *lagānā*, to apply, put clothes on some other person. This verb often takes the form *lāṇā*, and should not be confused with the Hindī *lānā*, to bring.

Compound Verbs.—Intensive compounds are frequent, and are formed on the usual lines. *Chā* is frequently prefixed to a verb to imply quickness, suddenness, or unreasonableness. Thus, *chā dēh* (Rawalpindi *chāi dēh*), up and give! *chā-ghinn*, up and take! Compounds with *gachhṇā* or *pāṇa* for the second number are common. Thus, (Jhelum) *mar-gēā sī*, *gāw-gēā sī*, he had died, he had been lost ; (Rawalpindi) *jī-pēā-āh*, *gumī-gēā sā*, *labbhī-pēā āh*, he is become alive again, he had been lost, he is found.

Ghinnī achhṇā (Specimen I) or *ghinn achhṇā* (II), to bring, is equivalent to the Hindi *lē ānā*, and *ghinn jāṇā* (Spec. III), to take away, is equivalent to the Hindi *lē jānā*, but these are not true intensive compounds. *Ghinnṇā* occurs in several other compounds, as *ghinn-dēṇā*, to give (III); *rakh-ghinnṇā*, to keep (II); *takk-ghinnṇā*, to take notice, to see (II); *lā-ghinnṇā*, to apply (II); *kar-ghinnṇā*, to do, to act (III); and *manā-ghinnṇā*, to get a person's consent (III). Other miscellaneous examples are: *ā-rāhsā* (III), I will arrive; *baṇḍī* (or *baṇḍ*) *dēṇā*, to divide out; *bannhī-čhḥōṇā*, to tie up and leave, to tie up thoroughly (sentence 256); *lāi-shōṇā* (I) or *gāwā-čhḥōṇā* (II), to squander completely.

Examples of inceptive compounds are given under the head of the infinitive.

One example of a frequentative compound occurs in the 3rd specimen:—*ghinn-jāeā* *kar*, make thou a practice of taking away. We see that, as elsewhere, *jāeā* is used, not *gēā*.

[No. 36.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

PŌTHWĀRĪ DIALECT.

DISTRICT RAWALPINDI.

SPECIMEN I.

Hikkas-jaṇēnē dō puttār thīē-sē. Unhā-vichchū nikkē
Of-one-person-man two sons been-were. Them-from-among by-the-younger
 piū-kī eh gall ākhī, ‘ajī, mālēnā jehrā baṇḍā mighī
the-father-to this word was-said, ‘father, of-the-property what share to-me
 achhnā (or ashnā), mighī chāī-dēh.’ Us-vēlē us māl
coming-is, to-me up-and-give.’ At-that-time by-him the-property
 baṇḍī-dittā. Firī (or phirī) thōrēā-dihārēā-kī nikkā puttār
was-divided(-and)-given. Afterwards a-few-days-after the-younger son
 habbā-kijj b ghaṭṭhā karī-kē, kisē-dūr-mulkē-vichch uṭṭhī-gēā.
everything together made-having, some-distant-country-in rose-up(-and)-went.
 Utthē māl āpnā lundpunē-vichch kharāb kitās.
There the-property his-own debauchery-in destroyed was-made-by-him.
 Jis-vēlē sārā lāī-shōrēās, us-mulkē-vichch bahū kāl pēā,
At-what-time all was-wasted-by-him, that-country-in a-great famine fell,
 tē oh garīb hōī-gēā. Is-gallā karī-kē oh us-mulkēnē
and he poor became. This-thing on-account-of he of-that-country
 hikkas-muqaddamē-kōl gēā. Us us-kī āpnā-bārīā-vichch ūdhē
one-person-chieftain-near went. By-him him-as-for his-own-fields-in swine
 charāṇē-wāstē pēseā. Usnī marjī ehī sī kē unhā-
feeding-for it-was-sent. Him-of desire this-veryly was that those-
 chhilrā-thī, jinhā-kī ūdhē khāṇē, khāē; ki kōī kujj h
husks-with, which (acc.) the-swine eat, he-may-eat; for anyone anything
 nahī dēṇā-sās. Jis-vēlē hōsh āeās, ākheās,
not giving-was-to-him. At-what-time sense came-to-him, it-was-said-by-him,
 ‘mahārē-piū-kōl bahū majdūr rōṭī khāṇē, tē mā fāiqē-kaṭṇā-ā.
‘my-father-near many servants bread eat, and I starving-am.
 Hisē-vēlē uṭṭhī, tē āpnē-piū-kōl chalā-gāsā, atē piū-kī
At-this-time having-arisen, and my-own-father-near I-will-go, and the-father-to
 eh gall ākhsā, ‘ajī, Rabbēnā tē tuhārā gunāh kitā-āh, tē
this word I-will-say, ‘father, of-God and of-thee sin done-is, and
 hun mā is-gallā jōgā nā kē tuhārā puttār akhwāwā.
now I of-this-word worthy am-not that thy son I-may-be-called.

Mighī āpnē-kamm-karnēwālēñ-vichchū hikkas jehā banā.”’ Us-vēlē
Me thine-own-work-doers-from-among one-person like make.”’ At-that-time
 utthī tē āpnē-piū-kōl gēā; atē ajjē oh dūr-ī
having-arisen and his-own-father-near he-went; and still he distant-very
 sā, kē piū-kī takkī-kē chaṅgā laggā, atē
was, that the-father-to seen-having good he-seemed (i.e. he-was-liked), and
 dauṛī-kē galē-nāl laggī-gēās, tē bahū piyār dittās.
run-having the-neck-with embraced-was-he, and much kissing was-given-to-him.
 Puttrē piū-kī ākheā kē ‘hē ajī, mñ Rabbēñā tē
By-the-son the-father-to it-was-said that, ‘O father, by-me of-God and
 tuhārā gunāh kītā-āh, tē huṇ is-gallā jōgā nāh kē tuhārā
of-thee sin done-is, and now of-this-word worthy I-am-not that thy
 puttur akhwāwā.’ Piū āpnē-naukrā-kī en gall
son I-may-be-called.’ By-the-father his-own-servants-to this word
 ākhī kē, ‘bahū chaṅgī pushāk kaḍhī, tē ghinnī
was-said that, ‘very good garment having-brought-out, and having-taken
 achhō, tē isī lawāō; tē vichch hatthēñē chhāp,
come-ye, and to-this-very-person put-ye-on; and on of-the-hand a-ring,
 tē pārā jutti lawāus; as khā tē khushīā
and on-the-feet shoe put-ye-on-to-him; we may-eat and rejoicings
 karā; jē mahārā puttur mōēā-hōēā sā, huṇ phir jī-pēā
we-may-make; because my son dead-become was, now again living
 āh; gumī-gēā sā, huṇ labbhī-pēā āh.’ Us-vēlē oh khushīā
is; become-lost was, now got is.’ At-that-time they rejoicings
 karan laggē.
to-do began.

Tē usñā baddā puttur bārīñ-vichch gēā-hōēā sā. Jis-vēlē
And his great son the-fields-in gone-become was. At-what-time
 gharē-kōl āēā, gāñē-tē-nachchnēñ wāj suñis.
the-house-near he-came, of-singing-and-dancing sound was-heard-by-him.
 Us-vēlē hikkas-naukrē-kī saddī-kē eh gall puchchhīs
At-that-time one-person-servant-to called-having this word was-asked-by-him
 kē, ‘eh kāh gall āh?’ Us us-kī ākheā kē, ‘tuhārā
that, ‘this what affair is?’ By-him him-to it-was-said that, ‘thy
 bhrā āēā āh, atē tuhārē-piū baṛī mazmāñī pakāī āh,
brother come is, and by-thy-father a-great feast cooked is,
 is-sababū kē bhalā-chaṅgā dīṭṭhās.’ Oh khafā hōēā,
on-this-reason that safe-(and-)sound he-was-seen-by-him.’ He angry became
 atē andar na baṛēā. Us-vēlē piū bāhar jāī-kē
and within not entered. At-that-time by-the-father outside gone-having

sirchāyā. Us piū-kī ākheā kē, 'takk, mā
he-was-remonstrated-with. By-him the-father-to it-was-said that, 'see, I
 bahū muddat hōi tuhārī khidmat karnā rēhā, atē kadī
much period having-been thy service doing remained, and ever
 tuhārā hukam nahī mōreā. Tū kadī hikkas bachcha
thy command not was-turned-aside. By-thee ever one-individual young-one
 bakrīnā vī mighī nahī dittā, kē mā sāngiā-nāl khushī
of-goat even to-me not was-given, that I companions-with rejoicing
 karā. Jis-vēlē tuhārā eh puttur āeā, jis tuhārā
may-make. At-what-time thy this son came, by-whom thy
 māl harāmkārī-vichch gāwāi-chhōreā sā, tū usnē wāstē bahū
property debauchery-in caused-to-go was, by-thee of-him for great
 mazmāniā pakāiā.' Us us-kī ākheā kē, 'mahāreā puttrā, tū
feasts are-cooked.' By-him him-to it-was-said that, 'O-my son, thou
 har-vēlē mahārē-kōl ā, tē jehrā mahārā āh, oh tuhārā āh. Firī
at-every-time of-me-near art, and what mine is, that thine is. But
khushī karnā atē khushī manāñā chaṅgā sā; is-wāstē kē,
rejoicing making and rejoicing to-celebrate good is; this-for that,
 eh tuhārā bhrā mōeā-hōeā sā, huṇ jīā āh; atē gumī-gēā sā,
this thy brother dead-become was, now alive is; and become-lost was,
 huṇ labbhī-pēā āh.
now got is.'

[No. 37.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŪJĀBĪ.

PŌTHWĀRĪ DIALECT.

DISTRICT JHELUM.

SPECIMEN II.

Hikk-jaṇēnē dō puttar suṇ. Unā-vichchō nikkē-puttrē
Of-one-person two sons were. Them-from-among by-the-younger-son
 piū-kī ākheā, 'ajī, mālēnā jehrā hissā mi-kī
the-father-to it-was-said, 'father, of-the-property what share me-to
 achhṇā-hā, mi-kī chā-dēh.' Is appar piū āpnā māl
coming-is, me-to up-and-give.' This after by-the-father his-own property
 unā-kī baṇḍ-dittā. Bahū dihārē nahī suṇ laṅghthē,
them-to was-divided(-and)-given. Many days not were passed,
 nikkā puttar habbā-kijjh ghatthā kar-kē hikk-dūrnē-mulkh-vichch
the-younger son everything together made-having one-of-distance-country-in
 ṭur-gēā, tā utthē āpnā māl māreā-kammā-vichch gāwā-chhōreus.
went-away, and there his-own property bad-deeds-in was-lost-by-him.
 Jā oh habbā-kijjh kharach kar-rēhā, us-mulkh-vichch dhādhā kāl
When he everything expended made-was, that-country-in severe famine
 peā, tā oh muthāj hōṇ laggeā. Tā oh us-mulkh-nē
fell, and he poverty-stricken to-become began. Then he of-that-country
 kussā-rāhṇēālēnē kōl utth-gēā, jis us-kī āpnā
of-a-certain-dweller near arose(-and)-went. by-whom him-as-for his-own
 bārīā-vichch bāhrlē chugāṇē-tāī pēs-dittā. Usnē-dilē-vichch achhṇā-sī
fields-in swine feeding-for it-was-sent. His-heart-in coming-it-was
 kē āpnā dhiḍḍ unā-chhillā-nāī bharē. jehrē bāhrlē khāṇē-suṇ.
that his-own belly those-husks-with he-may-fill, which the-swine eating-were.
 Hōr kōī ādmī us-kī kijjh nahī sī dēṇā. Tā jehrē-vēlē
And any man him-to anything not was giving. And at-what-time
 us dilē-vichch dhiān kitā, tū us ākheā kē,
by-him heart-in consideration was-made, and by-him it-was-said that,
 'mahārē-piūnē kitneā-ṭahliā-kōlē bahū rizk hā, mā bhukkhā
'of-my-father how-many-servants-near much bread is, I hungry
 marnā-ā. Mā utth-kē piū-kōl jānā-ā, ta us-kī ākhsā,
dying-am. I arisen-having the-father-near going-am, and him-to I-will-say,

“ä aji, mǎ Khudānā tā tuhārā gunāh kitā-hā. tā tuhārā
“O father, by-me of-God and of-thee sin done-is, and thy
 puttur khuwāwnē jōgā nahī rēhā, mi-kī āpnā ṭahliā
son to-be-called worthy not I-remained, me (acc.) thine-own servant
 jaṇ-kē rakkh-ghinn.”’ Tā oh utṭheā tā āpnē-piū-kōl
considered-having keep.”’ Then he arose and his-own-father-near
 āeā. Par ajjē bahū dūr sī kē us us-kī takk-ghiddā;
came. But yet very distant he-was that by-him him-as-for notice-was-taken;
 us-kī sahm āeā, khurī-kar-kē galē-nāl lā-ghiddeus, tā
him-to pity came, run-having the-neck-with was-applied-by-him, and
 chummeus. Puttrē us-kī ākheā, ‘ä aji, mǎ
he-was-kissed-by-him. By-the-son him-to it-was-said, ‘O father, by-me
 tuhārā tā Khudānā vī gunāh kitā-hā, tā tuhārā puttur khuwāwnē
of-thee and of-God also sin done-is, and thy son to-be-called
 jōgā nahī rēhā.’ Par piū ṭahliā-kī ākheā kē,
worthy not I-remained.’ But by-the-father servants-to it-was-said that,
 ‘sāreā-nālō chāṅgē chilē ghinn-achhō, tā us-kī lawāō;
‘all-than good garments taking-come (i.e. bring), and him-to put-ye-on;
 tā us-nē-hatthē-nāl chhāp tā pārā juttī lawāō; tā as khā
and his-hand-on a-ring and on-feet shoe put-ye-on; and we may-eat
 t ā khusī karā; jānē mahārā puttur mar-gēā-sī,
and rejoicing may-do; we-may-know (i.e. because) my son died-had,
 huṇ phir jī-pēā-hā; oh gāw-gēā-sī, huṇ labbh-pēā-hā.’ Phir
now again alive-become-is; he lost-gone-was, now found-become-is.’ Then
 oh khusī karan laggē.
they rejoicing to-do began

Us-vēlē usnā badā puttur bārī-vichch sī. Jis-vēlē oh
At-that-time his elder son the-field-in was. At-what-time he
 āeā tā gharē-kōl paūhtā, us gānē-tā-nachchnēnī wāj
came and the-house-near arrived, by-him of-singing-and-dancing sound
 bujjhī. Us hikk-ṭahliē-kī saddeā, tā puchchheus, ‘kāh
was-heard. By-him one-servant-to it-was-called, and it-was-asked-by-him, ‘what
 gall hā?’ Us us-kī ākheā kē, ‘tuhārā bhrā ā-rēhā-hā,
thing is?’ By-him him-to it-was-said that, ‘thy brother come-has,
 tā tuhārē-piū mazmānī ditti-hā, kiō-jē us-kī khārī-mihri
and by-thy-father a-feast given-is, because him-to safe-and-sound
 labbh-pēā-hā.’ Oh rōhē hōeā. tā andar nā bareā. Is-par usnā
he-has-become-got.’ He in-anger became, and within not entered. This-on his
 peō bābar āeā, tā us-kī minnat-muthājī kitī. Us
father outside came, and him-to remonstrance-entreaty was-made. By-him

piū-kī jabāb dittā, 'takk, mǎ bahũ-sāreā-warheā-thĩ tuhārĩ
the-father-to answer was-given, 'see, I many-all-years-from thy
 ṭahl karnā-ā, kussā-vēlē vī mǎ tuhārĩ gall nahĩ
service doing-am, at-any-time also by-me thy word not
 mōrĩ; par tuddh mi-kī kadī hikk bakrōṭā vī
was-retained (i.e. disobeyed); but by-thee me-to ever one kid even
 nahĩ dittā, jē mǎ āpnē-dōstā-nāl khusī karā. Par
not was-given, that I my-own-friends-with rejoicing may-make. But
 jis-vēlē eh tuhārā puttur āeā, jis tuhārā māl
at-what-time this thy son came, by-whom thy property
 kañjriā-appar udā-chhōreā, tũ usnē lihājē-picchehē
harlots-on was-caused-to-fly-away, by-thee his sake-after
 mazmānī dittī-hā. Piū us-kī ākheā. 'puttrā, tũ mahēshā
a-feast given-is.' By-the-father him-to it-was-said, 'O-son, thou always
 mahārē-kōl rāhnā-ē, tā habbā-kijjh jehrā mahārē-kōl hā, tuhārā
of-me-near remaining-art, and everything which of-me-near is, thine
 hā. Eh gall chaṅgī sī ki, as khusī karnē-ā, tā tũ
is. This thing good was that, we rejoicing making-are, and thou
 vī khus hō-jā, kiō-jē eh tuhārā bbrā mar-gēā-sī, hun phir
also happy may-become, because this thy brother died-had, now again
 jī-pēā-hā; tā eh gāw-gēā-sī, phir laddh-pēā-hā.
alive-become-is; and he lost-gone-was, again found-become-is.'

[No. 38.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PŌTHWĀRĪ DIALECT.

JHELM DISTRICT.

SPECIMEN III.

Hikk sadāgar sī. Oh āpnī-janānī-kī ghaliyā chhōr-kē bāhar
One merchant was. He his-own-wife (acc.) alone left-having out
 sadāgarī-kī nahī sī jāñā. Hikk-dihārē janānī us-kī ākheā,
trade-for not was going. On-one-day by-the-wife him-to it-was-said,
 ‘kurē sadāgarī gachh (or gash).’ Oh usnē-ākhē-appar
‘somewhere (for)-trade go (?)’ He her-said-thing-on
 māl-sabāb ghinn-kē kudhrē tur-pēā. Turneā
property-(and-)goods taken-having somewhither started. On-starting
 janānī us-kī ākheā kē, ‘tū tur-tē-juleā ē, par
by-the-wife him-to it-was-said that, ‘thou start(ed)-and-gone art, but
 mahārē-nāl karār kar jāh kē kichrē-kī tū achhsē (or ashsē).’
me-with promise making go that how-long-after thou wilt-come.’
 Us ākheā kē, ‘mā chhēā-mahineā-kī falānē-dihārē ā-rāhsā.
By-him it-was-said that, ‘I six-months-after on-such-and-such-day will-arrive.
 Jē is-karārē-appar nāh paūhteus, tā āpnā dīthā sunēā
If this-promise-upon not I-did-not-reach, then your-own seen heard
 kar-ghinnī.’ Usnā hikk lēlā vi sī, phir (or fir) us janānī-kī hikk
please-to-do.’ Of-him one lamb also was, moreover by-him wife-to one
 gōlī tahlē-tāī, tē hikk mānā jī bhalānē-tāī, tē hikk kuttī
maid-servant service-for, and one mainā mind diversion-for, and one bitch
 gharenī rākhī-tāī ghinn-dittī. Sadāgarnē jānē-pichchhē
of-the-house watch-for was-given. Of-the-merchant going-after
 gōlī har-dihārē bāgē-vichchō kusā-maliyārē-kōlō
the-maid-servant on-every-day (a)garden-in-from a-certain-gardener-from
 bārā phull sajjrē sadāgarnī janānīnē hār lānē-tāī
twelve flowers fresh the-merchant’s the-wife’s garland preparing-for
 ghinn achhni (or ashni)-sī. Bāgēnē rāhē-vichch kusā-hōr-
having-taken coming-was. Of-the-garden the-way-in of-a-certain-other-
 sadāgarnā hatt sī, jis-kī us-sadāgar tē usnī janānīnā eh
merchant shop was, whom-to that-merchant and of-him the-wife’s this
 karār malūm-sī. Is gōlī-kī ākheā kē,
promise known-was. By-this(man) the-maid-servant-to it-was-said that,

‘mahārē-kōlō bārā-phullānī jāī ṭhārā phull tē hōr
 ‘me-from of-twelve-flowers in-the-place eighteen flowers and more
 jā-kijjh lōr hōwē ghinn jāē-kar, par sadāgarnā karār
 whatever need may-be having-taken go-habitually, but the-merchant's promise
 laṅghñē-appar mahārē-nāl is-bīwīnī duā bannhā-dē.’ Gōlī
 passing-upon me-with of-this-woman marriage fasten.’ By-the-maid-servant
 sadāgarnī janānī-nāl eh gall kar-kē, us-kī manā-
 of-the-merchant the-wife-with this saying done-having, her-as-for she-was-
 ghiddī. Chhēā mahīnēā-vichch sadāgarnā kōī kāgat pattar
 caused-to-consent. Six months-in of-the-merchant any paper letter
 nā āēā. Jā karārēnā diharā āēā, tē gōlī us
 not came. When of-the-promise the-day came, and the-maid-servant that
 haṭṭālē-kī sadd-kē us-bīwīnē ghar ghinn gai.
 shopkeeper-to called-having of-that-woman in-the-house having-taken went.
 Jā oh bīwīnē ghar paūhtā, tē usā-wakht usnā
 When he of-the-woman the-house reached, then at-the-same-time of-her
 gharēālā vī wahēlinē darwājē-appar ā-paūhtā. Unhā haṭṭālē-
 the-husband also of-the-building the-door-at arrived. By-them the-shopkeeper-
 kī hikk-hōr-kōṭhē-vichch chhapā-dittā, tē bīwī sharāmīnīā
 as-for one-another-room-in it-was-concealed, and the-wife of-shame
 ghiddīā bamār baṇ baiṭhī. Sadāgar andar āēā, tē
 on-account sick having-become sat. The-merchant inside came, and
 gōlī-kōlō puchchheā kē, ‘bīwī-kī kāh hōēā?’
 the-maid-servant-from it-was-asked that, ‘the-wife-to what became?’
 Gōlī jabāb dittā kē, ‘bamār hā.’ Usā-wēlē
 By-the-maid-servant answer was-given that, ‘sick (she)is.’ At-that-very-time
 sadāgar kusā-siyānē-kī shahrē-vichch lōrnē-tāī gēā.
 the-merchant a-certain-exorcist-to the-city-in searching-for went.
 Ichrā unhā haṭṭālē-kī andrō bāhar kaḍḍ-
 Meanwhile by-them the-shopkeeper-as-for inside-from out he-was-turned-
 chhōrēā. Jā hikk-siyānē ā-kē us-kī puchchheā kē,
 out-and-left. When by-an-exorcist come-having her-to it-was-asked that,
 ‘bīwī, kāh hāl hā?’ Bīwī akheā.
 ‘O-woman, what the-matter is?’ By-the-woman it-was-said.

Cetera desunt.

FREE TRANSLATION OF THE FOREGOING.

There was once on a time a merchant, who would not go abroad to trade, as he did not wish to leave his wife alone in the house. One day his wife urged him to go off to trade, and he consented, and taking some goods started off on his journey. As he was going away his wife asked him to promise to come back by some fixed time, and so he promised to return in six months, adding that if he did not come back by that time she might go her own way and do what she liked. He left with his wife a lamb, a maid-servant to do her service, a *mainā* for her diversion, and a bitch to guard the house.

After he had gone, the maid-servant used to go every day to a garden, and buy from the gardener twelve flowers to take home and make a garland for the merchant's wife. On the way to the garden there was the shop of another merchant, and he knew of the promise which the husband had made to the wife. So one day he said to the maid-servant, as she passed by, 'instead of the twelve flowers which you buy from the gardener, take eighteen from me, and, in fact, take anything from me that you require; and then, as soon as the period of the merchant-husband's promise has expired, get the wife to marry me.' So the maid-servant told this to the wife, and got her consent.

During the six months that the merchant-husband was away no paper or letter came from him, and on the date of the expiry of the promise, the maid-servant called the other merchant and brought him to the house of the wife. At that very time the merchant-husband arrived home, and came to the door of the house. They hid the other merchant in one of the rooms, and the wife fell sick out of sheer shame.

The merchant-husband came inside, and asked the maid-servant what was the matter with his wife. The maid-servant told him that she was sick. So he went off at once to the city to look for an exorcist, and while he was away they bundled the other merchant out of the house.

The exorcist came, and said, 'Madam, what is the matter with you?' She replied—

(Here the story ends abruptly.)

LAHNDĀ OF THE HILL COUNTRY.

DHŪṆḌĪ-KAIṚĀLĪ.

Lahndā is also spoken in the hill country between the District of Rawalpindi and Kashmir. It has various names, such as Chibhālī, the language of the Chibhs, Dhūṇḍī, the language of the Dhūṇḍs, Kaiṛālī, that of the Kaiṛāls, and so on. This, however, is misleading, for the Chibhs speak several forms of Lahndā, spread over a comparatively wide tract of country, while the Dhūṇḍs and Kaiṛāls speak the same dialect, with only a few insignificant points of difference. It is best therefore to group the dialects according to locality, and we shall first consider that spoken in the hills round Murree. This includes a portion of the east of Hazara District and the northern, or hill, portion of Rawalpindi. In the former tract it is called Dhūṇḍī after the Dhūṇḍs who are among the principal inhabitants. It may with equal correctness be called Kaiṛālī. In the latter tract it is called simply 'Pahārī.'

Whatever it is called the dialect is the same over the whole tract with a few local variations which may be expected in so mountainous a country. I give two specimens. The first is a version of the Parable of the Prodigal Son in Dhūṇḍī-Kaiṛālī. I am indebted for it to the Rev. T. Grahame Bailey. The second specimen is a folk-tale and comes from Rawalpindi District.

The number of speakers of this form of Lahndā was estimated for the purposes of this Survey as follows:—

Hazara Dhūṇḍī-Kaiṛālī	.	.	.	.	.	.	.	.	.	.	29,820
Rawalpindi Pahārī	.	.	.	.	.	.	.	.	.	.	57,957
TOTAL										.	<u>87,777</u>

It will be seen from the specimens that this form of Lahndā is really the same as the Pōṭhwārī of the Rawalpindi plains. It will be sufficient to draw attention to the few points of difference. A more complete account of Dhūṇḍī-Kaiṛālī as an independent dialect will be found in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, published by the Royal Asiatic Society in 1908.

In Pronunciation we sometimes find *u* instead of *a*, as in *luchpuṇā*, for *luchpaṇā*, debauchery. Again *i* is used instead of *u* in *milkh*, a country. In the latter word we also note that a final hard consonant has been aspirated. This is the regular rule in Kāshmīrī.

In the Pōṭhwārī of Rawalpindi we saw that in the word *mī-kī*, to me, the *k* may be softened to *gh*, so that we get *mīghī*. The same is the case in the second specimen (from the Rawalpindi hills), and in the first specimen (Dhūṇḍī-Kaiṛālī) it is *mīgī*. At the same time, in the first specimen *g* has become *gh* in *ghunāh*, a sin. The tendency to soften *k* appears in other words. Thus, in the first specimen, we have *tōgrā*, for *tukṛā*, a piece, and in the second *pagṛī*, for *pakarī*, having seized; *nigra*, for *nikṛā*, small (sentence 233). On the other hand, an initial *gh* has become *kh* in *khiddhī*, having taken.

The Declension of nouns is the same as in Pōṭhwārī and calls for very few remarks. As in that dialect masculine nouns ending in a consonant take *ē* in the oblique singular.

Thus, *naukar*, a servant; *naukarē-kī*, to a servant. The same is the case in the hill dialect. Pōthwārī also has *ādmīē*, to a man, and this form occurs in the Rawalpindi hills, but Dhūṇḍī-Kairālī has *ādmīā-kī*, with *ā* instead of *ē*. The same dialect has *jīs-wēlā* for 'when,' while the Rawalpindi hills have the Pōthwārī *jīs-wēlē*. The Pañjābī Agent case in *nē* is not uncommon in the former specimen.

In regard to pronouns, the forms *mighī* and *migī* have already been mentioned. The genitives singular of the first two personal pronouns are *mhāṛā* or *mahāṛā*, my, and *tuhāṛā*, thy, the plurals being *sāhṛā*, our, and *suāhṛā* or *tusāhṛā*, respectively. The Demonstrative Pronouns *ēh*, this, and *ōh*, that, have, in the nominative singular, feminine forms, *yāh*, this, and *wāh*, that. Several instances of these will be found in the second specimen.

The genitive of the reflexive pronoun is *apṇā*, not *āpṇā*.

The Verb Substantive is thus conjugated:—

Present.

Sing.	Plur.
1. <i>ā̃, eā̃</i>	<i>ā̃, eā̃.</i>
2. <i>ē̃, ā̃</i>	<i>ō̃, eō̃.</i>
3. <i>ā̃</i> (fem. <i>ī̃</i>), <i>ā̃</i>	<i>ē̃</i> (fem. <i>eīā̃</i>), <i>dē̃.</i>

We shall see that the *dē̃* of the 3rd plural reappears in a much fuller form in Pūchhī.

The past is :

Sing.	Plur.
1. <i>aseā̃</i>	<i>aseā̃.</i>
2. <i>aseā̃</i>	<i>aseō̃.</i>
3. <i>asā̃</i> (fem. <i>asī̃</i>).	<i>asē̃</i> (fem. <i>asīā̃</i>).

In the Rawalpindi hills, the first *a* is long. Thus, *āsā̃*, he was.

The Negative verb substantive is as follows:—

Present, 'I am not,' etc.

Sing.	Plur.
1. <i>nā̃</i>	<i>nā̃.</i>
2. <i>nē̃</i>	<i>neō̃.</i>
3. <i>nā̃</i> (fem. <i>neī̃</i>)	<i>nē̃</i> (fem. <i>neīā̃</i>).

Past, 'I was not,' etc.

Sing.	Plur.
1. <i>naseā̃</i>	<i>naseā̃.</i>
2. <i>naseā̃</i>	<i>naseō̃.</i>
3. <i>nasā̃</i> (f. <i>nasī̃</i>)	<i>nasē̃</i> (f. <i>nasīā̃</i>).

Mr. Bailey draws attention to another form of the present of the verb substantive which means 'to be in a place,' 'to exist.' It is as follows:—

Sing.	Plur.
1. <i>theā̃</i>	<i>theā̃.</i>
2. <i>theā̃</i>	<i>theō̃.</i>
3. <i>theā̃</i> (f. <i>theī̃</i>)	<i>theā̃</i> (f. <i>theīā̃</i>).

e.g. *masīt theī̃*, is there a mosque? *theī̃*, there is; *ghar-vichch chittē ghōṛē-nī kāthī theī̃*, in the house is the saddle of the white horse.

Regarding the conjugation of the active verb few remarks are necessary. Mr. Bailey gives the following as the conjugation of the old present, now chiefly used as a present subjunctive :—

‘ I may beat,’ etc.

	Sing.	Plur.
1.	<i>mārā̃</i>	<i>mārā̃.</i>
2.	<i>mārē̃</i>	<i>mārō.</i>
3.	<i>mārē</i>	<i>māran.</i>

In the Parable we have an *ī* added to the third person singular in *jō hissa achhē-ī*, what share may come.

In the future, the third person plural is *mārsun*, as well as *mārsan*.

The following are the more important irregular verbs :—

gachhṇā, to go ; fut. *gāsā̃* ; past part. *gā*, pl. *gaē*, *gē* ; f. *geī*, pl. *geīā̃*.

achhṇā, to come ; past part *āēā*.

hōṇā, to become ; past part. *huā* or *hwā*, pl. *hōē* ; f. *hōī*, pl. *hōīā̃*.

dēṇā, to give ; past part. *dittā*.

karnā, to do ; past part. *kitā*.

ghinṇā, to take ; past part. *ghindā*.

pāṇā, to fall ; past part. *pēā*, pl. *paē* ; f. *peī*, pl. *peīā̃*.

[No. 39.]

INDO-ARYAN FAMILY.

CENTRAL GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

SPECIMEN I.

(DHŪNDĪ-KAIRĀLĪ FROM HAZĀRĀ.)

(The Rev. T. Grahame Bailey, M.A.)

Hiks-ādmīānē dō puttar asē. Nikkē apnē-piū-kī
Of-one-man two sons were. By-the-little-one his-own-father-to
 ākheā, 'ajī, tērē-mālē-bichchō jō hissa achhē-ī, ōh hissa
it-was-said, 'father, thy-property-from-in what part may-come, that part
 migī chāī-dē.' Ōs apnā māl unhā-bichch baṇḍī-dittā.
to-me up(-and)-give.' By-him his-own property them-among was-divided-out.
 Thōreā-dihāreā-pichchhē nikkē-puttrē apnā māl baṭlā kītā,
A-few-days-after by-the-little-son his-own property together made-was,
 te dūr-milkh-bichch ṭurī-gā; te us-jāē-bichch apnā māl
and far-country-in he-went-away; and that-place-in his-own property
 khud-luchpunē-nāl luṭāī-ditta. Jis-wēlā ōh sārā kharch
much-licentiousness-with was-squandered-away. At-what-time he all spending
 kari-rehā, us-milkh-bichch dāhdā kāl pāi-gēā, te ōh taṅg
had-made, that-country-in a-severe famine fell, and he straitened
 hōṇē laggā. Te ōh hiks-ōs-jāēnē-ādmīā-kōḷ rahī-pēā. Ōs
to-be began. And he one-of-that-place-man-near remained. By-him
 apnī-jīmī-bichch zanaur charāēnē wāstē ghalleā. Jō phaliā
his-own-land-in animals of-feeding for-the-sake he-was-sent. What husks
 zanaur khānē-asē ōh chāhnā-asā ki, 'mē inhā-nāl apnā dhiddh
the-animals eating-were he wishing-was that, 'I these-with my-own belly
 bharā; te kōī us-kī nasā dēpā. Jis-wēlā ōh apnē-hōshē
may-fill; and anyone him-to not-was giving. At-what-time he own-sense-
 bichch āeā, ōs ākheā, 'mhārē-piūnē kitnē mazūr thaē,
in came, by-him it-was-said, 'of-my-father how-many labourers are,
 ki rajjī-tē ruṭṭī ṭōgrā khānē, te mē bhukkhā marnā-eā.
that been-satisfied-having bread piece they-eat, and I hungry dying-am.

Mẽ uṭhī-tē gāsā, te us-kī ākhsā, “ai apneā aji, mẽ
I arisen-having will-go, and him-to I-will-say, “O my-own father, by-me
 Khudānā te tuhārā ghunāh kitā. Mẽ huṇ tuhārā puttur ākhṇē
of-God and of-thee sin was-done. I now thy son to-say
 jōgā nā; migī apṇē-kusā-mazūr jehā āṇ.” Bas, uṭhī-tē
worthy not-am; me thy-some-labourer like bring.” Well, having-arisen
 apṇē-piūnē pās ṭurī-pēā. Asā wī dūr, te us-kī
of-his-own-father near he-went-away. He-was even far, and him (acc.)
 dikkhī us-kī tars achhī-gā, te dauṛī-tē us gachhī
having-seen him-to pity came, and run-having by-him having-gone
 apṇē-galh-nāl lāi-ghindā, te us-kī piyār dittā.
his-own-neck-with he-was-attached-(and)-taken, and him-to love was-given.
 Puttrē us-kī ākheā, ‘ai aji, mẽ Khudānā te tuhārā
By-the-son to-him it-was-said, ‘O father, by-me of-God and of-thee
 ghunāh kitā. Mẽ huṇ tuhārā puttur ākhṇē jōgā nā.’
sin was-done. I now thy son to-say worthy am-not.’
 Piū apṇē-naukarā-kī ākheā, ‘chaṅgē-thī chaṅgā kaprā
By-the-father his-own-servants-to it-was-said, ‘good-than good garment
 kaḍḍhī-tē us-kī luāṇā; te aṅgī-nāl chhāp, te pārā-nāl
taken-out-having him-to cause-to-attach; and finger-with a-ring, and feet-with
 juttī luāo; te paḷē-hōē-bachchhē-kī āṇī-tē halāl karō;
shoe cause-to-attach; and kept-calf (acc.) brought-having lawful make;
 tã as khāi khush hōā; mhārā ēh puttur marī-gā-asā,
that we having-eaten happy may-be; my this son dead-gone-was,
 phir jīnā hōi-gā; gāwī-gā-asā, huṇ labbhī-rehā.’ Bas, ōh
again living became; lost-gone-was, now being-found-remained.’ Well, they
 khushī-bichchh āē.
happiness-in came.

Usnā baṛā puttur apṇī-bāṛī-bichchh asā. Jis-wēlā ōh apṇē-gharēnē
His big son his-own-field-in was. At-what-time he of-his-own-house
 kōl paūcheā, ōs gāṇē-bajāṇēnā nachṇēnā āwāz suṇēā. Te
near arrived, by-him of-singing-playing of-dancing sound was-heard. And
 hiks-naukarē-kī bulāi puchchhṇ lagā, ‘yō kā hōi-rehā?’
one-servant-to having-called to-ask he-began, ‘this what is-going-on?’
 Ōs us-kī ākheā, ‘bhrā āi-gā, te tuhārē-piū-nē paḷēā-hwā
By-him him-to it-was-said, ‘brother is-arrived, and thy-father-by the-kept
 bachchhā halāl karāēā, is-wāstē us-kī caṅgā bhalā
calf lawful was-caused-to-be-made, this-because him-to well sound
 labbhī-gā.’ Ōh khafē hwā te us-kī andar gachchhā nā sā
he-was-got.’ He angry became and him-to in of-going not was

lōr. Usnā pē gachhī bāhar, us-kī manān laggā. Ōs
need. His father having-gone out, him (acc.) to-persuade began. By-him
 apnē-piū-kī jawāb dittā, ‘dikkh, mē kitnē-wars tuhārī
his-own-father-to answer was-given, ‘see, by-me for-how-many-years thy
 khizmat kītī, te kadē tuhārā ākhā nā mōreā; migī tū
service was-done, and ever thy saying not was-turned; to-me by-thee
 kadē hik-bakrīnā bachchā nā dittā, mē apnēā-dōstā-nā! khushī
ever of-one-goat little-one not was-given, I my-friends-with happiness
 karā. Jis-wēlā tuhārā ēh puttūr āeā, jis tuhārā sārā
may-make. At-what-time thy this son came, by-whom thy all
 māl kanjriā-nā! udārī-chhōreā, usnē wāstē palēā-hwā bachchhā
property harlots-with was-squandered, of-him for-the-sake the-kept calf
 halāl karāeā?’ Us-nē ākheā, ‘hē puttūr, tū khud
lawful was-caused-to-be-made?’ By-him it-was-said, ‘O son, thou thyself
 mhārē pās-i āī, te jehri chiz mhārī, ōh khud tuhārī apnī.
of-me near-indeed art, and what thing mine, that itself thine own.
Khushī hōnī te khush hōnā caṅgā asā; tuhārā ēh bhrā
Happiness to-be and happy to-be good was; thy this brother
 marī-gā-asā, phir jīnā hōi-gā; gāwī-gā-asā, hun labbhī-rehā.’
dead-gone-was, again living became; lost-gone-was, now being-found-remained.’

[No. 40.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DIALECT OF MURREE HILLS.

SPECIMEN II.

(From Rawalpindi District.)

Hikk bādshāh āsā. Usnā nā Sayad-Sultān Mahmūd Bādshāh
One king was. His name Sayyad-Sultān Mahmūd Bādshāh
 āsā. Usnē-ghar aulād na-sī laggnī. Us
was. (In) his-house offspring not-was being-attached. By-him
 hikk-saṅglāwālē-kī bulāeā. Us-kōlō us puchchheā kē,
one-astrologer-to it-was-called. Him-from by-him it-was-asked that,
 ‘mhārē-ghar aulād kihā nahī laggnī, tū mi-kī is-gallānā
‘(in) my-house offspring why not (is) being-attached, thou me-to of-this-thing
 jawāb dēh.’ Us-saṅglāwālē muṛī jawāb dittā, ‘aulād
answer give. By-that-astrologer returning answer was-given, ‘offspring
 tuhārē-ghar laggsī.’ Phir us ākheā kē, ‘mi-kī
(in) thy-house will-be-attached.’ Then by-him it-was-said that, ‘me-to
 is-gallānā jawāb dēh, jē kitnē-mudē-kī puttūr hōsī ?’
of-this-thing-of answer give, that how-much-period-for a-son will-become ?’
 Us aggō jawāb dittā jē, ‘atthē-rōj tuhārē-ghar
By-him on-his-part answer was-given that, ‘(on) the-eighth-day (in) thy-house
 puttūr hōsī.’
a-son will-become.’

Us-bādshāh ēh gall ākhī jē, ‘hikk-thōṛī-gallānā jawāb dēh.’
By-that-king this word was-said that, ‘of-one-small-matter answer give.’
 Bādshāh hikk durug khaṇāeā; us-durugē-vichch hikk
By-the-king a pit was-caused-to-be-dug; that-pit-in one
 gābaṇ bakrī bahālī-āsī; durug uprō chhāpeā. Phir
pregnant she-goat made-to-sit-was; the-pit from-above was-covered. Then
 us-saṅglāwālē-kī puchchheā kē, ‘mhārē-hēṭh kā ā, tū dass.’
that-astrologer-to it-was-asked that, ‘of-me-below what is, thou declare.’
 Saṅglāwālē ākheā, ‘tuhārē-hēṭh gābaṇ bakrī ī.’
By-the-astrologer it-was-said, ‘of-thee-below a-pregnant she-goat is.’

Bādshāh-kī us-kōlō atbār achhī-gā. Phir bādshāhē us-kōlō
The-king-to him-from trust came. Then by-the-king him-from
 puchchheā kē, 'tū dass, mighī lar̥kā kadeā pādā hōsī.'
it-was-asked that, 'thou declare, to-me a-son when produced will-be.'
 Us-saṅglāwālē ākheā jē, 'atthē-rōj nikkā pādā
By-that-astrologer it-was-said that, '(on) the-eighth-day a-little-one produced
 hōsī.' Atthē-rōj phir nikkā jammeā.
will-be.' (On) the-eighth-day then a-little-one was-born.

Ōh bārā-barsānā jawān hōi-gā, ta-phir dariāc-wakkh gā.
He of-twelve-years young-man became, then a-river-by-side he-went.
 Jis-vēlē utthē gachhnā, utthē aggē Badar Jamāl
At-what-time there he(-was)-going (i.e. arrived), there in-front Badr Jamāl
 parī saṭṭh suhēlī khindī (or khiddhī)-hōi nhāni-āsī. Jis-vēlē
the-fairy sixty companions having-taken bathing-was. At-what-time
 us-parī sajadē-kī diṭṭhā, us-vēlē wāh us-kī dikkhī
by-that-fairy the-prince-to it-was-seen, at-that-time she him (acc.) having-seen
 āshak hōi-geī. Phir mōhē-aggē achhī khaltī. Us-sajadē
enamoured became. Then face-before having-come she-stood. By-that-prince
 vī us-kī diṭṭhā; ōh vī āshak hōi-gā. Phir wāh utthō
also her-to it-was-seen; he also enamoured became. Then she from-there
 udri-geī, tāpūē bashkār gachhī-laggi.
fled-away, in-an-island in-midst having-gone-she-stayed.

Ōh sajāda vī pichchhē-pichchhē chalā-gā. Us-jāi-uppur
That prince also after-after went-away. That-place-upon
 khaltā, jitthē wāh laggi-āsī. Us-jāi-uppur us-sajadē-kī Khājā-Khizar
he-stood, where she stayed-was. That-place-upon that-prince-to Khwāja-Khizr
 milī-gā. Tā us-sajadē unhā-aggē ākheā kē, 'itthē mhārā
was-met. Then by-that-prince him-before it-was-said that, 'here my
 hikk mirō khōlī-gā. Ōh mighī Khudā-kōlō
one wild-animal had-got-loose. Him (i.e. her) to-me God-from
 dawāō.' Unhā us-kī ākheā jē, 'is-dariāēnē kaṇḍē
cause-to-give.' By-him him-to it-was-said that, 'this-river-of on-bank
 hikk-jazā chhaprī baṇāi, hikk mutṭh jawānī hikk kujjā
(in) one-place a-hut having-got-made, one handful of-barley one jug
 pāṇinā ghinnī, tē bārā-bars bahī rahī. Tā
of-water having-taken, and twelve-years having-sat please-to-remain. Then
 wāh labbhsīē.
she will-be-got-by-thee.'

Usā-tarāh ōh utthē bahī raheā. Barā-barsā
In-that-very-manner he there having-sat remained. Twelve-years

pichehō wāh āi. Oh suddā āsā. Tā apñi chhāp
after she came. He asleep was. Then her-own ring
 lawāhī, tē usnī-aṅgli-kannē lawāi gei. Jāgeā
having-taken-off, and his-finger-on having-applied (it) she-went. He-awoke
 tā wāh chhāp dikkhī, tē armān kitās jē, 'mā
and that ring was-seen, and longing was-made-by-him that, ' (if) I
 jāgnā-hōnā, tā wāh mighī labbhī-gei-āsī, pagrī-ghinnī-āsī.
had-been-waking, then she to-me would-have-been-got, she-would-have-been-seized.'

Phir utthō-thī gā. Tāpūē-uppur gachhī dikkhī.
Again thence-from he-went. The-island-on having-gone she-was-seen.
 Tā wāh nhāñī-āsī, atē chhiprē kōl rakkhē-āsēs.
Then she bathing-was, and the-clothes near-by were-placed-by-her.
 Sajādē usnē chhiprē chhapāē, tē nasī-gā, atē
By-the-prince her clothes were-hidden, and he-ran-away, and
 apñi-chhaprī-vichch aachhī bāthā. Phir wāh usnē kannē
his-own-hut-in having-come sat. Then she of-him near
 laggnī-āi jē, 'mhārē chhiprē mi-kī chāi-dēh. Mā janāñi
approaching-came that, 'my clothes me-to up-and-give. I a-woman
 eā, ate nāngī eā; yāh mhārī bē-pardi hōñi.' Us-sajādē
am, and naked am; this my uncovered-state becomes.' By-that-prince
 usnē chhiprē us-kī nā dittē, tē hōr chhiprē dittē, jē
her clothes her-to not were-given, and other clothes were-given, that
 pardā karē. Jis-vēlē wāh chhiprē lāi-rabi,
covering she-may-make. At-what-time she clothes putting-on-remained,
 us laṅghī pagarī ghindī, tē ghar ghinnī
by-him having-passed-by having-seized she-was-taken, and home having-taken
 āeā.
he-came.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king, and his name was Sayyad Sultān Maḥmūd. He had no children. One day he called an astrologer and asked him the reason for this. The astrologer answered that he would have a child. The king asked when this would take place. Said the astrologer, 'after eight days you will have a son.'

Then the king said, 'answer me one thing more.' He had a deep pit dug, and in it he put a pregnant she goat. This he covered up and sat upon it. He then challenged the astrologer to say what it was that was below him. Said he, 'it's a pregnant she goat.' Then the king believed in the astrologer, and asked him again, 'when will a boy be born to me?' Said the astrologer, 'on the eighth day a little boy will be born.' And, sure enough, on the eighth day a little boy was born.

When the boy had grown up and become a young fellow of twelve years old, he went one day to the river side. There he came upon the fairy Badr Jamāl bathing with sixty of her companions. When the prince saw her, she also saw him, and became enamoured of him. So she came and stood before him. And when the prince saw her, he too became enamoured of her. Then she flew away and betook herself to a certain island.

The prince followed her and stood at the place where she had been standing. There he met Khwāja Khizr (the Prophet Elijah), and complained to him that his quarry¹ had escaped. 'For the love of God, cause her to be given to me,' he cried. The Prophet answered, 'build thou a hut on the bank of this river, and live thou in it for twelve years, with nothing but a handful of barley and a jug of water. Then wilt thou get her.'

So there he stayed as the Prophet told him, and after twelve years she came to him, but he lay asleep. She took off her ring and put it on his finger and went away. When he awoke he saw that ring and lamented, 'if I had only been awake, I should have captured her.'

He set out from thence, and arrived at the island. There he saw her, and she was bathing, with her clothes laid down near by. He hid the clothes and ran off to his hut and sat waiting there. She came to him crying, 'give me my clothes without delay. I am a woman and am naked and exposed to public view. The prince would not give her her own clothes, but gave her others with which to veil herself. While she was putting them on he passed in front of her, and seizing hold of her brought her home.

¹ *Mir'ā* is wild animal that is hunted (=game) as opposed to a domesticated animal.

CHIBHĀLĪ AND PUNCHHĪ.

According to Drew¹ the Chibhāl country is that part of the outer hill region of Kashmir which lies between the Chenāb and Jehlam rivers.

It derives its name from the Chiblis, the most important tribe of the tract. The local language is called by the Kāshmirī officials Chibhālī, which is here an appropriate enough name.

North-west of the Chibhāl on both banks of Jehlam river east of Muzaffarabad, as far as Uri, and a little beyond, and up the valley of the Kishanganga river from where it joins the Jehlam at Muzaffarabad to Shardī, there are two tribes, who also speak a language said to be the same as Chibhālī. These tribes are the Bombas and the Khakhas, the former on the north and the latter on the south of the Jehlam. The Khakhas almost certainly represent the ancient Khaśas² regarding whom we have written at length in dealing with Pahāṛī.³

In the heart of the true Chibhāl country lies the *Jāgīr* of Punch or Prunṭs (the Kāshmirī form of the name), the ancient Parṇōtsa.⁴ In a mountainous tract like the Chibhāl the dialect naturally varies every few miles, and in the case of Punch this has been emphasized by the fact that although the Musalmān rulers were closely related to the Khakhas of the Jehlam Valley, there is a strong Kāshmirī element in the population, attesting to the closeness and ancient date of the relation of the present *jāgīr* to Kashmir. Hence the Chibhālī of Punch shows many traces of the influence of the Kāshmirī language and has a special name of its own—Punchhī.

Chibhālī (including Punchhī) is bounded on the east by the form of Poṭhwārī spoken in the hill country of Murree, and differs very little from that dialect. North of Muzaffarabad it has the Lahndā of Hazara to its east, and no doubt gradually merges into it, but no specimens of the intermediate dialect are available. To its north it has, north of the Kishanganga valley, the Shiṇā spoken in the Chilās country, and, north of the Chibhāl proper, Kāshmirī. To its south it has the Poṭhwārī of the District of Jhelum, and to its east the Dōgrī Pañjābī of Jammu, and further north the Bhadrawāhī dialect of Western Pahāṛī. No specimens have been received of the variety of Chibhālī spoken north of Muzaffarabad and hence it is impossible to say how far the dialect there is affected by Shiṇā, but we shall see that there are traces in other directions of the influence of Dōgrī and Bhadrawāhī.

The number of speakers of Chibhālī can only be estimated. No returns have been received from which we can give satisfactory figures. All that we can say is that in the census of 1901 it seems to have been returned indifferently under the names 'Pahāṛī' and 'Pañjābī.' The Chibhāl corresponds to the Bhimbar District and the Punch *Jāgīr* of the Jammu Province of the Kashmir State, and the north-eastern Chibhālī tract to the

¹ Jammoo and Kashmir territories, p. 57. The words 'Chibh.' 'Chibhāl.' and 'Chibhālī' are usually spelt 'Chhibh.', 'Chhibhāl.', and 'Chhibhālī,' respectively, and the last is so spelt in the map facing p. 233. Mr. Grahame Bailey, who has made special local enquiries on this point, tells me that the correct forms are those given above. This information reached me after the map had been printed off.

² Vol. IX, Part IV, pp. 2ff.

VOL. VIII, PART I.

³ Stein, Translation of *Rājatarāṅgiṇī*, II, 404.

⁴ Stein, *op. cit.*, II, 433.

Muzaffarabad District of the Kashmir Province of the same State. Taking the totals given for Pahārī and Pañjābī in these three we get :—

	Pahārī.	Pañjābī.	TOTAL.
Bhimbar	118	381,805	381,923
Punch . . . . .	.....	220,069	220,069
Muzaffarabad	55,281	84,134	139,415
TOTAL .	55,399	686,008	741,407

The total population of these three tracts was 872,915, and the balance of 131,508 is principally represented by speakers of Kāshmīrī (31,073) and Gujarī (68,926, mainly in Punch). Dividing the above figures according to dialects, we get :—

Chibhālī—		
Bhimbar	381,923	
Muzaffarabad	139,415	
		521,338
Punchhī		220,069
TOTAL		741,407

One specimen of Chibhālī received from the Kashmir Darbār is printed below. It represents the dialect of the Chibhāl proper.

There are also two specimens of Punchhī and the usual List of Words and Sentences for both on pp. 523ff.

The Punchhī specimens and List, I owe to the kindness of the Rev. T. Grahame Bailey. These have been printed in a slightly different form in his *Languages of the Northern Himalayas*. The spelling in the specimens here given has been altered to agree with the system used in this Survey, and where the original notes sent to me differ from the printed copy, I have followed the former, so that my account does not always exactly agree with the latter. The differences, however, are very slight.

In the following grammatical sketch, we shall take the Punchhī described by Mr. Grahame Bailey as our basis, contenting ourselves with pointing out where Chibhālī differs from it. It will be seen that it closely resembles the hill dialect of Murree, and the Pōṭhwārī of Rāwalpindī. There are, however, traces of the influence of Kāshmīrī, both in vocabulary and pronunciation. Thus we can compare the Chibhālī root *daw*, run, with the Kāshmīrī *daw*; *hinnā*, instead of *ghinnā*, to take, with the Kāshmīrī *hyon*^a; and *bujjhā*, to hear, with the Kāshmīrī *bōzun*. In pronunciation, we should note the almost total absence of the cerebral *ṛ* and *ḷ*, both of which are common elsewhere in Lahndā and in Pañjābī. The dental *n* and *l* are almost always substituted for these letters, and this also is the case in Kāshmīrī. This is an important point, and connects us with very early times; for Hindū grammarians noted the same fact, as regards *ṛ*, in the language of the Piśāchas who in ancient days inhabited the same spot.

There are also occasional instances of the influence of Dōgrī Pañjābī. Such are the use of the agent case with *nē* and of the future in *gā*. These are rather instances of direct borrowing than of indirect influence.

As regards the vowel **pronunciation**, that of Chibhālī is much the same as that of Pōṭhwārī. Where Lahndā has *ē*, the Chibhālī shows a strong tendency to change that vowel to *ai*, which, as usual, is pronounced *ä*. Thus, while the termination of the oblique case of masculine nouns in Lahndā is generally *ē*, in Chibhālī it is generally *ä*. Thus, Pōṭhwārī *naukarē-kī*, but Chibhālī *naukarä-kī*. So Chibhālī *dänä*, not *dēnā*, to give, and *mä*, not *mē*, I. The change does not always occur, and sometimes we see both forms side by side. Thus, in the first specimen we have *nikkē putträ*, by the younger son.

As in Kāshmīrī *ē* and *i* are sometimes interchangeable. Thus, Chibhālī *hikk*, Punchhī *hēkk*, one.

Punchhī sometimes changes *u* to *a* as in *cham*, a kiss.

The treatment of *ā* deserves more than a passing notice. In Chibhālī we find an initial *ā* dropped, as in *smānā-nā*, of heaven. In Punchhī there is a great tendency to pronounce a long *ā* like the English *aw*. I represent this sound by *ó*. Numerous examples occur in the second specimen and in the List of Words, viz. :—

- Specimen II. *gēnó*, for *gēnā*, going.
apneō, for *apneā*, own (obl. pl.).
chóhnī, for *chāhnī*, desirable (f.).
- List No. 45. *sónó*, for *sōnā*, gold.
 53. *janónī*, for *janānī*, a wife.
 61. *shaitón*, for *shaitān*, devil.
 66. *pónī*, for *pānī*, water.
 98. *óhō*, for *āhā*, yes.
 159. *neō*, for *neā*, we are.
 165. *aseō*, etc., for *aseā*, etc., we were.
 172. *hóō*, or *hōā*, I may be.
 174. *hónó*, or *hōnā*, being.
 177. *mārnó*, or *mārnā*, striking.
 196. *mārnó*, for *mārnā*, thou wilt strike.
 198. *māneō*, for *mārneā*, we shall strike.
 220. *nō*, for *nā*, name.
 241. *girō*, for *girā*, a village.

It will be observed that the pronunciation of *ā* as *ó* appears to be quite optional.

Very similarly, the vowel *a* is optionally pronounced like the *ō* in 'hot.' Thus, *kōnn*, for *kann*, the ear (List 37); *kōnd*, for *kand*, the upper part of the back (43); *janngut* or *jōngut*, a boy (54).

In the case of one word Mr. Bailey gives an example of the diphthong *ai* being pronounced short. It is *gāiv*, a cow (List No. 69).

As regards consonants, the only point to which special attention need be called is, as has already been noted, the non-use of the cerebral letters *ṇ* and *ḷ*. The dental *n* and *l* are always substituted, except in borrowed words.

The **declension** of nouns in Chibhālī closely follows that of Pōṭhwārī and the Murree hills. Masculine nouns ending in a consonant have an oblique singular in *ā*

(for *ē*). Thus, *naukar*, a servant, obl. sing. *naukarā*; nom. plur. *naukar*, obl. pl. *naukarā̃*. *Pēō*, a father, has its oblique singular *pīū*, its nom. plur. *pērē* (cf. Murree *pēwrē*), oblique plural *pērēā̃*, but in the case of this word, the use of the plural is rare, the singular being used instead. As in Murree the oblique singular of *ādmī*, a man, is *ādmīā*, obl. plur. *ādmīā̃*. So other masculine nouns in *ī*. The declension of masculine nouns in *ā*, like *ghōṛā*, a horse, follows the general Pōṭhwārī rules. *Puttur*, a son, drops the second *u* in the oblique singular. Thus, *puttrā-nū̃*.

Punchhī differs in the declension of masculine nouns ending in a consonant. The agent singular ends in *ē*, the obl. sing. in *ā* (not *ā̃*), and the obl. plur. in *ē̃* (not *ā̃*). Thus :—

	Sing.	Plur.
Nom.	<i>naukar</i>	<i>naukar</i> .
Ag.	<i>naukarē</i>	<i>naukarē̃</i> .
Obl.	<i>naukarā</i>	<i>naukarē̃</i> .
So		
Nom.	<i>ādmī</i>	<i>ādmī</i> .
Ag.	<i>ādmīē</i>	<i>ādmīē̃</i> .
Obl.	<i>ādmīā</i>	<i>ādmīē̃</i> .

The same oblique form also obtains in Hazara. In other respects Punchhī agrees with Chibhālī.

As regards feminine nouns, in both dialects those in *ī* closely follow the masculine *ādmī*. Thus :—

	Sing.	Plur.
Nom.	<i>munḍī</i> , a head	<i>munḍīā̃</i> .
Ag.	<i>munḍīē</i>	} <i>munḍīā̃</i> (Punchhī <i>munḍīē̃</i>).
Obl.	<i>munḍīā</i>	

As usual *dhī*, a daughter, and *bhān*, a sister, are irregular. The former has its oblique singular *dhīū*, and its nominative and oblique plural *dhīrī̃*. The latter has *bhānū* for its oblique singular.

The postpositions and terminations indicating case are as elsewhere. We have :—

Acc.-Dat.	<i>kī</i> , and also the Pañjābī <i>nū̃</i> .
Abl.	<i>thī̃</i> , <i>tī</i> , <i>kōlō̃</i> or <i>kōlū̃</i> .
Gen.	<i>nā</i> (<i>nē</i> , <i>nēā̃</i> ; <i>nī</i> , <i>nīā̃</i>).
Loc.	<i>ichch</i> , <i>wichch</i> , in.

The vowel *ō̃* or *ū̃* added to a word, indicates 'from,' as in *dūrō̃*, from far ; *gharō̃*, from the house.

In the case of the Agent case, the Pañjābī-Ḍogrī form with *nē* is occasionally found, as we have also seen in Dhunḍī-Kairālī. This is most common in Punchhī. Thus, *nikkē puttrē-nē ākheā*, the younger son said. This *nē* is also used to form an instrumental, as in *luchpunā-nē*, (wasted his substance) by debauchery ; *unhē̃-nē*, (I would fill my belly) with them.

Adjectives call for no remarks. Comparison is made as usual

The first two personal **pronouns** are thus declined. It will be seen that they closely follow the Murree dialect, even in the peculiar genitive plural of the second person.

	I.	Thou.
Sing.		
Nom.	<i>mē, mēh</i>	<i>tū.</i>
Ag.	<i>mē, mēh</i>	<i>tū.</i>
Dat.	<i>mē</i> (Ch. <i>mighi</i>)	<i>tū.</i>
Obl.	<i>mē</i>	<i>tū.</i>
Gen.	<i>mhārā</i>	<i>tuhārā.</i>
Plur.		
Nom.	<i>as</i>	<i>tus.</i>
Ag.	<i>asē</i> (Ch. <i>asā</i>)	<i>tusē</i> (Ch. <i>tusā</i>).
Obl.	<i>asē</i> (Ch. <i>asā</i>)	<i>tusē</i> (Ch. <i>tusā</i>).
Gen.	<i>sāhārā</i>	<i>suāhārā</i> (Ch. <i>tusāhārā</i>).

As usual Chibhālī often substitutes *ā* for *ē* in the above. Thus, *mā, mäh*. Other Chibhālī forms are indicated by 'Ch.'

The Demonstrative Pronouns are :—

	This.	That.
Sing.		
Nom.	<i>yē, ēh</i>	<i>ōh.</i>
Ag.	<i>inī, is</i>	<i>unī, us.</i>
Obl.	<i>is</i>	<i>us.</i>
Plur.		
Nom.	<i>ēh</i>	<i>ōh.</i>
Ag. and Obl.	<i>inhē</i> (Ch. <i>inhā, inā</i>)	<i>unhē</i> (Ch. <i>unhā, unā</i>).

Punchhī sometimes has the Pañjābī-Dōgrī form *us-nē*, for the Agent Singular of *ōh*.

The genitive of the reflexive pronoun is *apnā*, not *āpnā*, thus following the example of Murree.

The relative pronoun is *jō* (obl. sing. *jis*) or *jehṛā* (obl. *jehṛē*). So, *kun* (obl. *kus*, but *kusā kōlū*, from whom?) or *kehṛā*, who, which? *kāh, kā, or kai*, what? *kōi*, obl. *kusē* (Ch. *kusā*), anyone; *kujjh* or *kijjh*, anything.

CONJUGATION.—A.—Auxiliary Verbs and Verbs Substantive.

There are a great many forms of the present tense of the Verb substantive, which may be grouped as follows :—

'I am,' etc.

	I.	
Sing.		Plur.
1. <i>ēs</i> (Ch. <i>ā</i>)		<i>ā.</i>
2. <i>ī</i> (Ch. <i>ā</i>)		<i>ā</i> (Ch. <i>āō</i>).
3. <i>ā</i> (Ch. <i>ā</i>)		<i>ē.</i>

The form given for the 3rd person plural has not been noted in Chibhālī, where, so far as the Specimens and List go, the only form is the *nē* of No. II.

II.

This form is made by prefixing *nā* to No. I. Thus :—

Sing.	Plur.
1. <i>nā-ēs</i>	<i>nē-ā̃</i> (<i>nē-ō̃</i>).
2. <i>nā-ī̃</i>	<i>nē-ā̃</i> .
3. <i>nā</i> (f. <i>nī</i>), <i>nā-ē</i> (Ch. - <i>ā̃</i>)	<i>nē</i> .

Of the above forms those of the 3rd person singular and plural are the only forms noted in Chibhālī.

III.

The third form prefixes *dā* to No. I. The 1st and 2nd persons plural have not been verified by Mr. Bailey, and hence are not here given. None of the forms have been noted in Chibhālī.

Sing.	Plur.
1. <i>dā-ēs</i>	...
2. <i>dā-ī̃</i>	...
3. <i>dā</i> (f. <i>dī</i>)	<i>dē</i>

Here we are reminded of the Paṣṭō *dai*, he is.

IV.

The fourth form means 'I am (in a place),' 'I exist,' rather than merely 'I am.'

Sing.	Plur.
1. <i>thēs</i>	<i>thēā̃</i> .
2. <i>thī̃</i>	<i>thēā̃</i> .
3. <i>thēā</i> (f. <i>thī</i>)	<i>thāē</i> (f. <i>thīā̃</i>).

In the above forms the Punchhī termination of the 2nd person plural, *ā* instead of *ō*, should be noted. The same termination occurs in the Western Pahārī of Chambā and the neighbourhood, but not in Dōgrī.

There are, similarly, three forms of the past tense, *vis.* :—

'I was,' etc.

I.

Sing.	Plur.
1. <i>asēs</i>	<i>aseā̃</i> (<i>aseō̃</i>).
2. <i>asī̃</i>	<i>aseā̃</i> .
3. <i>asā</i> (f. <i>asī</i>)	<i>asē</i> .

This form has not been noted in Chibhālī. With *asēs*, compare the Kāshmīrī *ósus*.

The second form occurs both in Punchhī and in Chibhālī. The Punchhī forms are as follows :—

II.

Sing.	Plur.
1. <i>sēs</i>	<i>seā̃</i> (<i>seō̃</i>).
2. <i>sī̃</i>	<i>seā̃</i> .
3. <i>sā</i> (f. <i>sī</i>)	<i>sē</i> .

The Chibhālī forms are :—

	Sing.	Plur.
1.	<i>sā̃</i>	<i>sā̃.</i>
2.	<i>sē̃</i>	<i>sā̃.</i>
3.	<i>sā̃</i> (f. <i>sē̃</i>)	<i>sā̃.</i>

III.

The third form has only been noted in Punchhī, and Mr. Bailey has not verified the forms for the 2nd and 3rd persons singular.

	Sing.	Plur.
1.	<i>nā-asēs</i>	<i>ne-seā̃</i> (<i>ne-seō̃</i>).
2.	...	<i>ne-seā̃.</i>
3.	...	<i>ne-sē̃.</i>

According to the manuscript notes given to me by Mr. Bailey, the *ne* of the plural is short, not *nē* as in his printed grammar.

There is also a negative verb Substantive, as examples of which we have *nais*, I am not, in Punchhī, and *nā̃*, I am not, in Chibhālī, both occur in the Parable in the phrase 'I am not worthy.'

B.—The Active Verb.

This presents few points worthy of special notice, except in the future, which differs entirely from the ordinary Lahndā forms. Throughout the verbs, forms in *ā* are often pronounced as ending in *ō*. This must be understood as a general rule, and only the forms in *ā* will be given.

The following are the principal parts of the verb :—

Infinitive.	<i>mārna</i> , to strike.
Pres. part.	<i>mārnā</i> , striking.
Past part.	<i>māreā</i> , struck.
Conjunctive part.	<i>mārī</i> , <i>mārī-tē</i> (Punchhī), <i>mārī-kā</i> (Chibhālī), having struck.

Regarding the above, there seems to be in Punchhī some confusion in the forms. Thus the past participle is used in the sense of an oblique infinitive in *chāreā jōleā*, he was sent to feed (swine) (Specimen II), and Mr. Bailey shows that the passive is formed not with the past participle, but with a form resembling that of the infinitive. Thus, *ōh mārnō nā*, he is being struck. When a past participle is used attributively, it optionally takes the postposition of the genitive. Thus, (II), *paleā*, kept, but *paleānā baihrā*, the kept (*i.e.* fattened) calf. The same idiom is common in all the Pahārī languages, from Nepal, westwards.

The Imperative *mār*, strike thou, *mārā* (Ch. *mārō*), strike ye. A polite form is *mārī̃*, please to strike.

The only instances of the old present, forming a present subjunctive, are the following :—*hōā̃*, I may be (List No. 172) ; *mārā̃*, I may strike (194) ; *bharā̃*, I may fill (Specimens I, II) ; *khā̃*, let us eat (I) ; and *karā̃*, let us make (I, II).

The Present and Imperfect are formed as usual. Thus, (Punchhī) *mārnā-ēs*, I am striking ; *mārnā asēs*, I was striking.

The Future in Punchhī has a conjugation which is quite peculiar. It is thus given by Mr. Bailey :—

‘I shall strike,’ etc.

Sing.	Plur.
1. <i>mārsā̃</i>	<i>mārneō̃</i> .
2. <i>mārnó</i>	<i>mārleā̃</i> .
3. <i>mārsī</i>	<i>mārlē̃</i> .

The only forms noted in Chibhālī are *mārsā̃*, I shall strike, and *mārsī*, he will strike. The others are not given in the List of Words.

The letter *l* as a sign of the future is common in the Western Pahārī dialects from Bhadravāhī eastwards. The *n* of *mārnó* and *mārneō̃* is probably only a varied pronunciation of this *l*. The *l* does not occur in the Dōgrī future.

The tenses formed from the Past Participle are exactly as in Pōṭhwārī and call for no comment.

Irregular Verbs.—The Verbs for ‘to go’ and ‘to come’ are *gachhnā* and *achhnā*, respectively, as in Pōṭhwārī. *Gachhnā* has its present participle *gēnā* (Ch. *gānā*), its past participle *gā* (Ch. *geā*), and its future *gēsā̃*, etc. *Achhnā* has its present part. *ēnā*, and its past participle *āeā̃*.

Other Verbs form their past participles irregularly. Thus :—

dēnā, to give, past part. *dīnā* (Ch. *dittā*).

hinnā, to take, „ *hindā̃*.

karnā, to do, „ *kītā̃*.

bahnā, to sit, „ *bēṭhā̃* (Ch. *bāṭhā̃*).

pēnā (Ch. *pānā̃*), to fall, past part. *pēā̃* (Ch. *pūā̃*).

hōnā, to become, „ *huā̃* (Ch. *huā̃*), f. *hōī* (Ch. *huī*).

In Punchhī, the Passive voice is not formed with the past participle, as elsewhere in Pōṭhwārī, but with a form apparently allied to the infinitive. Mr. Bailey gives the following examples :—

ōh mārnō nā̃, he is being struck.

ōh mārnō nē̃, they are being struck.

So for the other tenses. It will be observed that *mārnō* does not change for number. We may compare with this the Kāshmirī passive made by adding the oblique form of the infinitive, *mārana*,—to the verb signifying ‘to come.’

Pronominal suffixes of the third person are freely used. Those of the second person have not been noted. There are a few instances of the use of the suffix of the first person, and it is then the same as in Kāshmirī. Thus we have *ē-s*, I am; and *nai-s*, I am not. Cf. Kāshmirī *chhu-s*, I am. So *asē-s*, I was, Kāshmirī *ōsu-s*. All of these belong to Punchhī.

The cases in which we have suffixes of the third person are the following. Some of them are not regular in their formation, but as a rule they agree with the forms used in the Murree Hills.

Specimen I.—

ākheā-su, he said.*bujjheā-su*, he heard.*puchchheā-s*, he asked.*takkeā-su*, he saw.*maneā-s*, he did (not) wish.

Specimen II.—

thĩ-s, they were to him.*chhōrē-s*, he left.*hindē-s*, he took.*dīnāē-s*, he gave.*chhōrā-s*, leave ye to him.*miṭaunāē-s*, he persuaded.

Specimen III.—

mukarīē-s, he refused to him.Sentence 225. *nī-s*, is (fem.) to her.239. *bannhĩ-s*, bind him.

[No. 41.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

CHIBHĀLĪ DIALECT.

(STATE KASHMIR.)

SPECIMEN I.

Hikk-shakhsānē dō puttar sē. Unhā-wichchō jehrā nikkā puttur
Of-one-person two sons were. Them-from-in what small son
 sā, us apnē-piū-kī ākheā kī, 'ajī, jehrā hissā
was, by-him his-own-father-to it-was-said that, 'father, what share
 mālānā mighī achhnā-ā, mighī dā-dēō.' Tā us
of-the-property to-me coming-is, to-me give-away.' Then by-him
 māl unhā-kī baṇḍī-dittā. Tā thōrēā-dihārēā-pichchhū nikkē-puttrā
the-property them-to was-divided-out. And a-few-days-from-after by-the-small-son
 sab-kijjh jamā karī-kā dūrānē-mulkānā safar kitā, tā
everything collected made-having of-distance-of-country journey was-made, and
 utthā apnā māl bad-chalni-nāl kharāb karī-dittā. Phir
there his-own property evil-conduct-with wasted was-made. Then
 jis-wēlā sārā kharch karī-rebā, tā us-mulkā-wichch baṛā
at-what-time all expenditure had-been-made, then that-country-in a-great
 kāl pāi-geā, tā ōh lāchār hōn laggā. Tā
famine fell, and he helpless to-be began. Then
 us-mulkānē-hikk-baṛē-ādmīā-kōl chalā-geā. Us us-kī
of-that-country-one-great-man-near he-went-away. By-him him-as-for
 apnā-zimā-wichch sūr charānē-wāstā bhējeā. Usnē-dilā-wichch ēh
his-own-lands-in swine feeding-for it-was-sent. His-heart-in this
 gall āi kī, 'unhā-sikliā-nāl, jehrē sūr khānē-nē, apnā dhiḍḍ
thing came that, 'those-husks-with, which the-swine eating-are, my-own belly
 bharā.' Ōh bhī kōi us-kī nahī sī dānā. Phir
I-may-fill.' That even anyone him-to not was giving. Then
 hōshā-wichch āi-kā ākheāsu, 'mhārē-piū-kōl kitnē-mazdūrā-kī
sense-in come-having it-was-said-by-him, 'my-father-near how-many-servants-to
 baūh rōṭī milnī-ā, tā māl bhukkhā marnā-ā. Māl
much bread being-got-is, and I hungry dying-am. I
 apnē-piū-kōl utthī-gūsā, atā us-kī ākhsā kī, "hā ajī,
my-own-father-near arising-will-go, and him-to I-will-say that, "O father,

mā smānēnā tā tuhārā gunāh kitā-ā, hōr hun is-jōgā nā
by-me of-heaven and of-thee sin done-is, and now this-worthy I-am-not
 kī phir tusāhrā puttur akhwāwā. Mighī apnē-hikki-majūrā-jehā
that again your son I-may-be-called. Me your-own-one-servant-like
 samajh.” Phir utthī-kā apnē-piū-kōl utureā; tā ajjā
consider.” Then arisen-having his-own-father-near he-went; and still
 dūr-hī sā, piū us-kī takkī-kā tars āeā,
far-indeed he-was, (to-)the-father him (acc.) seen-having compassion came,
 atā dawī-kā us-kī galā-nāl lāi-hindā, atā us-kī
and run-having him-to the-neck-with he-was-applied(-and)-taken, and him-to
 baūh piār dittā. Puttrā us-kī ākheā, ‘aji, mā
much affection was-given. By-the-son him-to it-was-said, ‘father, by-me
 smānēnā tā tuhārā gunāh kitā, hōr is-jōgā nā kī
of-heaven and of-thee sin was-done, and this-worthy I-am-not that
 phir tusāhrā puttur akhwāwā.’ Usnē-piū apneā-naukarā-kī
again your son I-may-be-called.’ By-his-father his-own-servants-to
 ākheā kī, ‘changē-thī changē kaprē kaḍḍhī-ānō, tā us-kī
it-was-said that, ‘good-than good clothes bring-ye-forth, and him-to
 luāō; hōr isneā-hatthā-nāl chhāp, tā pārā-ī jutti luāō; hōr as
put-ye-on; and his-hands-with a-ring, and feet-on shoe put-ye-on; and we
 khā hōr khushī karā, kī mhārā eh puttur mōā-huā-sā,
may-eat and rejoicing may-do, for my this son dead-was,
 hun jī-āeā; gāwī-geā-sā, hun labbhī-geā-ā.’ Tā ōh khushī
now alive-came; lost-gone-was, now become-got-is.’ Then they rejoicing
 karan laggē.
to-do began.

Usnā barā puttur bārī-wichch geā-huā-sā. Jisvelā gharā-kōl
His great son the-field-in gone-was. At-what-time the-house-near
 āeā, atā nachchnā-tā-gānānā wāj bujjheāsu, tā
he-came, and of-dancing-and-singing sound was-heard-by-him, then
 hikk-naukrā-kī saddī-kū puchchheās kī, ‘ēh kā ā?’
one-servant-to called-having it-was-asked-by-him that, ‘this what is?’
 Us us-kī ākheā, ‘tuhārā bhrā āeā nā-ā, hōr tuhārē-piū
By-him him-to it-was-said, ‘thy brother come is, and by-thy-father
 barī ruṭī kīti-ā, is-wāsrā kī us-kī changā-bhalā takkeāsu.
a-great dinner made-is, this-for that him-to safe-sound he-was-seen-by-him.’
 Ōh rōhā-ichch hōi-geā. Dilā nā maneās jē andar
He anger-in became. (In-)the-heart not it-was-wished-by-him that within
 jāā. Tā usne-piū bāhar achhī-kā us-kī sarchāeā.
he-may-go. Then by-his-father outside come-having him-to it-was-remonstrated.

Us piū-kī ākheā, 'takkō, mǎ kitnē-bars-huē tusāhrī
By-him the-father-to it-was-said, 'see-ye, I so-many-years-during your
 khizmat karnī-ā, hōr kadā tusāhrē-hukmā-thō bāhar na ẓureā. Tā
service doing-am, and ever your-order-from outside not (I)went. And
 tusā kadā hikk bakrīnā bakrōṭā mighī nahī dittā, kī
by-you ever one of-goat kid to-me not was-given, that
 apneā-saṅgiā-nāl khushī karā. Hōr jis-lā tusāhrā ēh
my-own-friends-with rejoicing I-may-make. And when your this
 puttur āeā, jis tusāhrā māl kañjriā-nāl kharāb kitā,
son came, by-whom your property harlots-with wasted was-made,
 tū usnē wāstā barī ruṭī kitī.' Us us-kī
'by-thee of-him for a-great dinner was-made.' By-him him-to
 ākheā, 'puttar, tūh sadā mhārē kōl ā. Jō-kijjh mhārā ā,
it-was-said, 'son, thou ever of-me near art. Whatever mine is,
 sō tuhārā-hī ā. Atā khushī karnī, hōr khush hōnā
that thine-veryly is. And rejoicing to-be-made, and rejoiced to-become
 munāsib sā, kī tuhārā ēh bhrā mōā-huā-sā, jehrā jī-āeā;
proper was, because thy this brother dead-was, who alive-came;
 hōr gāwīā-huā-sā, hun labbhā-ā.
and lost-was, now got-is.'

[No. 42.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PUNCHHĪ DIALECT.

(STATE PUNCH.)

SPECIMEN II.

(The Rev. T. Grahame Bailey, M.A.)

Hiks-ādmīānē 'dō puttur thīs. Nikkē-puttrē-nē pīūnũ
Of-one-man-of two sons were-to-him. Little-son-by to-father
 ākheā, 'abbā, mālēnā jehṛā hissa mē ēnā, mē dē.
it-was-said, 'father, of-property what part to-me comes, to-me give.'
 Us-nē unhē-bichchā māl baṇḍī hīndā. Thōrēā-dihāreā-wichch
Him-by them-from-in property dividing was-taken. A-few-days-in
 puttrē sārā māl kaṭṭhā kitā, te dūr-kusē-milkhā-ichch gā
by-the-son all property together was-made, and far-some-country-in went
 uṭhī, te us-jāē luchpunā-nē māl sārā barwād
having-arisen, and (in)-that-place licentiousness-with property all ruined
 karī-chhōrēs. Jis-wēlā sārā kharch karī-chhōrēā us-
making-was-left-by-him. At-what-time all spending made-was-left that-
 mulkhā-ichch barā kāl pēi-gēā, baūh tāng hwā. Ūs-
country-in great famine fell, very straitened he-became. In-that-
 jāē kusē-girāē-wālē-kōl gachhī rehā. Unī usnũ apnī-bārī
place some-villager-near going he-stayed. By-him to-him (in-)his-own-field
 sūr chāreā jōlēā. Jehṛā phalīā sūr khānē-sē, ōh ākhnā sā,
pigs to-feed he-was-sent. What husks pigs eating-were, he saying was,
 'inhē-nē mē apnā pēt bharā; 'tē ōsnũ kōi na sā dīnā.
'them-with I my-own belly may-fill; 'and to-him anyone not was giving.
 Jis-wēlā hōsā-ichch āēā, unī dilā-ichch ākheā, 'mhārē-pīū-
At-what-time sense-in he-came, by-him heart-in it-was-said, 'my-father-
 kōl kitrē mazūr rajjī-tē khādēwālē, mē itthē
near how-many labourers been-satisfied-having eaters(are), I here
 bhukkhā marnā ēs. Mē uṭhī pīū-kōl gēsā, te ōsnũ
hungry dying am. I having-arisen father-near will-go, and to-him
 gachhī ākhsā, "ai abbā, mē Khudanā te tuhārā gunāh
having-gone I-will-say, "O father, by-me of-God and thy sin
 kitā, te tuhārā puttur ākhnē jōgā nais rehā. Mē
was-done, and thy son to-say worthy not-am-I remained. Me

apnē mazūrā jehā banā.”’ Fēr uṭhī piū-apnē-kōl
thine-own labourer like make.”’ Then having-arisen father-own-near
 gā. Ōh ajjē dūrō achhnā te piū-nē usnū hēreā, te
he-went. He still from-far coming and father-by to-him it-was-seen, and
 usnū tars āeā, te daurī usnū galā lāi
to-him pity came, and having-run to-him neck(to) attaching
 hindēs, te usnū cham dīnāēs. Puttrē usnū
was-taken-by-him, and to-him kiss was-given-by-him. By-the-son to-him
 ākheā, ‘abbā, mē Khudānā te tuhārā gunāh kitā, te
it-was-said, ‘father, by-me of-God and thy sin was-done, and
 tuhārā puttur ākhnē jōgā nais rehā.’ Piū naukarē
thy son to-say worthy not-am-I remained.’ By-father to-servants
 ākheā, ‘changē kaprē khaddh hinī achhā te jōngatē
it-was-said, ‘good clothes taking-out taking come-ye and quickly
 luāi chhōrā; te aṅgli-te chhāp, te pairē jōrā
causing-to-be-attached leave-ye; and finger-on ring, and to-feet pair(of-shoes)
 lāi chhōrās; te paleā waihrā ānī halāl
attaching leave-ye-to-him; and the-kept calf having-brought lawful
 karā; as khāi khusī karā, mharā yō puttur mari-
make-ye; we having-eaten happiness may-make, my this son dead-
 ga-asā, dūi wār jīnā hōi-gā; kutē hōi-gā-sā, phirī
gone-was, second time alive became; somewhere becoming-gone-was, again
 labbheā.’ Te ōh khusī karn laggē.
was-found.’ And they happiness to-make began.

Usnā barā puttur jīmī-wichch sā. Jis-wēlē apnē-gharā-kōl
His big son land-in was. At-what-time own-house-near
 āeā, ōs gānē-bajānē-te-nachchannā āwāz bujjheā. Te
he-came, by-him of-singing-playing-and-dancing sound was-heard. And
 naukarā saddī puchchheā, ‘yō kai dā?’ Unī ākheā,
a-servant having-called it-was-asked, ‘this what is?’ By-him it-was-said,
 ‘tuhārā bhrā achhi-gā; tuhārē-piū paleānā baihrā halāl
‘thy brother came; by-thy-father of-kept calf lawful
 karāeā, is-gallā ki usnū changā bhalā labbheā.’
was-caused-to-be-made, for-this-matter that to-him well sound he-was-found.’
 Ōh khafē hwā, andar nehī gēnō. Usnē-piū bāhar gachhī
He angry became, in not (was)going. By-his-father out having-gone
 miṭaunāēs. Unī apnē-piū ākheā, ‘dikkh,
he-was-persuaded-by-him. By-him (to-)his-own-father it-was-said, ‘see,
 mē kitnē-baras tuhārī ṭahl kitī, te kadē tuhārī ākhī
by-me how-many-years thy service was-done, and ever thy saying

mē nahi mōri; tū kadē mē bakriānā bakrōṭā naē
by-me not was-turned; by-thee ever to-me of-a-she-goat kid not-is
 dittā, mē apneḍ-dōstē khāwā. Te jis-wēlē yō puttur
given, I my-own-friends(with) may-eat. And what-time this son
 tuhārā āēā, jis tuhārā sārā māl kanjriē-ichch barwād kitā,
thy came, by-whom thy all property harlots-among spoiling was-made,
 tū paleānā baihrā halāl karāēā.' Unī ākheā,
by-thee of-kept calf lawful was-caused-to-be-made.' By-him was-said,
 'putturā, tū hamēsh mē kōl dī; jehrā kujjh mhārā thēā, yō
'son, thou always me near art; what something mine exists, that
 tuhārā. Te khusī karnī te khush hōnā chōlnī sī, yō
thine. And happiness to-make and happy to-be desirable was, this
 tuhārā bhrā marī-gā-asā, dūi wār jīnā hōi-gā; kutē
thy brother dead-gone-was, second time alive became; somewhere
 hōi-gā-sā, phiri labbheā.'
becoming-gone-was, again was-found.'

[No. 43.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PUNCHHĪ DIALECT.

(STATE PUNCH.)

SPECIMEN III.

(The Rev. T. Grahame Bailey, M.A.)

Sāhrē-milkhā-ichch aprāji sī, te māliā kōi na sā,
Our-country-in self-rule was, and property-tax any not was,
 te hiks rājā charheā, larāi laggī, jimīdārē-lōkēniā muṇḍiā
and one king came-up, war was-attached, of-farmer-people heads
 kappan hōiā. Jō sipāhi muṇḍi kappi hinnē usnū panj
to-cut became. What soldier head cutting may-take to-him five
 rupayyē rājā bakhsīs dē, te muṇḍi āp hinnē. Jad
rupees king reward may-give, and head himself may-take. When
 baūh kappan hōiā, chār rupayyē dinē laggā, fēr trai, fēr dō,
many cutting became, four rupees to-give began, then three, then two,
 hikk rupayyā, te chhēkur atṭh ānē. Jad atṭh ānē fi
one rupee, and finally eight annas. When eight annas each
 laggī, puttur mukariēs ki, ‘mulkh ujareā,
was-attached, by-the-son it-was-objected-to-him that, ‘country is-wasted,
 rehā kōi na, is-mulkhā-bichch bassī kun?’ Te triē-sakhsēniā
remained any-one not, this-country-in will-live who?’ And of-three-men
 khallā nikhtiā, te bhūhē-kannē bhariā, te bhēji dīniā
skins were-skinned, and straw-with were-filled, and sending were-given
 rājē-kōl, te puttrē ākheā, ‘inhē-lōkēnū mārīē nō. Inhē
king-near, and by-son it-was-said, ‘to-these-people kill not. Them
 mulkhā-ichch basau, te māliā hinnau.’ Māliā
country-in cause-to-dwell, and property-tax take.’ Property-tax
 mukarrar kītā-gā.
appointing was-made.

FREE TRANSLATION OF THE FOREGOING.

In former days in this country of ours we ruled ourselves, and there was no property-tax. Then a certain king came upon us and warred against us. The farmer people were beheaded. Whenever a soldier cut off a head, the king gave him a reward of five rupees, and kept the head for himself. When many heads had been cut off, the price went down, and he gave four rupees, then three, then two, then one, and finally only eight annas. His son objected, and complained that the country was being devastated, no one was left to cultivate it, and now who could inhabit it? He had three men flayed, and stuffed their skins with straw. These the son sent to the king saying, 'do not kill these people. Settle them down in the country, and take a property-tax from them.' So a property-tax was inaugurated (and has since continued).¹

¹ This interesting legend seems to point to head-hunting days in ancient times, when people collected heads, as philatelists now-a-days collect stamps. The same custom was in existence not so many years ago in the Naga Hills of Assam far to the east.

STANDARD LIST OF WORDS AND SENTENCES

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbī.
1. One	Hikk	Hikk	Hikk	Hikk
2. Two	Dōē	Dō. . . .	Dō	Dō. . . .
3. Three	Trā, trāē. . . .	Trā	Trā	Trā
4. Four	Chār	Chār	Chār	Chār
5. Five	Pañj	Pañj	Pañj	Pañj
6. Six	Chhē	Chhē	Chhē	Chhē
7. Seven	Satt	Satt	Satt	Satt
8. Eight	Aṭṭh	Aṭṭh	Aṭṭh	Aṭṭh
9. Nine	Nāh	Nañ	Nañ	Nañ
10. Ten	Dāh	Dāh	Das	Dāh, das
11. Twenty	Vih	Vih	Wi	Vih
12. Fifty	Pañjāh	Pañjāh	Pañjāh	Pañjāh
13. Hundred	Sā	Sau, sū	Sau	Sau
14. I	Mañ, mā	Mā	Mā	Mā
15. Of me	Mañdā, māñdā	Māñdhā	Mēñdā	Māñdā
16. Mine	Mañdā, māñdā	Māñdhā	Mēñdā	Māñdā
17. We	Asī	Asī	Assī	Assī, ass
18. Of us	Asiddā	Asiddā, siddā	Asāñdā	Asdā
19. Our	Asiddā	Asiddā, siddā	Asāñdā	Asdā
20. Thou	Tū	Tū	Tū	Tū
21. Of thee	Tañdā, tāñdā	Tāñdhā, tōñdhā	Tēñdā	Tāñdā
22. Thine	Tañdā, tāñdā	Tāñdhā, tōñdhā	Tēñdā	Tāñdā
23. You	Tusī	Tusī	Tussī	Tussī, tuss
24. Of you	Tusiddā	Tsuddā, tusiddā	Tuddā	Tusdā, tuñdā
25. Your	Tusiddā	Tsuddā, tusiddā	Tuddā	Tusdā, tuñdā

IN NORTH-EASTERN LAHNDĀ.

Pōthwārī.	Dhūṇḍī-Kairālī.	Chibhālī (Kashmir).	Punchhī.	English.
Hikk	Hikk	Hikk	Hēkk	1. One.
Dō	Dō	Dō	Dō	2. Two.
Trā	Trā	Trā	Trā	3. Three.
Chār	Chār	Chār	Chār	4. Four.
Pañj	Pañj	Pañj	Pañj	5. Five.
Chhē	Chhē	Chhē	Chhē	6. Six.
Satt	Satt	Satt	Satt	7. Seven.
Atṭh	Atṭh	Atṭh	Atṭh	8. Eight.
Naũ	Nau	Naũ	Nau	9. Nine.
Das	Das	Das	Das	10. Ten.
Vih	Vih	Wih	Wih	11. Twenty.
Pañjāh	Panjāh	Panjāh	Das te dō wihā	12. Fifty.
Sau	Sau	Sau	Pañj wihā	13. Hundred.
Mā	Mē, mā	Mā, māh	Mē, mēh	14. I.
Māḍā, mahāḍā, mahārā. mārāhā.	Mhārā, mahārā	Mhārā	Mhārā	15. Of me.
Māḍā, mahāḍā, mahārā, mārāhā.	Mhārā, mahārā	Mhārā	Mhārā	16. Mine.
As, asī	As	As	As	17. We.
Asāḍā, asārā, sādā, sārā . .	Sāhrā	Sāhrā	Sāhrā	18. Of us.
Asāḍā, asārā, sādā, sārā . .	Sāhrā	Sāhrā	Sāhrā	19. Our.
Tū	Tū	Tū, tūh	Tū	20. Thou.
Tāḍā, tuhāḍā, tuhārā . .	Tuhārā	Tuhārā	Tuhārā	21. Of thee.
Tāḍā, tuhāḍā, tuhārā . .	Tuhārā	Tuhārā	Tuhārā	22. Thine.
Tus, tusi	Tus	Tus	Tus	23. You.
Tusāḍā, tusārā	Suāhrā, tusāhrā	Tusāhrā	Suāhrā	24. Of you.
Tusāḍā, tusārā	Suāhrā, tusāhrā	Tusāhrā	Suāhrā	25. Your.

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbi.
26. He	Ō	Ō, oh	Ō	Ō, oh
27. Of him	Us-nā	Us-nā	Us-nā	Us-dā, us-nā
28. His	Us-nā	Us-nā	Us-nā	Us-dā, us-nā
29. They	Unnh, un	Unnh	Un, o	Oh, unnh
30. Of them	Unnhā-nā	Unnhā-nā	Unā-nā	Un-dā, nnā-nā
31. Their	Unnhā-nā	Unnhā-nā	Unā-nā	Un-dā, unā-nā
32. Hand	Hatth	Hatth	Hatth	Hatth
33. Foot	Pār	Pār	Pēr	Pār
34. Nose	Nakk	Nakk	Nakk	Nakk
35. Eye	Akkh	Akkh	Akkh	Akkh
36. Mouth	Mūh, mūh	Mūh	Wāt	Wāt
37. Tooth	Dand	Dand	Dand	Dand
38. Ear	Kann	Kann	Kann	Kann
39. Hair	Wāl	Wāl	Wāl	Wāl
40. Head	Sir	Sir	Sir	Sir
41. Tongue	Jibbh, zabān	Jibbh	Jib	Jibh
42. Belly	Dhiddh	Dhiddh	Dhidd	Dhidd
43. Back	Kaṇḍ	Kaṇḍ	Trikkal	Kaṇḍ
44. Iron	Lōhā	Lōhā	Lōā	Lōhā
45. Gold	Sōnā	Sōnā	Sōnā	Sōnā
46. Silver	Chāḍi	Chāḍi	Chāḍi	Chāḍi
47. Father	Peo	Piū	Peo	Peo
48. Mother	Mā	Mā	Mā	Mā
49. Brother	Bhirā, bhrā	Bhirā	Bhirā	Bharā
50. Sister	Bhān	Bhān	Bhān, bhēn	Bhān
51. Man	Jaṇā	Jaṇā, marad	Ādmī. jaṇā	Ādmī
52. Woman	Janāni	Janāni	Rann, istri	Trimat

Pōṭhwārī.	Dhūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhlī.	English.
Oh	Ōh	Ōh	Ōh	26. He.
Us-nā	Ōs-nā, us-nā	Us-nā	Us-nā	27. Of him.
Us-nā	Ōs-nā, us-nā	Us-nā	Us-nā	28. His.
Oh	Ōh	Ōh	Ōh	29. They.
Unhāñ-nā, unāñ-nā	Ōnhāñ-nā, unhāñ-nā	Unāñ-nā, unhāñ-nā	Unhē-nā	30. Of them.
Unhāñ-nā, unāñ-nā	Ōnhāñ-nā, unhāñ-nā	Unāñ-na, unhāñ-nā	Unhē-nā	31. Their.
Hatth	Hatth	Hatth	Hatth	32. Hand.
Pār	Pār	Pār	Pār	33. Foot.
Nakk	Nakk	Nak	Nakh	34. Nose.
Akkh	Akkh	Akkh	Akkh	35. Eye.
Mūh	Mū	Jāt	Mūh	36. Mouth.
Dand	Dand	Dand	Dand	37. Tooth.
Kann	Kann	Kann	Kōnn	38. Ear.
Wāl	Bāl	Bāl	Bāl	39. Hair.
Sir	Sir	Sir	Sir	40. Head.
Jibbh, jibh	Jiw	Jibbh	Jib	41. Tongue.
Dhiḍḍh	Dhiḍḍh, pēt	Dhiḍḍ	Pēt	42. Belly.
Kand	Lakk (<i>lower back</i>), kaṇḍh (<i>upper back</i>).	Kand	Lakk (<i>lower part</i>), kōṇḍ (<i>upper part</i>).	43. Back.
Lohā	Lohā	Lohā	Lohā	44. Iron.
Sonā	Sōnā	Sonā	Sonō	45. Gold.
Chāndī	Ruppā	Chāñḍī	Chāndī	46. Silver.
Peō	Pē, peō	Ajī	Peō, (<i>voc. abbā</i>)	47. Father.
Mā	Bēwē, mā, māē	Bēwī	Mā	48. Mother.
Bhrā	Bhrā	Bhrā	Bhrā	49. Brother.
Bhāṇ	Bhēṇ	Būā-jī	Bhān	50. Sister.
Ādmī	Ādmī	Janā	Mard	51. Man.
Janānī, rann	Biwī, kuṛī	Bībī, janānī	Kuṛī	52. Woman.

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbī.
53. Wife . . .	Sawāṇī . . .	Sawāṇī . . .	Rann . . .	Sawāṇī . . .
54. Child . . .	Chhōhur . . .	Chhōhr . . .	Jātak, mashūm . . .	Jātak . . .
55. Son . . .	Puttur . . .	Puttr . . .	Nadā, puttar . . .	Puttur . . .
56. Daughter . . .	Dhī . . .	Dhī . . .	Kurī, dhī . . .	Dhī . . .
57. Slave . . .	... ..	... ..	Gullā . . .	Nankar . . .
58. Cultivator . . .	... ..	Halwāh . . .	Zimāḍār . . .	Kirsān . . .
59. Shepherd . . .	Āiyāl . . .	Ajri . . .	Ajrāi . . .	Ājri . . .
60. God . . .	Khudā . . .	Khudā . . .	Khudā, Rabb . . .	Rabb, Allāh . . .
61. Devil . . .	Shātān . . .	Shitān . . .	Shātān . . .	Shatān . . .
62. Sun . . .	Dēhū . . .	Dihō, sūraj . . .	Dē . . .	Dīh . . .
63. Moon . . .	Chann . . .	Chann . . .	Chau . . .	Chann . . .
64. Star . . .	Tārā . . .	Tārā . . .	Tārā . . .	Tārā . . .
65. Fire . . .	Agg . . .	Agg . . .	Agg . . .	Agg . . .
66. Water . . .	Pāṇī . . .	Pāṇī . . .	Pāṇī . . .	Pāṇī . . .
67. House . . .	Ghar . . .	Ghar . . .	Ghar . . .	Kōṭhā . . .
68. Horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
69. Cow . . .	Gā . . .	Gā . . .	Gā . . .	Gā . . .
70. Dog . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .
71. Cat . . .	Billā (f. billi) . . .	Billā (f. billi) . . .	Billi . . .	Billi . . .
72. Cock . . .	Kukkur . . .	Kukkur . . .	Kukkar . . .	Kukkar . . .
73. Duck . . .	Battak . . .	Battak . . .	Battak . . .	Battak . . .
74. Ass . . .	Gaddō, khōtā, kharkā . . .	Khōtā, kharkā . . .	Kharkā . . .	Khōtā . . .
75. Camel . . .	Uṭṭh . . .	Uṭṭh . . .	Uṭṭh . . .	Uṭṭh . . .
76. Bird . . .	Pakkhū, pakkhi, pakhērū . . .	Pākhērū . . .	Chipi . . .	Pākhērū . . .
77. Go . . .	Vañj . . .	Wañj . . .	Wā . . .	Wañj . . .
78. Eat . . .	Khā . . .	Khā . . .	Khā . . .	Khā . . .
79. Sit . . .	Bāh . . .	Bāh . . .	Ash thī, aj . . .	Ajjh . . .

Pōthwārī.	Dhūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhī.	English.
Wohṭī	Jauānī, raun	Bauṭrī	Janōnī	53. Wife.
Bachchā	Jātuk	Nikkā	Jaṅgut or jōṅgut (boy), kuṛī (girl).	54. Child.
Puttur	Puttur	Puttur	Puttur	55. Son.
Dhī	Dhī	Dhī	Dhī	56. Daughter.
Ṭahliā	Ghulām	Gulām	Ghulam	57. Slave.
Halwāhiā	Zamindār	Jimḍār	Jimḍār	58. Cultivator.
Ājri	Pāhlā	Ajri	Guāl	59. Shepherd.
Rabb	Khudā, Rabb, Allāh	Allā	Rabb, etc. . . .	60. God.
Shatān	Shatān, Shaitān	Shattān	Shaitōn	61. Devil.
Suraj, diḥō, diḥ	Dēh, dīh	Dinh	Diūh	62. Sun.
Chanu	Cann	Chan	Chann	63. Moon.
Tārā	Tārā	Tārā	Tārā	64. Star.
Agg	Agg	Agg	Agg	65. Fire.
Pānī	Pānī	Pānī	Pōnī	66. Water.
Ghar	Ghar	Ghar	Ghar	67. House.
Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā	68. Horse.
Gā	Gā	Gā	Gāiv	69. Cow.
Kuttā	Kuttā	Kuttā	Kuttā	70. Dog.
Billī	Bilāl	Billī	Billā (masc.)	71. Cat.
Kukkar	Kukkur	Kukkur	Kukkur	72. Cock.
Batakh	Badkī, batakh	Batak	Badk	73. Duck.
Khōtā	Khōtā	Khōtā	Khōtā	74. Ass.
Uṭṭh	Ūṭh, uṭṭh	Ūṭh	Ūṭh	75. Camel.
Pākhēru	Pakhṇū, pakhlū, pakhērū	Pakhērū	Pakhrū	76. Bird.
Jā, gachh, gau	Gachh, jul	Jā	Gachh	77. Go.
Khā	Khā	Khā	Khā	78. Eat.
Bāh	Bah	Bah	Bē	79. Sit.

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbi.
80. Come . . .	Ā . . .	Ā . . .	Ā . . .	Ā . . .
81. Beat . . .	Mār . . .	Mār . . .	Mār . . .	Mār . . .
82. Stand . . .	Khalō . . .	Khalō . . .	Khal thī, uchchā thī . . .	Uṭṭh . . .
83. Die . . .	Mar . . .	Mar . . .	Mar . . .	Mar . . .
84. Give . . .	Lē . . .	Dē . . .	Dē . . .	Dē . . .
85. Run . . .	Bhajj . . .	Bhajj . . .	Daur, bhajj . . .	Bhajj, nas . . .
86. Up . . .	Uttē . . .	Uttē . . .	Uttē . . .	Uttē . . .
87. Near . . .	Nērē . . .	Kōl . . .	Nērē . . .	Nērē . . .
88. Down . . .	Talē . . .	Tallē . . .	Tallē . . .	Talē . . .
89. Far . . .	Mōklē . . .	Dūr . . .	Dūr . . .	Parē, dūr . . .
90. Before . . .	Aggē . . .	Aggē . . .	Aggē . . .	Aggē . . .
91. Behind . . .	Pichchhē . . .	Pichchhē . . .	Pichchhē . . .	Pichchhē . . .
92. Who . . .	Kōr . . .	Kōr . . .	Kōi . . .	Kōr . . .
93. What . . .	Kē, ki . . .	Kē . . .	Kē . . .	Kē . . .
94. Why . . .	Kiñ . . .	Kiñ . . .	Kiō . . .	Kiñ . . .
95. And . . .	Te . . .	Te . . .	Watt, te . . .	Hōr . . .
96. But . . .	Par . . .	Par . . .	Kbō . . .	Par . . .
97. If . . .	Jē . . .	Jē . . .	... ..	Kadē, kadī . . .
98. Yes . . .	Hā, hā . . .	Āh . . .	Hā . . .	Hā . . .
99. No . . .	Nahī, nā, khair . . .	Nehī . . .	Nā . . .	Nahī . . .
100. Alas . . .	Hāē hāē . . .	Hahā . . .	Armād . . .	Armān . . .
101. A father . . .	Peō . . .	Piā . . .	Peō . . .	Peō . . .
102. Of a father . . .	Piūnā . . .	Piūnā . . .	Peōnā . . .	Piūnā . . .
103. To a father . . .	Piū-hā . . .	Piū-dāi . . .	Peō-kō, peō-ā . . .	Piūnū . . .
104. From a father . . .	Piū-thāō . . .	Piū-dāiō . . .	Peō-kōlō . . .	Piū-kōlū . . .
105. Two fathers . . .	Dōē peō . . .	Dōē piā . . .	Dō peō . . .	Dō peō . . .
106. Fathers . . .	Peō . . .	Piā . . .	Peō . . .	Peō . . .

Pōthwārī.	Dhūndī-Kaīṣālī.	Chibhālī (Kashmir).	Punchhī.	English.
Ā	Achh	Ā	Achh	80. Come.
Kuṭṭ	Mār	Mār	Mār	81. Beat.
Khalō	Khal	Khalā hō	Uḍ	82. Stand.
Mar	Mar	Mar	Mar	83. Die.
Dē	Dē	Dē	Dē	84. Give.
Dauṛ	Nas	Nas	Nas	85. Run.
Upar	Tē, upar	Uppar	Tōē	86. Up.
Kōl, nēṛē	Nēṛē, kōl	Nēṛā	Kōl, nēṛē	87. Near.
Bun	Buṇ, bṇē	Bunn	Bnē, bun	88. Down.
Dūr	Dūr	Dūr	Dūr	89. Far.
Pāhlū	Aggē	Pahlū	Aggē	90. Before.
Pichchhē	Pichchhē	Pichchhū	Pichchhē	91. Behind.
Kehṛā, kuṇ	Kuṇ, (<i>adj.</i>) kehṛā	Kehṛā	Kuṇ	92. Who.
Kāh	Kā, kāh	Kāh, kā	Kā	93. What.
Kiā, kiō	Kiū, kiā	Kiō	Kiā	94. Why.
Hōr	Tē, attē	Tē	Te	95. And.
Par	Par	Par . . . .	... ..	96. But.
Jē kadē, jēkar	Jē, jē-kadē	Jēkar . . . .	.. ..	97. If.
Āhā, hā	Hā	Hā	Ōhō	98. Yes.
Nāh, nahī	Nā, nā, nahī	Nahī	Nehī	99. No.
Basōs, absōs	Hāē hāē	Amsōs	Hāē hāē	100. Alas.
Peō	Peō, pē	Aji	Pēō	101. A father.
Piūnā (-nā)	Piūnā	Ajinā	Piūuā	102. Of a father.
Piū-ki, -nū	Piū-ki	Ajinū	Piūnū	103. To a father.
Piū-kōlū, -thī	Piū-thī, -kōlā	Aji-kōlū	Piū-ti, -kōlō	104. From a father.
Dō piū	Dō pēwrē	Dō aji	Dō pērē	105. Two fathers.
Piū	Pēwrē	Āji	Pērē	106. Fathers.

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbi.
107. Of fathers . . .	Pēwāñā . . .	Piūāñā . . .	Peōāñā . . .	Pēwāñā . . .
108. To fathers . . .	Pēwā-hā . . .	Piūā-dāi . . .	Peōā-kō, -ā . . .	Pēwāñū . . .
109. From fathers . . .	Pēwā-thāō . . .	Piūā-dāiō . . .	Peōā-kōlō . . .	Pēwā-kōlū . . .
110. A daughter . . .	Dhi . . .	Dhi . . .	Dhi . . .	Dhi . . .
111. Of a daughter . . .	Dhiūñā . . .	Dhiñā . . .	Dhiñā . . .	Dhiūñā . . .
112. To a daughter . . .	Dhiū-hā . . .	Dhi-dāi . . .	Dhi-kō, -ā . . .	Dhiūñū . . .
113. From a daughter . . .	Dhiū-thāō . . .	Dhi-dāiō . . .	Dhi-kōlō . . .	Dhiñ-kōlū . . .
114. Two daughters . . .	Dōē dhiā . . .	Dōē dhiā . . .	Dō dhiā . . .	Dō dhiā . . .
115. Daughters . . .	Dhiā . . .	Dhiā . . .	Dhiā . . .	Dhiā . . .
116. Of daughters . . .	Dhiāñā . . .	Dhiāñā . . .	Dhiāñā . . .	Dhiāñā . . .
117. To daughters . . .	Dhiā-hā . . .	Dhiā-dāi . . .	Dhiā-kō, -ā . . .	Dhiāñū . . .
118. From daughters . . .	Dhiā-thāō . . .	Dhiā-dāiō . . .	Dhiā-kōlō . . .	Dhiā-kōlū . . .
119. A good man . . .	Chāngā jānā . . .	Chāngā jānā . . .	Chāngā jānā . . .	Chāngā ādmī . . .
120. Of a good man . . .	Chāngē jānēñā . . .	Chāngē jānēñā . . .	Chāngē jānēñā . . .	Chāngē ādmīñā . . .
121. To a good man . . .	Chāngē jānē-hā . . .	Chāngē jānē-dāi . . .	Chāngē jānē-kō, -ā . . .	Chāngē ādmīñū . . .
122. From a good man . . .	Chāngē jānē-thāō . . .	Chāngē jānē-dāiō . . .	Chāngē jānē-kōlō . . .	Chāngē ādmī-kōlū . . .
123. Two good men . . .	Dōē chāngē jānē . . .	Dōē chāngē jānē . . .	Dō chāngē jānē . . .	Dō chāngē ādmī . . .
124. Good men . . .	Chāngē jānē . . .	Chāngē jānē . . .	Chāngē jānē . . .	Chāngē ādmī . . .
125. Of good men . . .	Chāngēñā jānēñā nā . . .	Chāngēñā jānēñā . . .	Chāngē jānēñā . . .	Chāngē ādmīñāñā . . .
126. To good men . . .	Chāngēñā jānēñā-hā . . .	Chāngēñā jānēñā-dāi . . .	Chāngē jānēñā-kō, -ā . . .	Chāngē ādmīñāñū . . .
127. From good men . . .	Chāngēñā jānēñā-thāō . . .	Chāngēñā jānēñā-dāiō . . .	Chāngē jānēñā-kōlō . . .	Chāngē ādmīñā-kōlū . . .
128. A good woman . . .	Chāngī jānāni . . .	Chāngī jānāni . . .	Chāngī istri, chāngī rann . . .	Chāngī trimat . . .
129. A bad boy . . .	Bhārā chhōhur . . .	Bhārā chhōhr . . .	Kharāb naḍā . . .	Bhārā naḍdhā . . .
130. Good women . . .	Chāngīñā jānāniñā . . .	Chāngīñā jānāniñā . . .	Chāngīñā istriñā, chāngīñā rannā . . .	Chāngīñā sawāniñā . . .
131. A bad girl . . .	Bhārī chhōhir . . .	Bhārī chhōhr . . .	Kharāb kuṛī . . .	Bhārī kuṛī . . .
132. Good . . .	Chāngā . . .	Chāngā . . .	Chāngā . . .	Chāngā . . .
133. Better . . .	Chāngērā . . .	Bahū chāngā . . .	Baū chāngā . . .	(Us-kōlū) chāngā . . .

Pōthwārī.	Dhūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhl.	English.
Pēwānā, peoriānā . . .	Pēwreānā, pēwānā . . .	Ajiānā	Pēreānā	107. Of fathers.
Pēwā-kī, peoriā-kī, -nū . . .	Pēwreā-kī, pēwā-kī . . .	Ajiānū	Pēreānū	108. To fathers.
Pēwā-kōlū, peoriā-kōlū, -thī . . .	Pēwreā-thī, pēwā-thī, -kōlā . . .	Ajiā-kolū	Pēreā-ti	109. From fathers.
Dhī	Dhī	Dhī	Dhī	110. A daughter.
Dhīūnā	Dhīūnā	Dhīūnā	Dhīūnā	111. Of a daughter.
Dhīū-kī, -nū	Dhīū-kī	Dhīūnū	Dhīūnū	112. To a daughter.
Dhīū-kōlū, -thī	Dhīū-thī	Dhīū-kolū	Dhīū-ti	113. From a daughter.
Dō dhīā	Dō dhīā	Dō dhīā	Dō dhīrī	114. Two daughters.
Dhīā	Dhīā	Dhīā	Dhīrī	115. Daughters.
Dhīānā	Dhīānā	Dhīānā	Dhīrīnā	116. Of daughters.
Dhīā-kī, -nū	Dhīā-kī	Dhīānū	Dhīrīnū	117. To daughters.
Dhīā-kōlū, -thī	Dhīā-thī	Dhīā-kolū	Dhīrī-ti	118. From daughters.
Chāṅgā ādmi	Chāṅgā ādmi	Chāṅgā ādmi	Chāṅgā janā	119. A good man.
Chāṅgē ādmiānā	Chāṅgē ādmiānā	Chāṅgē ādmiānā	Chāṅgē janēnā	120. Of a good man.
Chāṅgē ādmiā-kī, -nū	Chāṅgē ādmiā-kī	Chāṅgē ādmiānū	Chāṅgē janēnū	121. To a good man.
Chāṅgē ādmiā-kōlū, -thī	Chāṅgē ādmiā-thī	Chāṅgē ādmiā-kolū	Chāṅgē janē-ti	122. From a good man.
Dō chāṅgē ādmi	Dō chāṅgē ādmi	Dō chāṅgē ādmi	Dō chāṅgē janē	123. Two good men.
Chāṅgē ādmi	Chāṅgē ādmi	Chāṅgē ādmi	Chāṅgē janē	124. Good men.
Chāṅgē ādmiānā	Chāṅgē ādmiānā	Chāṅgē ādmiānā	Chāṅgē jānēānā	125. Of good men.
Chāṅgē ādmiā-kī, -nū	Chāṅgē ādmiā-kī	Chāṅgē ādmiānū	Chāṅgē jānēānū	126. To good men.
Chāṅgē ādmiā-kōlū, -thī	Chāṅgē ādmiā-thī	Chāṅgē ādmiā-kolū	Chāṅgē jānēā-ti	127. From good men.
Chāṅgī znānī	Chāṅgī bīwī	Chāṅgī siwānī	Chāṅgī anrat	128. A good woman.
Bhārā jākat	Mandā jātuk	Bhairā lanhrā	Mandā jāngut	129. A bad boy.
Chāṅgīā zanānīā	Chāṅgīā bīwīā	Chāṅgīā siwānīā	Chāṅgīā anratā	130. Good women.
Bhārī knṛī	Mandī knṛī	Bhairī knṛī	Mandī knṛī	131. A bad girl.
Chāṅgā	Chāṅgā	Chāṅgā	Chāṅgā	132. Good.
(Us-kōlū) chāṅgā	(Us-thī) chāṅgā, baūh chāṅgā	(Us-thī) chāṅgā	(Us-ti) chāṅgā	133. Better.

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbī.
134. Best . . .	Habbṇā-thāṇṇ changō	Sāreā-kōḷṇ changā	Bañ-i changā	Sāreā-kōḷṇ changā
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā . . .	Uchchā . . .
136. Higher . . .	(Us-thāṇṇ) uchchā . . .	Bahṇ uchchā . . .	Bañ uchchā . . .	(Us-kōḷṇ) uchchā . . .
137. Highest . . .	Habbṇā-thāṇṇ uchchā	Sāreā-kōḷṇ uchchā	Bañ-i uchchā	Sāreā-kōḷṇ uchchā
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā . . .
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī . . .
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .	Ghōṛē . . .	Ghōṛē . . .
141. Mares . . .	Ghōṛiā . . .	Ghōṛiā . . .	Ghōṛiā . . .	Ghōṛiā . . .
142. A bull . . .	Dānd . . .	Dānd . . .	Dānd . . .	Dānd . . .
143. A cow . . .	Gā . . .	Gā . . .	Gā . . .	Gā . . .
144. Bulls . . .	Dānd . . .	Dānd . . .	Dānd . . .	Dānd . . .
145. Cows . . .	Gāi . . .	Gāyā . . .	Gāiā . . .	Gāi . . .
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .	Kuttā . . .
147. A bitch . . .	Kutti . . .	Kutti . . .	Kutti . . .	Kutti . . .
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kuttē . . .	Kuttē . . .
149. Bitches . . .	Kuttiā . . .	Kuttiā . . .	Kuttiā . . .	Kuttiā . . .
150. A he goat . . .	Chhēlā, bakrā . . .	Bakkrā . . .	Bakrā . . .	Bakrā . . .
151. A female goat . . .	Bakri . . .	Bakkri . . .	Bakri . . .	Bakri . . .
152. Goats . . .	Chhēlē, bakrē . . .	Bakkrē . . .	Bakrē . . .	Bakriā . . .
153. A male deer . . .	Harn . . .	Harn . . .	Harn . . .	Harn . . .
154. A female deer . . .	Harni . . .	Harni . . .	Harni . . .	Harni . . .
155. Deer . . .	Harn . . .	Harn . . .	Harn . . .	Harn . . .
156. I am . . .	Maī āh, ā, ēhwā . . .	Mā āh, ā . . .	Mā ā, ē . . .	Mā āh, hā . . .
157. Thou art . . .	Tū ēh, ēh, āh, ē . . .	Tū āh . . .	Tū ē . . .	Tū ēh, hē . . .
158. He is . . .	Ō eh, āh, ē . . .	Oh āh, āyē, ē, -wē . . .	Ō ē, -wē . . .	Oh āh, āhē . . .
159. We are . . .	Asī āh, ā . . .	Asī āh, ā, āyā . . .	Asī ā . . .	Asī āh, hā . . .
160. You are . . .	Tusī ahō, ō . . .	Tusī hō, ō, āyō . . .	Tusī ō . . .	Tusī hō . . .

Pōṭhwārī.	Dhūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhī.	English.
Bahñ-hī changā . . .	Sāreā-thĩ changā . . .	Changē-thĩ changā . . .	Sāreā-tī changā . . .	134. Best.
Uchchā	Uchchā	Uchchā	Uchchā	135. High
(Us-kōḷñ) uchchā . . .	(Us-thĩ) uchchā, bañh uchchā.	(Us-thĩ) uchchā . . .	(Us-tī) uchchā . . .	136. Higher.
Habbnā-kōḷñ uchchā . .	Sāreā-thĩ uchchā . . .	Uchchē-thĩ uchchā . . .	Sāreā-tī uchchā . . .	137. Highest.
Ghōṛā	Ghōṛā	Ghōṛā	Ghōṛā	138. A horse.
Ghōṛī	Ghōṛī	Ghōṛī	Ghōṛī	139. A mare.
Ghōṛē	Ghōṛē	Ghōṛē	Ghōṛē	140. Horses.
Ghōṛiā	Ghōṛiā	Ghōṛiā	Ghōṛiā	141. Mares.
Sāhn	Dānd	Sāhn	Dānd	142. A bull.
Gā	Gā	Gā	Gāiv	143. A cow.
Sāhn	Dānd	Sāhn	Dānd	144. Bulls.
Gāi	Gāi	Gāi	Gawā	145. Cows.
Kuttā	Kuttā	Kuttā	Kuttā	146. A dog.
Kutti	Kutti	Kutti	Kutti	147. A bitch.
Kuttē	Kuttē	Kuttē	Kuttē	148. Dogs.
Kuttiā	Kuttiā	Kuttiā	Kuttiā	149. Bitches.
Bakrā	Bakrā	Bakrā	Bakrā	150. A he goat.
Bakri	Bakri	Bakri	Bakri	151. A female goat.
Bakrē	Bakrē	Bakrē	Bakrē	152. Goats.
Harn	Harn	Harn	Harn	153. A male deer.
Harnī	Harnī	Harnī	Harnī	154. A female deer.
Harn	Harn	Harn	Harn	155. Deer.
Mā ā, hā	Mā ā, eā	Mā ā	Mē ēs, nā-ēs, dā-es, thēs .	156. I am.
Tū ē, hē, ā, hā . . .	Tū ē, ā	Tūh ā	Tū ī, nā-ī, dī, thī . . .	157. Thou art.
Oh ē, hē, ā, hā, āh, -wē	Oh ā (fem. ī), ā . . .	Oh ā	Oh ā, nā (f. nī), dā (f. dī), thēā (f. thī).	158. He is.
Asī ā, hā	As ā, eā	As ā	As ā, nēō, thēā . . .	159. We are.
Tusi ē, hō	Tus ē, eō	Tus aō	Tus ā, nēā, thēā . . .	160. You are.

English.	Salt Range (Shāhpur).	Awāṅkāri (Attock).	Hindkō of Kohat.	Ghēbī.
161. They are . . .	Un āhin, āhin, in, an . . .	Unnh āhn, āyan . . .	Un an	Oh āhn
162. I was	Maĩ āhus, āhs, hāus . . .	Mā āhō	Mā hāā, hāō	Mā aheā
163. Thou wast	Tũ āhũ, āhũ, hāũ	Tũ āhō	Tũ hāō	Tũ aheā
164. He was	Ō āhā, āh, hāā	Oh āhā	Ō hāā	Oh aheā, āhā
165. We were	Asĩ āhā, āhā, hā, āhsē . . .	Asĩ āhō	Assi hāā	Assi aheā
166. You were	Tusĩ āhō, āhō, hāō	Tusĩ āhō	Tussi hāō	Tussi aheō, ahyō
167. They were	Un āhē, āhē, hāē	Unnh āh, āhē	Un hāē	Oh āhē, ahyē, āhē
168. Be	Thi	Hō	Hō, thi	Hō
169. To be	Thiwun	Hōwun	Hōwun, thiwun	Hōnā
170. Being	Thinā	Hōnā	Hōnā, thinā	Hōnā
171. Having been	Thi-ke	Hō-ke	Hō-kē, thi-kē	Hō-ke
172. I may be	Maĩ thīā	Mā hōā . . . . .	... ..	... ..
173. I shall be	Maĩ thīsā	Mā hōsā	Mā hōsā, thīsā	Mā hōsā
174. I should be . . . . .	... ..	... ..	... ..	... ..
175. Beat	Mār	Mār	Mār	Mār
176. To beat	Mārun	Mārun	Mārun	Mārṇā
177. Beating	Marēnā	Mārēnā	Mārṇā	Mārṇā
178. Having beaten	Mār-ke	Mār-kē	Mār-kē	Mār-kē
179. I beat	Maĩ marēnā-āh, marēnā . . .	Mā marēnā-āh	Mā mārṇā-ē	Mā mārṇā hā
180. Thou beatest	Tũ marēnā-āh	Tũ marēnā-āh	Tũ mārṇā-ē	Tũ mārṇā hē
181. He beats	Ō marēnā-āh	Ōmarēnā-āh	Ō mārṇā-ē	Oh mārṇā āh
182. We beat	Asĩ marēnē-āh	Asĩ marēnē-ā	Assi mārṇē-ā	Assi mārṇē hā
183. You beat	Tusĩ marēnē-ō	Tusĩ marēnē-ō	Tussi mārṇē-ō	Tus-i mārṇē hō
184. They beat	Un marēnēn	Unnh marēnēn	Un mārṇēn	Oh mārṇō āhn
185. I beat (<i>Past Tense</i>)	Maĩ māreā	Mā māreā	Mā mārā	Mā māreā
186. Thou beatest (<i>Past Tense</i>).	Tuddh māreā	Tuddh māreā	Tũ mārā	Tũ māreā
187. He beat (<i>Past Tense</i>)	Us māreā	Us (<i>or</i> hus) māreā	Us mārā	Us māreā

Pōṭhwārī.	Dhūṇḍī-Kaīrālī.	Chibhālī (Kashmir).	Punchhī.	English.
Oh an, han, hā, -n . . .	Ōh ē, dē . . .	Ōh nē . . .	Ōh ē, nē, dē, thē (f. thīā), hān.	161. They are.
Mā āā, sā . . .	Mā aseā, āseā . . .	Mā sā . . .	Mē asēs, nā-asēs, sēs . . .	162. I was.
Tū ā, sā . . .	Tū asā, āsā . . .	Tūh sā . . .	Tū asī, sī . . .	163. Thou wast.
Oh āhā, sā . . .	Ōh asā, āsā; fem. asī, āsī . . .	Ōh sā (f. sī) . . .	Ōh asā (f. asī), sā (f. sī) . . .	164. He was.
Asī āā, sā . . .	As aseā, āseā . . .	As sā . . .	As aseō, nē-seō, seō . . .	165. We were.
Tusī āhō, sō . . .	Tus aseō, āseō . . .	Tus sā . . .	Tus aseā, nē-seā, seā . . .	166. You were.
Oh āhē, sē . . .	Ōh asē, āsē; fem. asīā, āsīā . . .	Ōh sā . . .	Ōh asē, nē-sē, sē . . .	167. They were.
Hō . . .	Hō . . .	Hō . . .	Hō . . .	168. Be.
Hōnā . . .	Hōnā . . .	Hōnā . . .	Hōnā . . .	169. To be.
Hōnā, hōnā . . .	Hōnā . . .	Hōnā . . .	Hōnā, hōnō . . .	170. Being.
Hōi-kē . . .	Hōi-tē . . .	Hōi-kā . . .	Hōi, hōi-tē . . .	171. Having been.
Mā hōā . . .	Hōā . . .	Mā hōā . . .	Mē hōā, hōō . . .	172. I may be.
Mā hōsā . . .	Hōsā . . .	Mā hōsā . . .	Mē hōsā . . .	173. I shall be.
... ..	Mā hōnā . . .	... ..	Mē hōnā, hōnō . . .	174. I should be.
Kuṭṭ . . .	Mār . . .	Mār . . .	Mār . . .	175. Beat.
Kuṭṭnā . . .	Mārnā . . .	Mārnā . . .	Mārnā . . .	176. To beat.
Kuṭṭnā, kuṭṭnā . . .	Mārnā . . .	Mārnā . . .	Mārnā, mārnō . . .	177. Beating.
Kuṭṭi-kē . . .	Mārī-tē . . .	Mārī-kā . . .	Mārī, mārī-tē . . .	178. Having beaten.
Mā kuṭṭnā . . .	Mā mārnā-ā . . .	Mā mārnā-ā . . .	Mē mārnā-ēs . . .	179. I beat.
Tū kuṭṭnā-ā . . .	Tū mārnā-ē . . .	Tūh mārnā-ā . . .	Tū mārnā-ī . . .	180. Thou beatest.
Oh kuṭṭnā, kuṭṭnā-ā . . .	Ōh mārnā-ā . . .	Ōh mārnā-ā . . .	Ōh mārnā-ā . . .	181. He beats.
Asī kuṭṭnā-ā . . .	As mārnā-ā . . .	As mārnā-ā . . .	As mārnā-ā . . .	182. We beat.
Tusī kuṭṭnā-ō . . .	Tus mārnā-ō . . .	Tus mārnā-ō . . .	Tus mārnā-nēā . . .	183. You beat.
Oh kuṭṭnē . . .	Ōh mārnā-ē . . .	Ōh mārnā-nē . . .	Ōh mārnā-ē . . .	184. They beat.
Mā kuṭṭeā . . .	Mā māreā . . .	Mā māreā . . .	Mē māreā . . .	185. I beat (<i>Past Tense</i>).
Tū kuṭṭeā . . .	Tū māreā . . .	Tūh māreā . . .	Tū māreā . . .	186. Thou beatest (<i>Past Tense</i>).
Us kuṭṭeā . . .	Ōs māreā . . .	Us-nē māreā . . .	Unī māreā . . .	187. He beat (<i>Past Tense</i>).

English.	Salt Range (Shāhpur).	Awāṇkāri (Attock).	Hindkō of Kohat.	Ghēbī.
188. We beat (<i>Past Tense</i>)	Asā māreā . . .	Asā māreā . . .	Assā mārā . . .	Assā māreā . . .
189. You beat (<i>Past Tense</i>)	Tusā māreā . . .	Tusā māreā . . .	Tussā mārā . . .	Tussā māreā . . .
190. They beat (<i>Past Tense</i>)	Unhā māreā . . .	Unnhā māreā . . .	Unnā mārā . . .	Unhā māreā . . .
191. I am beating . . .	Maī marēnā āh . . .	Mā marēnā-āh . . .	Mā mārā-ē . . .	Mā mārā hā . . .
192. I was beating . . .	Maī marēnā āhns . . .	Mā marēnā-āhō . . .	Mā mārā hāā . . .	Mā mārā aheā . . .
193. I had beaten . . .	Maī māreā āhā . . .	Mā māreā-āhā . . .	Mā mārā hāā . . .	Mā māreā aheā . . .
194. I may beat . . .	Maī mārā . . .	Mā mārā . . .	Mā . . .	Mā mārā . . .
195. I shall beat . . .	Maī marēsā . . .	Mā marēsā . . .	Mā mārāsā . . .	Mā marēsā . . .
196. Thou wilt beat . . .	Tū marēsē . . .	Tū marēsē . . .	Tū mārāsē . . .	Tū marēsē . . .
197. He will beat . . .	Ō marēsī . . .	Oh marēsī . . .	Ō mārāsī . . .	Oh marēsī . . .
198. We shall beat . . .	Asī marēsāh, mārāsāh . . .	Asī mārāsāh . . .	Assī mārāsā . . .	Assī marēsā . . .
199. You will beat . . .	Tusī marēsō . . .	Tusī marēsō . . .	Tussī mārāsō . . .	Tussī marēsō . . .
200. They will beat . . .	Un marēsan . . .	Unnh marēsan . . .	Un mārāsan . . .	Oh marēsan . . .
201. I should beat . . .	... ..	... ..	... ..	... ..
202. I am beaten . . .	Maī marīnā-āh . . .	Mā marīnā-ā . . .	... ..	Mā māreā jānā hā . . .
203. I was beaten . . .	Maī marī geā . . .	Mā marī geā . . .	... ..	Mā māreā geā . . .
204. I shall be beaten . . .	Maī mārīsā . . .	Mā mārīsā . . .	... ..	Mā māreā jāsā . . .
205. I go . . .	Maī vānā . . .	Mā vānā . . .	Mā wēnā-ē . . .	Mā jānā hā . . .
206. Thou goest . . .	Tū vānā-āh . . .	Tū vānā-āh . . .	Tū wēnā-ē . . .	Tū jānā hē . . .
207. He goes . . .	Ō vānā-āh . . .	Oh vānā-āh . . .	Ō wēnā-ē . . .	Oh jānā āh . . .
208. We go . . .	Asī vānē-āh . . .	Asī vānē-āh . . .	Assī wēnē-ā . . .	Assī jānē hā . . .
209. You go . . .	Tusī vānē-ō . . .	Tusī vānē-ō . . .	Tussī wēnē-ō . . .	Tussī jānē hō . . .
210. They go . . .	Un vānēn . . .	Unnh vānēn . . .	Un wēnēn . . .	Oh jānē āhn . . .
211. I went . . .	Maī geā . . .	Mā geā . . .	Mā geā . . .	Mā geā . . .
212. Thou wentest . . .	Tū geā . . .	Tū geā . . .	Tū geō . . .	Tū geā . . .
213. He went . . .	Ō geā . . .	Oh geā . . .	Ō geā . . .	Oh geā . . .
214. We went . . .	Asī gāē . . .	Asī gāē, geōsē . . .	Assī gāyā . . .	Assī giē . . .

Pōthwārī.	Dhūpdi-Kaifāli.	Chibhālī (Kashmir).	Punchhī.	English.
Asā kutṭeā . . .	Asā māreā . . .	Asā māreā . . .	Asē māreā . . .	188. We beat (<i>Past Tense</i>).
Tusā kutṭeā . . .	Tusā māreā . . .	Tusā māreā . . .	Tusē māreā . . .	189. You beat (<i>Past Tense</i>).
Unā kutṭeā . . .	Ōnhā māreā . . .	Unā māreā . . .	Unhē māreā . . .	190. They beat (<i>Past Tense</i>).
Mā kutṭnā-ā . . .	Mā mārṇā-ā . . .	Mā mārṇā-ā . . .	Mē mārṇā ēs . . .	191. I am beating.
Mā kutṭnā-sā . . .	Mā mārṇā-aseā . . .	Mā mārṇā-sā . . .	Mē mārṇā asēs . . .	192. I was beating.
Mā kutṭeā-sā . . .	Mā māreā-asā . . .	Mā māreā-sā . . .	Mē māreā asā . . .	193. I had beaten
Mā kutṭā . . .	Mā mārā . . .	Mā mārā . . .	Mē mārō . . .	194. I may beat.
Mā kutṭsā . . .	Mā mārṣā . . .	Mā mārṣā . . .	Mē mārṣā . . .	195. I shall beat.
Tū kutṭsē . . .	Tū mārṣā . . .	... ..	Tū mārṇō . . .	196. Thou wilt beat.
Oh kutṭsi . . .	Ōh mārṣi . . .	Ōh mārṣi . . .	Ōh mārṣi . . .	197. He will beat.
Asī kutṭsā . . .	As mārṣā . . .	... ..	As mārṇēō . . .	198. We shall beat.
Tusī kutṭsō . . .	Tus mārṣan, mārṣō . . .	... ..	Tus mārleā . . .	199. You will beat.
Oh kutṭsau . . .	Ōh mārṣun, mārṣan . . .	... ..	Ōh mārle . . .	200. They will beat.
... ..	Mā mārṇā . . .	Mā mārṇā . . .	Mē mārṇō . . .	201. I should beat.
Mā kutṭeā gēā ā . . .	Mā māreā gachhṇā ā . . .	Mā-nū mār pei . . .	Mē mārṇō nā-ēs . . .	202. I am beaten.
Mā kutṭeā gēā sā . . .	Mā māreā gā . . .	Mā-nū mār pei-si . . .	Mē mārṇō nā-asēs . . .	203. I was beaten.
Mā kutṭeā gāsā . . .	Mā māreā gāsā . . .	Mā-nū mār pāsī . . .	Mē mārṇō hōsā . . .	204. I shall be beaten.
Mā gachhṇā . . .	Mā gachhṇā-ā . . .	Mā julnā-ā . . .	Mē julnā-ēs . . .	205. I go.
Tū gachhṇā-ā . . .	Tū gachhṇā-ā . . .	Tūh julnā-ā . . .	Tū julnā-ī . . .	206. Thou goest
Oh gachhṇā, gachhṇā-ā . . .	Ōh gachhṇā-ā . . .	Ōh julnā-ā . . .	Ōh julnā-ā . . .	207. He goes.
Asī, gachhṇē-ā . . .	As gachhṇē-ā . . .	As julnē-ā . . .	As julnē-ā . . .	208. We go.
Tusī gachhṇē-ō . . .	Tus gachhṇē-ō . . .	Tus julnē-aō . . .	Tus julnē-neā . . .	209. You go.
Oh gachhṇē . . .	Ōh gachhṇē-ē . . .	Ōh julnē-nē . . .	Ōh julnē-ē . . .	210. They go.
Mā gēā . . .	Mā gā . . .	Mā gēā . . .	Mē gā-asēs . . .	211. I went.
Tū gēā . . .	Tū gā . . .	Tūh gēā . . .	Tū gā-asī . . .	212. Thou wentest.
Oh gēā . . .	Ōh gā . . .	Ōh gēā . . .	Ōh gā-asā . . .	213. He went.
Asī gē . . .	As gāē, gē . . .	As gē . . .	As gē-seō . . .	214. We went.

English.	Salt Range (Shāhpur).	Awāṇkīrī (Attock).	Hindkō of Kohat.	Ghēbi.
215. You went . . .	Tusī gāē . . .	Tusī gāē . . .	Tussi gayō . . .	Tussi giē . . .
216. They went . . .	Un gāē . . .	Unnh gāē . . .	Un gāē . . .	Oh giē . . .
217. Go . . .	Vanj . . .	Wanj . . .	Wā . . .	Wānj . . .
218. Going . . .	Vānā . . .	Wānā . . .	Wēnā . . .	Wānā . . .
219. Gone . . .	Gēā . . .	Geā . . .	Geā . . .	Geā . . .
220. What is your name ?	Tūdhā nā kē-wē ? . . .	Tēdā nā kē-wē ? . . .	Tāḍā kē nā āh ? . . .
221. How old is this horse ?	Is ghōrēnī kitpīk umnar āh ?	Is ghōrīnī kē umar ē ? . . .	Is ghōrēdi kē nmar āh ? . . .
222. How far is it from here to Kashmir ?	Itthō Kashmir kādik dūr āh ?	Itthō Kashmir kitti dūr ē ?	Kashmir itth kitnā āh ? . . .
223. How many sons are there in your father's house ?	Tūdhē piūnē ghar kitpē puttar āhu ?	Tēdē peonē ghar kittē puttar an ?	Tudḍē piūdē ghar kitnē puttr āhn ?
224. I have walked a long way to-day.	Mā ajj bhalā pādā kitā āh .	Ajj-tē mā baū mazal kitī-ē .	Mā ajj bahū pādā kitā āh .
225. The son of my uncle is married to his sister.	Mādhē chāchēnā puttar usnī bhāpū-nāl wiāheā hoeā āyē.	Mēdē chāchēnē puttre usnī bhāp kiti wai-ē.	Māḍē chāchēdē puttrā usnī bhāpū-nāl wajāh kitā āh.
226. In the house is the saddle of the white horse.	Chittē ghōrēnī kāṭhī ghar pai ē.	Chittē ghōrēnī zīn ghar pai-ē.	Us chittē ghōrēdi kāṭhī us kōṭhē-vichch āh.
227. Put the saddle upon his back.	Usnē uttē kāṭhī pāō .	Usnī trikkal-uttē zīn rakkh-dē.	Usnī kaṇḍī uttē kāṭhī pā .
228. I have beaten his son with many stripes.	Mā usnē puttre-āh bhalā chhimkiā mārīā āhn.	Mā usnē puttre-kō baū bātā-nāl mārā-ē.	Mā usnē puttrā-ā chābkā-nāl māreā āh.
229. He is grazing cattle on the top of the hill.	Oh dhibbē uttē daṅgar peā chārnā-āh.	Ō partēnē sire-tē māl peā charānā-ē.	Oh bhārīni chōṭī uttē daṅgar charēnā āh.
230. He is sitting on a horse under that tree.	Oh ghōrē uttē charh-kē, us drakht-tallē khalotā hoeā āh.	Ō ghōrē-tē sawār us bṭṭē tallē-wē.	Oh us darakhtā talē ghōrē uttē āṭhā āh.
231. His brother is taller than his sister.	Usnā bhirā usnī bhāpū-kōḷō bahū lammā āh.	Usnā bhirā āpnī bhēpū-kōḷō lammā ē.	Usnā bhārā āpnī bhāpū-kōḷū lammā āh.
232. The price of that is two rupees and a half.	Us-nā mull aḍhāi rupāyē āyē.	Usnā mnl ḍhāi rupai an .	Usnā mull aḍhāi rupāyē āh.
233. My father lives in that small house.	Mādhā piū us nikke-jāh kōṭhē-vichch rahnā āh.	Mēdā peō us nikrē-jāe ghar-vichch wasnā-ē.	Māḍā peō us nikrē kōṭhē-vichch rāhdā āh.
234. Give this rupee to him.	Hē rupāyā usā dē-chā .	Ē rupāā nsā dē chhōr .	Usā eh rupāyā chā dē .
235. Take those rupees from him.	Us-kōḷō unnh rupāyē ghinn-chā.	Ō rupā us-kōḷō ghinn chhōr.	Oh rupāyē us-kōḷū chā ghinn.
236. Beat him well and bind him with ropes.	Usāh bhalā mārō te rassīā-nāl bannh-chhōr.	Usā chaṅgā mār-kē rassīā-nāl bann-chhōr.	Usā chaṅgī tarah-nāl māres te rassīā nāl bannhes.
237. Draw water from the well.	Khūē-vichchō pānī kaḍḍh .	Khūī-vichchō pānī kaḍḍ .	Khūhē-vichchū pānī kaḍḍh
238. Walk before me	Mādhē aggē aggē jūl .	Mēdē sāmpē ṭur . . .	Māḍē aggē ṭur . . .
239. Whose boy comes behind you ?	Kāḍhā jākat tūdhē picchhē ānā peā āh ?	Kēdā naḍā tēdē picchhē peā ānā-ē ?	Kāḍā naḍdhā tusdē picchhē ānā-wē ?
240. From whom did you buy that ?	Tuddh eh kāḍhē-kōḷō mull ghiddā āh ?	Kēḍē-kōḷō mull-ghiddī-ā ? .	Kā-kōḷū mull ghiddā ī ? .
241. From a shopkeeper of the village.	Mōhrēnē hikki haṭṭiālē-kōḷō.	Shahrenē hikki dukāndāre-kōḷō.	Garānē haṭṭiālē-kōḷū .

Pōṭhwārī.	Ḍhūṇḍī-Kairālī.	Chibbālī (Kashmir).	Punchhī.	English.
Tusī gē	Tus gaē, gē	Tus gē	Tus gē-seā	215. You went.
Oh gē	Ōh gaē, gē	Ōh gē	Ōh gē-sē	216. They went.
Gachh	Gachh, jul	Jā, gachh	Gachh	217. Go.
Gachhṇā	Gachhṇā, julṇā	Gēnā	Gēnā	218. Going.
Gēā	Gā, juleā	Geā	Gā	219. Gone.
Tuhārā nā kā-wē ? . . .	Tuhārā nā kāh ā ? . . .	Tuhārā kāh nā ā ? . . .	Tuhārā kai nō dā ? . . .	220. What is your name ?
Is ghōrēnī kitnī omar hā ? .	Is ghōrēnī kā amr i ? . .	Is ghōrēnī kitnī umar ā ? .	Is ghōrēnī kitrī umr dī ? .	221. How old is this horse ?
Itthō Kashmir kitnī ā ? . .	Itthō Kashmir toknī kitnī dūr i ?	Ithō Kashmir kitnī dūr ā ?	Is jāi hoi Kashmir kitrē kōh dī ?	222. How far is it from here to Kashmir ?
Tāḍē piṇṇē kitnē puttarn ?	Tuhārē piṇṇē ghar kitnē puttarn ē ?	Tuhārē ajinē ghar kitnē puttarn nē ?	Tuhārē piṇṇē kitrē puttarn hān ?	223. How many sons are there in your father's house ?
Mā ajj bahū pādā māreā .	Mā ajj barē dūro piyādā tureā eā.	Ajj mā barā pādā kitā ā .	Ajj dūr julā ēs	224. I have walked a long way to-day.
Mahārē chāchēnā puttarn usnī bhāṇṇā-nāl wiāheā-hōeā-ū.	Mhārē chāchēnā puttarn usnī bhāṇṇā-nāl biāeā huā.	Mhārē chāchēnā puttarn usnī bhāṇṇā-nāl bihāeā ā.	Mhārē chāchēnā puttarn isnī bhān biāi nis.	225. The son of my uncle is married to his sister.
Chitṭē ghōrēnī kāṭhī gharē-vichē ā.	Ghar-vichē chitṭē ghōrēnī kāṭhī thei.	Chitṭē ghōrēnī kāṭhī ghar ā	Chitṭē ghōrēnī kāṭhī gharā-ichē.	226. In the house is the saddle of the white horse.
Usnī kaṇḍē upar kāṭhī pā .	Usnī kaṇḍhī pur kāṭhī dhar.	Usnē uttā kāṭhī pā . . .	Ghōrē-ar kāṭhī pā . . .	227. Put the saddle upon his back.
Mā usnē puttarnē-ā bahū saṭṭā māriā-an.	Mā usnē puttarnē-ki barē kōirē mārē.	Mā usnē puttarnē-ki baūh kōirē mārē-nē.	Mē usnē puttarnē phāṭānē māreā.	228. I have beaten his son with many stripes.
Oh dhakki upar ḍangar chārṇā-ā.	Dhākēnē sirē-pur oh gāi hakriā charṇā-ā.	Ōh ḍangar pahārēnī chhimbrī uppur chārṇā pēā-ā.	Ōh uppurē nakkē-uppur māi chārṇā-ā.	229. He is grazing cattle on the top of the hill.
Oh us bṭē hēṭh ghōrē upar charēā-hōeā-ū.	Ōh ghōrēnē uppur bṭē-nē hēṭh bāṭhā huā.	Ōh ghōrē uppur charṇī-kā drakht hēṭh bāṭhā hōeā-ā.	Bṭē hēṭh ghōrē-ar charēā nā.	230. He is sitting on a horse under that tree.
Usnā bhrā usnī bhāṇṇā-kōlū lammā ā.	Usnā bhrā usnī bhāṇṇā-nālō barā ā.	Usnā bhrā usnī bhāṇṇā kōlū uchēā ā.	Usnā bhrā usnī bhāṇṇā-thī barā.	231. His brother is taller than his sister.
Usnā mull dhāi rupiē ā .	Usnā mull dhāi rupayyē .	Isnā mull dhāi rupaiyā ā .	Isnā mull dhāi rupaiyē .	232. The price of that is two rupees and a half.
Māḍā pēō us nikkē kōṭhē-vichē rāṇṇā-ā.	Mhārā pēō us nigrē gharē-vichē rāṇṇā ā.	Mhārā aji us nikkē-jahē kōṭhē-wichē rāṇṇā ā.	Mhārā pēō us nikkē gharā-ichē rēṇṇā.	233. My father lives in that small house.
Eh rupiā us-ā chā-dēh .	Ih rupayyā us-ki chāi-dē .	Ēh rupaiyā us-ki dē . . .	Yō rupaiyā usnū dē . . .	234. Give this rupee to him.
Oh rupiē usnē kōlū chā-ghinn.	Uh rupayyā us-thī chāi-ghinn.	Ōh rupaiyē us-kōlū hin .	Us-kōlō ōh rupaiyē hin .	235. Take those rupees from him.
Us-ki chāṅgā kappi-kā rassīā-nāl bannhī chhōr.	Us-ki baūh mārau tē bannhaus rassīā-nāl.	Us-ki baūh mārō, nālē rassīā-nāl bannh hinō.	Usnū baūh mārī, te rassīānē bannhīs.	236. Beat him well and bind him with ropes.
Khūhē-vichē pāni kaḍḍh	Khuhē-vichē pāni kaḍḍhō	Khuē-wichē pāni kaḍḍhō	Khūhē-ichē pōni kaḍḍh	237. Draw water from the well.
Mahārē aggē aggē tur .	Mhārē aggē jul	Mhārē aggē aggē jul . . .	Mhārē (or mē) aggē jul . .	238. Walk before me.
Tuhāḍē picchhē kisnā jātak pēā-achhṇā-ā ?	Kusnā lauhṛā tuhārē picchhē achhṇā ā ?	Tuhārē picchhā kusnā puttarn lagā achhṇā ā ?	Kusnā jāngut tū picchhē picchhē julnā-ā ?	239. Whose boy comes behind you ?
Oh kis-kōlū mullē ghiddā-ā ?	Ōh kus-kōlō mullēnā ghinnḍā asā ?	Ōh tusā kus-kōlū mullē hindā ?	Kusā-kōlū mullī hindā ? .	240. From whom did you buy that ?
Girānē haṭṭiwālē-kōlū .	Girānē kusā haṭṭiwālē kōlō	Garānē haṭṭiālē-kōlū .	Girōnē kusā haṭṭiwālē-kōlū hindā.	241. From a shopkeeper of the village.

NORTH-WESTERN LAHNDĀ.

The differences between North-Eastern and North-Western Lahndā have been referred to under the head of the former group of dialects (see pp. 431ff.), and need not be repeated here. Suffice it to say that the main distinction is that the North-Eastern dialects form the genitive case by adding *nā*, while the North-Western employ *dā*.

The North-Western dialects occupy a comparatively small area, they commence in the south of the Pind Dadan Khan Tahsil, in which they meet the Thālī variety of the Southern dialect (*vide* p. 383 *ante*), cross the Salt Range and cover the whole of the Chakwal Tahsil of the Jhelum District. In this district it is locally known as Dhannī. North of Chakwal lies the Fattehjang Tahsil of the Attock District, lying on both sides of the valley of the river Soan. Here the local dialect is called Sawain, and is also of the North-Western type, but is said to be mixed with the North-Eastern Ghēbī spoken immediately to its west. North of Fattehjang lies the Attock Tahsil of the Attock District. In this Tahsil Paṣṭō is spoken in some thirty villages of the Chhachh 'ilāqa, but elsewhere the language is a Lahndā of the North-Western type, which is probably akin to the Sawain of Fattehjang, but is mixed with Peshāwarī (*vide* p. 449 *ante*). West of the Attock Tahsil lies the District of Peshawar. Here the main language is Paṣṭō, but a North-Western form of Lahndā called Hindkō or Peshāwarī is spoken by nearly 130,000 Hindūs. Beyond Peshawar, to the west the language is entirely Paṣṭō. North of Attock lies the District of Hazara. Here also the language is North-Western Lahndā, locally known as Hindkō. In Hazara, besides the main Hindkō, two other minor dialects, Tināuli and Ḍhunḍī or Kairālī, are found. The former, spoken in the west of the district, belongs to the North-Western type, but Ḍhunḍī, in the east, bordering on the Mari (Murree) Hills of Rāwalpindī is a form of Pōṭhwārī and belongs to the North-Eastern type. It has been described on pp. 495ff. *ante*. We then get the following figures for North-Western Lahndā :—

Dhannī of Jhelum	201,082
Sawain of Attock	106,010
Attock dialect of Attock	82,041
Hindkō or Peshāwarī of Peshawar	129,000
Hindkō of Hazara	308,867
Tināuli	54,425
Total speakers of North-Western Lahndā	881,425

DHANNĪ.

The District of Jhelum (Jehlam) includes three Tahşils, *viz.* Jhelum to the east, Pind Dadan Khan to the south, and Chakwal to the north-west.

The Jhelum Tahşil is bounded on the east by the river Jhelum (Jehlam) which separates it from the District of Gujrat. The dialect of West Gujrat is a form of Standard Lahndā, and in the riverain tract along the banks on the Jhelum side of the river, the dialect is the same, but the speakers are comparatively few in number. Over the rest of the Tahşil, including the eastern part of the Salt Range, the language is Pōṭhwārī, described on pp. 477ff. *ante*.

Through the Pind Dadan Khan Tahşil, from east to west runs the Salt Range which is continued further west into the Shahpur District. The dialect of the Shahpur Salt Range belongs to the North-Eastern dialect and has been described on pp. 433ff. *ante*. Going eastwards we next come to the western end of the Pind Dadan Khan Salt Range. Here the language belongs to the North-Western dialect, and is the same as the Dhannī of Chakwal immediately to its north, and described in the following pages. In the south of the Pind Dadan Khan Tahşil, below the Salt Range we come upon the Thal or Sandy Waste, of the Sind-Sāgar Dōāb. Here the language is the Thaḷī form of Southern Lahndā, and has been described on pp. 395ff.

Going further east along the Salt Range in the Pind Dadan Khan Tahşil the language is the Pōṭhwārī form of North-Eastern Lahndā, so that we find that the Salt Range has North-Eastern Lahndā at both the eastern and the western end, but in the centre, south of Chakwal, it has the North-Western dialect.

The Tahşil of Chakwal, and the adjoining part of Pind Dadan Khan to its south, consists of a plateau, the western portion of which is known as the Dhan. The language of the eastern part of Chakwal is the same as that of Jhelum Tahşil, Pōṭhwārī. That of the Dhan is entirely different, and belongs to the North-Western Group of Lahndā. It is called Dhannī.

The Dhan tract is shut in between the Sōhan or Sōan stream and the Salt Range. The two main tribes are the Māirs and Kassars. These are a very conservative people. Almost alone among the Pañjābī Musalmān tribes do they hold back from serving the British Government in the Army, whereas the Ghakkars, the Janjūas, and the Awāns, their neighbours, freely enlist. The Dhan is a self-contained area and to a large extent supplies its own wants. It is, so far, untapped by a railway, the nearest station being 40 miles from Chakwal.¹

Dhannī is spoken not only over the Dhan, but also, as already stated, in the portion of the Salt Range immediately to its south, beyond which it meets the South Lahndā Thaḷī of Pind Dadan Khan.

North of Chakwal lies the Tahşil of Fattahjang, belonging to the Attock District. The local dialect is known as Sawain, from the Sōhan or Sōan river, which runs through the Tahşil. No specimens of Sawain have been received, but from inquiries from local officers I gather that it closely resembles Dhannī, being, however, mixed with the Ghēbī, a dialect of the North-Eastern type spoken immediately to the west.

¹ The foregoing particulars have been supplied through the kindness of Colonel H. Fox Strangways, Deputy Commissioner of Jhelum.

North and north-west of Fattahjang lies the Attock Tahsil of Attock District. Here the language, like Sawain, is also of the North-Western type, but is mixed with the Peshawari (also North-Western type) spoken across the Indus and still further west.

As no specimens of Sawain or of the dialect of Tahsil Attock are available, we must content ourselves with describing Dhannī, and leave the reader to understand that the two other dialects resemble it, but are mixed with Ghēbī and Peshawari, respectively. Ghēbī is described on pp. 468ff. *ante*, while an account of Peshawari will be found on pp. 554ff. *post*. Fortunately excellent specimens of Dhannī have been received from which I am able to give the following account. It will be observed that while it has the typical North-Western genitive in *dā*, it has not yet abandoned the Southern Lahndā root *vañj*, go, in favour of the North-Eastern and North-Western *gachh*.

PRONUNCIATION.—The vowel *ä*, which Mr. Wilson writes *é*, commonly represents the letter which in other languages would be written *ai*. It is not, however, pronounced as *ai* is, like the *ai* in ‘aisle,’ but something between that and an ordinary long *ē* (the *a* in ‘tale’). Mr. Wilson compares it to the sound of *e* in ‘there,’ as pronounced in Scotland. It often almost approaches the flatter sound of *a* in ‘hat.’ I therefore, as elsewhere in Lahndā, represent it by the sign *ä*, which, in German, would be almost equivalent to it. In Dhannī it is often written, though not pronounced, *ai*, and is freely interchanged with the letter *ē*, especially at the end of a word. Thus we have both *dillē-vichch* and *dillä-vichch*, in the heart, written in the Gurmukhī character *ਦਿਲੈ ਵਿੱਚ* and *ਦਿਲੈ ਵਿੱਚ*. As other examples of the use of this vowel I may quote *ä* (compare Pañjābī *hai*), I am; *mä* (compare Pañjābī *mai*), I. Many others will be found in the specimens.

Dhannī is very fond of nasalizing vowels, in this agreeing with the dialects of the Salt Range. Thus we have *usāh*, not *usä* or *usäh*, to him.

On the other hand Dhannī has a distinct tendency to substitute *ḍ* for *r*, in this agreeing with North-Eastern Lahndā and Thālī. Thus we have *māḍā* instead of the Shahpur Lahndā and the Pañjābī *mērā*, my. Thālī, however, goes much further in its preference for cerebrals. Thus, Thālī *ḍāh*, Dhannī *dāh*, ten. The pronunciation of *h* follows the usual Lahndā rule as described on p. 251, but the letter is often inserted where it is not found elsewhere. Thus, *uh* or *huh*, he; *māḍā* or *māḥḍā*, my.

There is the usual Lahndā tendency to double the final consonant of a monosyllable containing a short vowel. Thus, *dill*, not *dil*, a heart. This doubling is retained even when the letter ceases to be final, as in *dillä-vichch*, in the heart.

DECLENSION.—Nouns Substantive.

The oblique form of masculine nouns ending in *ā* (like *ghōṛā*, a horse), ends in *ä* or *ē*. The two seem to be quite interchangeable (see the above remarks on pronunciation). Thus the oblique form of *ghōṛā* is *ghōṛä* or *ghōṛē*. Similarly we have *kōṭhē-vichch*, in the house; *galē-nāl*, with the neck. The nominative plural, as usual, takes the same form, as in *ghōṛä* or *ghōṛē*, horses.

But this termination of the oblique form is by no means confined to nouns which, like *ghōṛā*, end in *ā*. As in the North-Eastern Lahndā, and sporadically in the Lahndā

of Jhang, Gujranwala, and Gujrat, it is over and over again used with nouns which end in a consonant. Thus we have *puttur*, a son; *puttrāñ*, to the son; *māl*, property; nom. plur. *mālā*: *girāw*, a village; *girāwāḍā*, of a village; *gharē-bahrēdā*, of the house and of outside (the house); *mulkhē-dār*, towards a (far) country: *mulkhē-vichch*, in a country: *dillē-vichch* and *dillā-vichch*, in (his) heart: *gharā-kōl*, near the house: *is-gallāḍā*, of this thing (but, exceptionally *is-gallā-tā*, from this thing, therefore): *sirā-uttā*, on the top (of a hill): *darakhtā-talā*, under a tree: *khuhā-vichchō*, from in the well: *khētrā-vichch*, in the field: *kharchā-vichch*, in the expenditure.

This oblique form can be used by itself either for the agent or for the locative case. Thus, *puttrē ākheā*, by the son it was said: *uttā*, upon: *talā*, below: *aggā*, before: *pichchā*, behind: *jis-wēlā*, at what time.

When an adjective or genitive agrees with such a locative, it is put into the same case, as in *māḍā aggā*, before me: *tāḍā pichchā*, behind you. In *piōḍā ghar*, in the house of the father (sentence 223), *ghar* does not take the termination, although in the locative, but the adjective agreeing with it (*piōḍā*) does take it.

Some nouns take an oblique form, or locative in *ī* or *ī̃*. The commonest is *hikk*, one; oblique *hikkī*. So also we have *hatthī̃*, on the hand; *pārī̃*, on the foot; *kāḍī-tā*, on (the horse's back) (*kāḍ*, back, is feminine).

Finally some feminine nouns take *ū̃* in the oblique form. Such are *dhī*, a daughter; oblique *dhīū̃*: *bhān*, daughter; oblique, *bhānū̃*.

In the Lahndā of Shahpur, nouns of more than one syllable, of which the vowel of the last syllable is *u*, change the *u* to *a* in the oblique form. Thus, the oblique of *chhōhur*, a boy, is *chhōhar*. The only example of such a noun which I have met with in the Dhannī specimens is *puttur*, a son, which does not change in the oblique singular or in the nominative plural, but when *ā* or *ē* of the oblique form is added, the second *u* is dropped, as in *puttrē*, by the son. So, also, the vocative is *puttrā*, O son.

The termination of the genitive is *dā* (obl. *dā* or *dē*, fem. *dī*). This is typical of North-Western Lahndā.

The postpositions of the dative are *nū̃* and also *dār*. From the latter we have an ablative postposition *dārō* or *dāō*. The elision of *r* between vowels is common in the Dardic languages spoken further north between Peshawar and the Hindū Kush.

Pronouns.—The pronouns of the first and second persons are as follows. Except in the genitive, they closely agree with Shahpur Lahndā :—

I.

Sing.

Nom. <i>mā̃</i> , I.	<i>tū̃</i> , thou.
Ag. <i>mā̃</i> , by me.	<i>tū̃</i> , <i>tuddh</i> , by thee.
Gen. <i>māḍā</i> , <i>māḍā</i> , <i>māhḍā</i> , or <i>māhḍā</i> , my.	<i>tāḍā</i> , <i>tāḍā</i> , <i>tāhḍā</i> , or <i>tāhḍā</i> , thy.
Obl. <i>mā̃</i> .	<i>tā̃</i> .

Plur.

Nom. <i>assī̃</i> , <i>asī̃</i> , we.	<i>tussī̃</i> , <i>tusī̃</i> , ye.
Ag. <i>assā̃</i> , <i>asā̃</i> , by us.	<i>tussā̃</i> , <i>tusā̃</i> , by you.
Gen. <i>asāḍā</i> , our.	<i>tusāḍā</i> , your.
Obl. <i>assā̃</i> , <i>asā̃</i> .	<i>tussā̃</i> , <i>tusā̃</i> .

Pronominal suffixes as a whole are as in Standard Lahndā. The only important exception is a suffix *-j* of the nominative of the pronoun of the second person, as in *tũ bī khush hōwā-j*, thou also mayest be happy. This *-j* corresponds to Pañjābī *jē*, which is usually translated 'is,' but which always refers in some way to the second person, as in *sāhib jē*, it is the Sāhib, literally, (I say to) you (it is) the Sāhib.

The following forms have been noted of Demonstrative pronouns, which are also used as pronouns of the third person :—

Sing.

Nom.	<i>oh, uh, hoh, huh</i> , he, she, it, that.	<i>eh, ih, heh, hih</i> , this.
Ag.	<i>us, hus</i> .	<i>is, his</i> .
Dat.	<i>usä, usäh, husä, husäh</i> , to him, etc.	<i>isü, isüh, hisü, hisüh</i> , to this.
Gen.	<i>usdā, husdā</i> , his, etc.	<i>isdā</i> , of this.
Obl.	<i>us, hus</i> .	<i>is, his</i> .

Plur.

Nom.	<i>oh, uh, ho, huh</i> , they, those.	<i>eh, ih, heh, hih</i> , these.
Obl. & Ag.	<i>unhā</i> .	<i>inhā</i> .

Emphatic forms noted are *ījā-ī*, this indeed; oblique *issü*.

The relative pronoun is *jehrā*, who, obl. *jā* or *jäh*, declined as in Standard Lahndā.

The Interrogative pronouns are :—

1. *kehrā*, who; oblique *kā* or *kāh*;
2. *kē*, what? Oblique form not noted, but probably *kis* as in Shahpur.

Other pronominal forms are *kōi*, anyone, someone, oblique *kissü*. We have also *kaĩ-waskĩñē-kōl*, near a certain resident. *Hōr-kōi* is 'anyone else.' *Kñjjh* is 'anything,' and *kaĩ*, several.

CONJUGATION.—Auxiliary Verbs and Verbs Substantive.

Present.

<i>ā, āh</i> , I am.	<i>āh, āhā</i> , we are.
<i>āh</i> , thou art.	<i>ō, ahiō. ahau</i> , you are.
<i>ā, āh</i> , he is.	<i>ahn, an</i> , they are.

Past.

<i>āhs</i> , I was.	<i>ahsü</i> , we were.
<i>āhē</i> , thou wast.	<i>āhō</i> , you were.
<i>āh</i> , he was; <i>āhī</i> , she was.	<i>āhē</i> , they were.

The active verb calls for few remarks. As will be seen from the List of Words on pp. 582ff. its conjugation is very similar to that of Standard Lahndā. We may note that, as in the North-Eastern Lahndā and Thālī, the verbal root meaning 'take' is *ghinn* (past part. *ghiddā*), not *lē*. It will be noted that the present participle is formed, as in the Standard, by adding *dā*, not as in North-Eastern Lahndā by adding *nā*. Thus, *marēdā*, not *mārnā*, striking.

As specimens of Dhannī, I give a version of the Parable of the Prodigal Son, and a local folktale. The Standard List of Words and Sentences will be found on pp. 576ff.

[No. 44.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

DHANNĪ DIALECT.

(JHELM DISTRICT.)

SPECIMEN I.

Hikī-jaṇēdē dō puttr āhē. Unhā-vichchō nikṛē
Of-one-man two sons were. Them-from-among by-the-young-one
 piōnū ākheā, 'piō, gharē-bahrēdā jehrā hissa mānū
to-the-father it-was-said, 'father, of-the-house-and-outside what share to-me
 āūdā-ā, uh tū mānū chā-dēh.' Piō āpnā māl
coming-is, that thou to-me give-away.' By-the-father his-own property
 unhānū wand dittā. Ajē bahū dihārē nāhī langhē jē nikṛā
to-them dividing was-given. Yet many days not passed that the-young
 puttr habbhā-kujjh hikattā kar-kā hikk dūrdē mulkhē-dār
son all-anything together made-having a of-distance country-towards
 ṭur-gēā, tā utthā āpnā māl luchpupē-vichch
went-away, and there his-own property debauchery-in
 wañā-chhōre-us. Jis-wēlā uh habbhā-kujjh
causing-to-go-was-lost-by-him. At-what-time he all-anything
 khā-pī-riā, us-mulkhē-vichch waḍḍā kāl ā-piā. tā
having-eaten-drunk-remained, that-country-in a-great famine coming-fell, and
 uh muthāj hōṇ laggā. Uh us-mulkhēdē kañ-waskīṇē-kōl
he needy to-become began. He of-that-country a-certain-resident-near
 laggā-giā, tā us usāh āpnē-khētrā-vichch sūr
was-attached, and by-him as-for-him his-own-fields-in swine
 charāṇē-wāstā munj-dittā. Usdā dill karēdā-āh jē, 'mā āpnā
grazing-for it-was-sent. Of-him the-heart doing-was that, 'I my-own
 dhidd us-patrī-nāl bharā jehrī sūr khādē-āhē.' Hōr-kōi
belly that-leaf-with may-fill which the-swine eating-were.' Other-anyone
 usāh kujjh nā dēdā. Jis-wēlā us āpnē-dillē-vichch
to-him any-thing not used-to-give. At-what-time by-him his-own-heart-in
 dhūdh kitī, tā us ākheā jē, 'māḍē-piōdē kitnē
search was-made, and by-him it-was-said that, 'of-my-father how-many
 naukrā-kōl aphrahū ṭukkar āh, tā mā piā bhukkhā-mardā-hā.
servants-near superfluous bread is, and I fallen hungry-dying-am.

Mā utth-kā piō-kōl laggā-wānā tā usnū ākhsā, “piō,
I arisen-having the-father-near will-go-along and to-him I-will-say, “father,
 mā Khudādā gunāh kitā, tā tādā bī kitā, tā tādā
by-me of-God sin was-done, and of-thee also was-done, and thy
 puttr akhwāwanē jōgā nāh rehā. Mānū āpnā hikk naukar
son to-be-called fit not I-remained. Me thine-own a servant
 jān-kā rakkh-ghinn.”” Watt uh utthēā tā āpnē-piō-kōl
considered-having keep.”” Then he arose and his-own-father-near
 āēā. Par ajē bahū dūr-hī āh, jē usdē-piō usnū
came. But yet very distant-even he-was, that by-his-father as-for-him
 wēkh-ghiddā, tā usnū taras āēā. Bhajj-kā usnū
it-was-seen, and to-him compassion came. Run-having as-for-him
 galē-nāl lā-ghidde-us, tā chume-us. Puttrē
the-neck-with it-was-applied-by-him, and it-was-kissed-by-him. By-the-son
 usnū ākheā, ‘piō, mā tādā gunāh kitā tā Khudādā
to-him it-was-said, ‘father, by-me of-thee sin was-done and of-God
 gunāh kitā; tādā puttr akhwāwanē jōgā nāh rehā’ Par
sin was-done; thy son to-be-called worthy not I-remained.’ But
 piō āpnē-naukrā ākheā jē, ‘changē-sī changē
by-the-father (to-)his-own-servants it-was-said that, ‘good-than good
 chīrē ghinn-āō, tā isnū puwāēō; nālē
garments bring, and to-this-one clothe; together-with
 isdē-hatthī chhāp, tā pāri jutti puwāēō; khāwā,
of-this-one-on-the-hand a-ring, and on-the-foot shoe clothe; let-us-eat,
 piā, nālē khushī karā; kiō-jē ihū māḍā
let-us-drink, together happiness let-us-make; why-that this-very-one my
 puttr mar-gēā-āh, hun watt jiweā; ihū wañā-piā-āh, hun
son dead-gone-was, now again lived; this-very-one lost-fallen-was, now
 labbh-piā.’ Phir uh khushī karan laggē.
got-fell.’ Then they happiness to-do began.

Us-wēlā usdā waddā puttr khētrā-vichch āh. Jis-wēlā uh
At-that-time his great son the-field-in was. At-what-time he
 āēā tā gharā-kōl pauhtā, us gāunā-khēdnādā awāj
came and the-house-near arrived, by-him of-singing-sporting the-sound
 suṇēā. Us hikkī-naukrānū saddeā tā puchchhe-us
was-heard. By-him to-one-servant it-was-called and it-was-asked-by-him
 jē, ‘eh kē gall āh?’ Us usāh ākheā jē. ‘tādā
that, ‘this what thing is?’ By-him to-him it-was-said that, ‘thy
 bhirā ā-rehā, tādē-piō rōṭī kītī-āh, kiō-jē uh khārī-mehri
brother has-come, by-thy-father bread made-is, why-that he safe-sound

labbh-piā.' Uh kāwṛī hōeā, tā andar nā gēā. Is-gallā-tā
got-fell.' He angry became, and within not went. This-reason-for
 usdā piō bāhar laggā-āeā, tā usdī minnat-muthājī
his father outside came, and of-him persuasion-entreaty
 kītī-us. Us piōnū jawāb dittā, 'wēkh, mā
was-made-by-him. By-him to-the-father answer was-given, 'see, by-me
 bahūā-warhiā-thī tādā ākheā nahī mōreā; par tuddh mānū
many-years-from thy said-thing not was-turned-aside; but by-thee to-me
 kaddī hikk lēlā hī nā dittā, jē mā āpnē-yārā-vichh
ever one lamb even not was-given, that I my-own-friends-among
 khushī karā; par tādā ihū puttur āūdā-i-gēā,
happiness may-make; but thy this-very son immediately-on-his-coming,
 jis tādā māl kanjriā-uttā wañā-chhōreā, tuddh usdī khātar
by-whom thy property harlots-on was-wasted, by-thee of-him for-the-sake
 rōṭī kītī-āh.' Piō usnū ākheā, 'puttrā, tū hamēshā
bread made-is.' By-the-father to-him it-was-said, 'son, thou always
 māḍē-kōl rehnā. Jō-kujjh māḍē-kōl āh, sārā tādā-i
of-me-near art-remaining. What-anything of-me-near is, all thine-very
 āh. Changā ījā-i āh, jē asī khushī karēdē-āh, tā tū
is. Good thus-indeed was, that we happiness doing-are, and thou
 bi khush hōwā-j, kiō-jē ih tādā bhirā mar-gēā-āh, watt
also happy may-be-thou, why-that this thy brother dead-gone-was, again
 jiweā; tā wañātā-hōeā, phēr laddhā.
lived; and lost-became, again was-got.'

[No. 45.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŅJĀBĪ.

DHANNĪ DIALECT.

(JHELM DISTRICT.)

SPECIMEN II.

Hikk āh bātshāh. Hikk-dihārā uh shikār gēā. Rāh-vichch
One was king. One-one-day he to-hunting went. The-road-in
wādeā hikk lakṛiā-ālā takke-us, tā us-kōlā
while-going a wood-man was-seen-by-him, and him-from-near
puchchhe-us, 'tāhdā nā kē āh?' Us ākheā jē, 'māhdā
it-was-asked-by-him, 'thy name what is?' By-him it-was-said that, 'my
nā Bahādur Shāh āh.' Bātshāh dillā-vichch hirān hōeā jē,
name Bahādur Shāh is.' The-king the-heart-in perplexed became that,
'ih bī Bahādur Shāh, tā mā bī Bahādur Shāh. Mā
'this-one also Bahādur Shāh, and I also Bahādur Shāh. I
sārē-mulkhedā sāi ā, tā ih lakṛiā wēch-kā gujṛān
of-the-whole-country lord am, and this-one woods sold-having livelihood
karēdā.' Issā-hirāngī-vichch āpnē-girā āeā, tā āpnī-
is-making.' This-very-perplexity-in in-his-own-village he-came, and of-his
bātshāhidā sārē-siyāneānū sadd-kā puchchhe-us jē 'māhdā
own-kingdom to-all-the-wise-men called-having it-was-asked-by-him that 'my
nā tā is-lakṛiā-ālēdā nā hikkā-i āh. Phir bakhtā-vichch itnā
name and of-this-wood-man the-name one-veryly is. Then fortunes-in so-much
faruq kiō piā?' Par is-gallādā jāwāb kissā na-dittā.
difference why fell?' But of-this-thing the-answer by-anyone not-was-given.
Phir ih gall āpnī-sawāpnīnū sunāe-us. Us
Then this thing to-his-own-wife was-caused-to-be-heard-by-him. By-her
ākheā jē, 'hōr-tā kujjh faruq sahī nahī hōdā, par
it-was-said that, 'other-in-fact any difference exact not is-becoming, but
ih malūm hōdā jē isdī tarīmut kōi ku-chajjī-jahī āh.'
this evident becomes that of-him the-wife some un-wise-like is.'
Bātshāh is-gallā-thī kāwṛī hōeā, tā usnū lakṛiā-ālēdē hawālā
The-king this-thing-from angry became, and her of-the-wood-man in-charge
kar-kā ākhe-us tā, 'wanj isnū, bātshāh baṇā-dēh.'
made-having it-was-said-by-him then, 'go to-this-one, a-king make(-him).'

Khār, us-vichārīdā kē zōr āh ? Uh us-lakṛī-ālē-nāl
Well, of-that-hapless-one what strength was ? She that-wood-man-with
 laggi-gai, tā usnū ākhe-us, 'sun, jē bātshāh kāwṛī-nāl
went-along, and to-him it-was-said-by-her, 'hear, that by-the-king anger-with
 mānū tāhdā-hawālā kar-chhōrēā. Hun mā tāhdi dhī, tū
as-for-me in-thy-charge it-has-been-abandoned. Now I thy daughter, thou
 māhda piō. Ījā kujjh-dihārē gujṛān kariēh, tā wēkhāh
my father. In-this-way for-some-days passing let-us-do, and let-us-see
 jē Khudā kē karēdā.' Us ākheā, 'chāgā.'
that God what will-do.' By-him it-was-said, 'good.'

Jis-wēlā uh bātshāh-zādī usdē-ghar gai, tā ditthe-us
At-what-time that princess into-his-house went, and it-was-seen-by-her
 jē aggā usdē dō puttur tā dō dhīā hikk sawānī āhī, tā
that in-front of-him two sons and two daughters one wife was, and
 chhēwā uh āp āh. Hun satt admī hō-gaē. Pāhlā-dihārā uh
the-sixth he himself was. Now seven persons became. On-the-first-day she
 chup kar-kā unhāda tamāshā wēkhdi rahī. Lakṛīādē jehrē
silence made-having their exhibition seeing she-remained. Of-woods what
 paisē usnū dhāhē-āhē, unhādiā bajārō rōṭiā ghinn āēā.
pice to-him got-were, of-them from-the-market breads having-taken he-came.
 Par uh tukkar unhānū pūrā nā hōēā. Bātshāh-zādī ih hāl
But that bread to-them full not became. By-the-princess this condition
 wēkh-kā usnū ākheā jē, 'dēhā tū dāṇē ghinn
seen-having to-him it-was-said that, 'to-morrow thou grains having-taken
 āṇī, rōṭiā nā āṇī.' Us Ījā kitā, tā unhā dāṇē
bring, breads not bring.' By-him thus it-was-done, and by-them the-grains
 ghar pih-ghiddē. Ap bī raj khādhe-ōnā, tā
at-home were-ground. Themselves also to-satisfaction was-eaten-by-them, and
 kujjh ātā wadh-piā. Nitt ātā pichchhā paūdeā-paūdeā
some flour remained-over. Continually flour behind on-falling-on-falling
 itnā jur-gēā, jē unhā hikk khōtā chā-ghiddā.
so-much accumulated, that by-them an ass was-taken (i.e. bought).

Usdē-sirdi-gaddi rōzdē-kharchā-vichch rahī, tā jē unhā
Of-its-head-the-bundle of(-every)-day-the-expense-in was, and that by-them
 hikk ṭahlīā rakkh-ghiddā. Usāh bī unhā issā-kammā-tā
a servant was-engaged. As-for-him also by-them in-this-very-business
 lā-dittā. Hōr bachat wadhik hōṇ lagg-pai, par rut
it-was-appointed. Other saving more to-be began, but the-season
 unhālēdī ā-gai; gujārē-wāstā rōz gaddi ghinn-āwān tā
of-the-summer arrived; livelihood-for (every-)day a-bundle to-bring and

hōr lakṛiā bāhar pahārā-muddh hikattḥiā karan lagg-paē, tā
other woods outside the-hill-at-the-foot together to-make they-began, so
 jē hikk waddā dhēr hikattḥā hō-gēā.
that a great pile together became.

Khudādī karnī kē hōeā, jē hikkī-dihārā us-dhērñū agg
Of-God the-doing what became, that on-one-day to-that-pile fire
 lagg-pai, tā sārā sar-gēā. Dūā-dihārā jē uh lakṛiā
became-attached, and all was-burnt-up. On-the-second-day that they woods
 ghinnan gaē, tā wēkhdēn jē sārīā lakṛiā sarīā paiā-ahn,
to-take went, and they-are-seeing that all the-woods burnt fallen-are,
 par kōlēā-tallā pilē-pilē kujjh tōtē kissā-shādē paē-hōē-ahn.
but the-coals-under yellow-yellow some pieces of-some-thing fallen-become-are.
 Uh wēkh-kā Bahādur Shāh rōdā-piṭēdā ghar laggā-āeā.
That seen-having Bahādur Shāh weeping-beating home came-along.

Bātshāh-zādīñū ākhe-us jē, 'wēkh, asādī kītī-kartī
To-the-princess it-was-said-by-him that, 'see, our did(-and)-done
 ruḥ-gai-āh, tā ajāhē kai tōtē unhādē-tallā paē-hōē-ahn.'
rolled-away-gone-is, and this-like some pieces of-them-under fallen-become-are.'
 Uh wēkh-kā bahū khushī hōi, tā ākhe-us jē, 'kujjh
She seen-having very happy became, and it-was-said-by-her that, 'any
 haul nā kar. Ih tā waddī chāgi shā laddhī āh. Wanj,
fear not make. This indeed very good thing got is. Go,
 bajār-vichch wēch ā.' Uh tōtā wēch-kā rāhñē-wāstā chāgi
the-market-in having-sold come.' That piece sold-having remaining-for a-good
 jā baṇwāi-us, tā us-sōnēdī khān chaphērē hikk
place was-got-made-by-her, and of-that-gold the-mine on-the-four-sides a
 hawēli baṇwā-chhōri-us, tā thōreā-dihāreā-vichch hikk waddā
palace was-got-completely-made-by-her, and a-few-days-in a great
 amīr hō-gēā. Tā bātshāh-zādīdē ākhnā-tā bātshāhdī rōṭī
lord he-became. And of-the-princess the-saying-on of-the-king bread
 hōr-kā ghar ghinn-āeā. Par bātshāh usñū
invited-having (to-his)-house he-brought. But by-the-king as-for-her
 na-pachhātā. Duhā ral-kā rōṭī khādhī. Bātshāh-zādī
it-was-not-recognised. By-both united-having bread was-eaten. The-princess
 bātshāhdē-kōl bahū-sārē dhōē ghinn-kā hatth bannh-kā ā
of-the-king-near many-all presents taken-having hand joined-having having-come
 khalōṭī, tā ākhe-us, 'wēkh, Bātshāh, ih ohī Bahādur
stood, and it-was-said-by-her, 'see, King, this that-very Bahādur
 Shāh lakṛiā wēchnā-ālā āh, tā mā ohī gōlī āh, jisñū
Shāh woods selling-man is, and I that-very maid am, as-for-whom

tuddh gharō kaddh-chhōreā-āh.' Bātsbāh waddā khush hōeā, tā
by-thee from-the-house it-was-expelled.' The-king very happy became, and
 bīwinū ghar ghinn-āeā, tā usdī-danāī-tā shābās ākhi-us.
the-lady home he-brought, and her-wisdom-upon 'bravo' was-said-by-him.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king. One day he went a-hunting. On the way he met a woodcutter, and asked him his name. The woodcutter replied, 'my name is Bahādur Shāh.' The king became astonished in his heart, and thought, 'this man and I are of the same name, yet I am the lord of the whole country, and this poor fellow gets his livelihood by cutting wood.' Thinking thus, the king returned to his city, and, having called together the wise men of his country, inquired of them the reason for the difference in fortunes, while the names of the woodcutter and of himself were the same. No one could give him an answer. Then the king told the whole story to his wife, and she replied, 'no difference lies, except that his wife is a fool.' At this answer the king became wroth, and putting her in charge of the woodcutter, said, 'go, and make him a king.' The hapless princess went off with the woodcutter and said to him, 'hear, the king in his wrath has put me in your charge. You are my father, and I your daughter. Wait for a few days, and let us see what God does.' He replied, 'good.'

When the princess arrived at the woodcutter's house she saw that he had already two sons, two daughters, and one wife, so that the family numbered six persons. She now made a seventh mouth to feed. For the first day she remained silent, taking notes of what she saw. The few coppers which the woodcutter realised from the sale of his fuel were spent in buying loaves of bread in the bazar, but this was not sufficient food for the whole family. Seeing this she told the woodcutter to bring grain instead of ready made loaves. This he did, and his wife ground the corn, and besides saving a small quantity of flour, they were now all able to eat their fill. Every day, a little flour was saved, and he bought an ass with the money saved from its sale. Now the value of the bundle of wood which it bore exceeded the daily expenditure, so that he gradually saved money and was able to engage a hired man to help him in his work. In this way he saved much. When the summer came he collected the wood he cut at the foot of a hill, and this soon became a great pile.

One day God ordained that this pile should take fire and be burnt to ashes. Next day he went to fetch some wood, and to his dismay saw nothing but a heap of ashes, but several pieces of some very yellow substance were lying under them. Bahādur Shāh returned home weeping and beating his breast. 'Look,' said he to the princess, 'see how all my hard work has become of no effect. Nothing is left lying under the charcoal, but yellow bits, like this piece which I have brought.' When the princess saw the piece she became glad and said to him, 'don't be afraid. This is a precious thing. Go and sell it in the bazar.' With the money he got for it she made him build a comfortable dwelling house, and made him erect a fine building all round the site of the gold-mine. In a very short time he became a person of great importance and she told the woodcutter to go to the court and invite the king to come and dine at his house.

The king and the woodcutter ate together, but the former did not recognise the latter. Then the princess, taking a tray of magnificent presents, stood before the king with joined hands. 'Your Majesty,' said she, 'this is that very Bahādur Shāh, the woodcutter, and I am that very maid whom you drove out of your palace.' The king, at hearing this, was much pleased, and took the lady home with him, crying 'bravo to her wisdom !'

HINDKŌ OF PESHAWAR.

Lahndā cannot be called the language of the District of Peshawar, any more than it can be called the language of Kohat.¹ Peshawar is a Paṣṭō-speaking district. The population of Peshawar in 1901 was 788,707, of whom 619,025 spoke that language. At the same time the Hindūs settled in the district speak a form of North-Western Lahndā, which deserves more than a passing reference, as the number of speakers was estimated, for the purposes of this Survey, at 129,000.

There is no territorial division between the two languages. The speakers live side by side, and the distinction is one of nationality, not of locality. The great city of Peshawar contains a further mixture of peoples. Here, not only are Paṣṭō and Hindkō spoken, but also Hindōstānī, Pañjābī and other languages of various parts of India. All these have contributed to corrupt Hindkō, and we therefore find not only a very free use of Persian and Arabic words, but even of Hindōstānī idioms. This is specially the case in regard to the 50,000 speakers of Hindkō in Peshawar City itself. Here the mixture of languages is so great that some, not without reason, describe this form of Hindkō, locally known as Peshāwarī, as a mongrel product of city life. Be that as it may, we may class the Hindkō of Peshawar District and City as follows:—

Hindkō of the District	79,000
Peshāwarī or Hindkō of the City.	50,000
TOTAL	129,000

I give two examples of the Hindkō of Peshawar. The first is a version of the Parable of the Prodigal Son in the language of the district, and the second is a *ghazal*, or ode, in the language of the city. As the latter is a literary production it appears, not only in the Roman character, but also in the Persian character, as received from the local authorities. The language of both specimens is nearly the same as North-Western Lahndā of the Jhelum Dhan and of Hazara.

In dealing with the Hindkō of Mianwali we noticed some instances of the mispronunciation of Arabic and Persian words. In Peshawar we have a similar case in the word *laikh* instead of *lāiq*, fit. In the second specimen, if the translation supplied with the text is correct, we have the Arabic word *akṣar*, generally, used in the sense of *ākhir*, in the end, finally.

Persian and Arabic words are borrowed with great freedom, and this is specially the case in the second specimen,—that in the so-called Peshāwarī. Here we even have Persian idioms used with Indian words. Thus *vich* is used as a preposition, not as a postposition, and we have *gham maḥshar-dē-nē* for *maḥshar-dē gham-nē*, an order of words entirely un-Indian, and due to the memory of the Persian *gham-ē-maḥshar*.

The influence of Pañjābī and Hindōstānī is very strong. The Agent case is formed by adding *nē*, and not as in the standard by a special declensional form. The postposition of the Ablative is the Hindōstānī *sē* (*sab-sē*, *sālā-sē*, *kahṇē-sē*, *mukh-sē*). In the Peshāwarī specimens we have the Hindōstānī *āsā*, (= *aisā*), of this kind, and *kuchh*, instead of *kujjh*, anything.

¹ See page 458.

In verbs, the infinitive ends in *ṇā* or *nā*, as in Pañjābī (not in *uṇ*), its oblique form ending in *ṇē* (*nē*) (not in *aṇ*) as in *karnē laggē*, they began to do; *gāṇē-nachchnēdā āwāz*, the sound of singing and dancing. In the latter example, note that *āwāz* is treated as masculine, not as feminine.

Several Hindōstānī verbs are used, such as *jāṇā* instead of *vañun*, to go; *kahṇā*, not *ākhun*, to say; *daṇṇā*, not *bhajjun*, to run.

In pronunciation, we may note that *i* takes the place of short *e*, as in *kahiā*, instead of *kaheā*, said. The letter *d* is not cerebralized as in Thālī.

In the declension of nouns the word for 'father' is *piū*, which remains unchanged for all cases of the singular and the nominative plural. The obl. plur. is *piūā*.

The words for 'in' and 'from in' are *vich* and *vichō*, not *vichch*, *vichchō*. In sentence 237, we have *chō*, meaning 'from,' apparently a contraction of the latter.

The following pronominal forms occur:—

mā, I; *manē*, case of agent; *manū*, or *mānū* (Specimen II), to me; *mērā*, my.

assī, obl. plur. *assā*, we; *asāḍā*, our.

tū or *tū*, thou; *tanē*, case of agent; *terā*, thy.

tussī, obl. plur. *tussā*, you; *tusāḍā*, your.

eh, *ē*, this, these; obl. sing. *is*; obl. plur. *inhā* or *inā*.

woh, *oh*, *ō*, he, they; obl. sing. *us*; obl. plur. *unhā* or *unā*.

Other pronouns are as in Standard Lahndā.

The Present of the verb substantive is conjugated as follows:—

'I am,' etc.

Sing.	Plur.
1. <i>hā</i> , <i>hā</i> , <i>wā</i> , <i>ā</i>	<i>hā</i> , <i>ā</i> , <i>wā</i> .
2. <i>hā</i> , <i>wā</i> , <i>ā</i> , <i>hē</i> , <i>wē</i> , <i>ē</i>	<i>hō</i> , <i>ō</i> .
3. <i>hā</i> , <i>wā</i> , <i>ā</i> , <i>hē</i> , <i>wē</i> , <i>ē</i>	<i>hā</i> , <i>ā</i> , <i>han</i> , <i>an</i> .

It will be seen that it differs from the Standard in the third person plural. The forms beginning with *w*, *wā*, *wē*, *wā*, *wē*, *wā*, seem to be used only after vowels, as in *mārnā-wā*, I am striking; *charāndā-wā* (sentence 229), he is grazing; *lammā-wā*, he is tall (sentence 231).

The Past tense is quite different from the Standard. It is *āyā*, was, plur. *āē*; fem. sing. and plur. *āī*. It will be observed that it is identical in form with *āyā*, he came.

There is a negative verb substantive *nayyā*, I am not, equivalent to the Standard *nimhū*.

The verb 'to become' is *hōṇā*, not *thīṇā*.

In the active verb, the infinitive, as previously stated, ends in *ṇā* or *nā*, not *uṇ*.

The chief departures from the Standard are, however, in the future and present definite tenses.

The future is thus conjugated:—

'I will strike,' etc.

Sing.	Plur.
1. <i>mārsā</i>	<i>mārsā</i> , <i>mārsā</i> .
2. <i>mārsē</i>	<i>mārsō</i> .
3. <i>mārsī</i>	<i>mārsan</i> .

So *jāsā̃*, I will go; *kahsā̃*, I will say; *khāsē̃* (Specimen II), thou wilt eat; *chhuṭsē̃*, thou wilt escape (*id.*). It will be observed that transitive verbs do not insert *ē* as in the Standard. In *puchhsīā*, he will question thee (Specimen II), the suffix of the accusative of the 2nd person singular appears to be *ā*. If this is correct, we may compare the corresponding suffix *ā* of Shiṇā, one of the Dardic languages, spoken in the country round Gilgit.

For the Present Definite we have :—

‘I am striking,’ ‘I strike,’ etc.

Sing.	Plur.
1. <i>mārnā-ā̃, mārnā-wā̃, mārnā̃</i>	<i>mārnē-ā̃, mārnē-wā̃.</i>
2. <i>mārnā-ē̃, mārnā-wē̃, mārnē̃</i>	<i>mārdē-ō.</i>
3. <i>mārdā-ē̃, mardā-wē̃, mārdū̃</i>	<i>mārdē-ā̃.</i>

Similarly *marnā-ā̃*, I am dying, *karnā-wā̃*, I am doing. There are probably contracted forms in the plural, as in the singular, but I have not come across them. It will be observed that both the North-Eastern (*mārnā*) and the North-Western (*mārdā*) forms of the present participle are employed.

The Perfect contracts its forms as in the present. Thus we have not only *miliā-wē̃*, it is being got; *phiriā-wā̃*, I have walked (sentence 224); but also *hōiā̃*, for *hōiā-ā̃*, I have become.

For irregular past participles we may note :—

- piā*, not *pēā*, fallen.
- giā*, not *gēā*, gone.
- littā*, not *lēā*, taken.
- dittā*, given.
- kītā*, done.

[No. 46.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAŃJĀBĪ.

HINDKŌ.

DISTRICT PESHAWAR.

SPECIMEN I.

Hikk-ādmidē dō puttar āē. Unā-vichō nikrēnē
Of-one-man two sons were. Them-from-among by-the-younger
 piūnū kahiā, 'bāwē, jāedād-vichō jehrā hissa manū
to-the-father it-was-said, 'father, the-property-from-in what share to-me
 pahūchdā-ē manū dē-dē.' Tē usnē unādē vichkār sārā māl
arriving-is to-me give.' And by-him of-them among all the-property
 wand-dittā. Thōrē-hī dinādē pichchhē chhōtē-naddhēnē sab-kujjh
was-divided-out. A-few-veryly of-days after by-the-younger-boy everything
 jamā kar-kē hikk-dūr-mulkdā safar ikhtiyār kitā, tē utthē
collected made-having of-a-far-country journey recourse was-made, and there
 sārī dunyā badmāshī-vich udā-dittius. Tē jad oh
all wealth debauchery-in was-caused-to-fly-away-by-him. And when he
 sab-kujjh kharch kar-chukkiā, us-mulk-vich waḍḍā kāl piā,
everything expended had-done-completely, that-country-in a-great famine fell,
 tē oh mōtāj hoṇē laggā. Oh jā-kē us-mulkdē
and he poor to-become began. He gone-having of-that-country
 hikk-mu'tabirdē nāl hō-giā, jisnē usnū apniā-pattiā-tē sūr
of-a-well-to-do-man with became, by-whom as-for-him his-own-fields-to swine
 charānē bhēj-dittā. Tē oh unā-chilkiādē nāl pēt bharnēnū
to-feed it-was-sent. And he of-those-husks with the-belly for-filling
 rāzī āyā, jchrē sūr khāndē-āē, par oh bhī usnū kōi
willing was, which the-swine eating-were, but that even to-him anyone
 nahī dēndā-āyā. Jad usnū hōsh āē, tā kahṇē laggā ke,
not giving-was. When to-him senses came, then to-say he-began that,
 'mērē-piūdē kaī nōkar bhī hōrānū rōṭi dē sakdē-āī, tē
'of-my-father how-many servants also to-others loaves give can, and
 mā bhukkhē piā marnā-ā. Mā uth-kē apnē-piū-kōl
I in-hunger fallen dying-am. I arisen-having my-own-father-near
 jāśā, tē usnū kahsā, "bāwā, manē Khudādā gunāh kitā-ē tē
will-go, and to-him I-will-say, "father, by-me God-of sin done-is and

tērē-sāmnē; mǎ hōr tērē-puttar-kahāṇēdē laikh nayyā; manū
in-thy-presence; I any-more of-thy-son-to-be-called fit am-not; me
 hikk naukrā-hār rakh-lē.”’ Tē oh uṭhiā, tē piūṇē kōl
one servants-like keep.”’ And he arose, and of-the-father near
 āyā. Magar oh ajlē bahut dūr-i āyā ke piūṇē usnū
came. But he still very distant-even was that by-the-father to-him
 vekh-littā. Usnū tars āyā, daurīā, tē usdē galē-nāl
it-was-descried. To-him compassion came, he-ran, and of-him the-neck-with
 lagg-giā, tē usnū chumins. Puttarnē usnū
became-applied, and to-him it-was-kissed-by-him. By-the-son to-him
 kahiā ke, ‘bāwā, manē Khudādā gunāh kītā-ē, atē tērē-
it-was-said that, ‘father, by-me God-of sin done-is, and in-thy-
 sāmnē; pas mǎ hōr tērē-puttar-kahāṇēdē laikh nayyā.’
presence; moreover I any-more of-thy-son-to-be-called fit am-not.’
 Magar piūṇē nōkrānū kahiā ke, ‘hikk sab-sē hachchhā
But by-the-father to-the-servants it-was-said that, ‘a all-than good
 jāma liyā-kē usnū pawāō; hikk mundrī batth-vich, tē
garment brought-having to-him clothe; a ring the-hand-on, and
 juttīā pāṛā-vich pawāō; tē āō, khāē tē khushī maṇāē;
shoes the-feet-on put-on; and come, let-us-eat and rejoicing let-us-celebrate;
 kyū-ke mērā naddhā mōiā hōiā, phir jī piā-ē; gumīā-āyā, tē
because my boy dead became, again living fallen-is; lost-was, and
 labbh-piā-ē.’ Tē ō khushī karnē laggē.
got-fallen-is.’ And they rejoicing to-make began.

Us-vēlē usdā waddā puttur apnī-paṭṭī-vich āyā. Jad ke
At-that-time of-him the-elder son his-own-field-in was. When that
 oh apnē-ghardē nērē pahūchiā, tad usnē gāṇē-nachchnēdā āwāz
he of-his-own-house near arrived, then by-him of-singing-dancing sound
 suniā. Usnē nōkrādē vichō hikknū balāiā, tē
was-heard. By-him of-the-servants from-among one-to it-was-called, and
 puchhius ke, ‘eh kē muāmla ē?’ Usnē usnū kahiā
it-was-asked-by-him that, ‘this what business is?’ By-him to-him it-was-said
 ke, ‘tērā bhirā āyā-ē. Tērē-piūṇē mihmānī kītī-ē, kiū-ke
that, ‘thy brother come-is. By-thy-father a-feast made-is, because
 usnū oh sahih-salāmat miliā-wē.’ Oh ghussa-vich ā-giā, tē andar
to-him he safe-and-sound got-is.’ He anger-in came, and inside
 nahī jāndā-āyā. Watt piū usdā bāhir āyā, tē usdiā
not going-was. Then the-father of-him outside came, and of-him
 minnatā karnē laggā. Usnē jāwāb-vich piūnū kahiā
remonstrances to-make began. By-him answer-in to-the-father it-was-said

ke, 'vēkh, itnē-sālā-sē mǎ tērī khidmat kārñā-wā, tē
that, 'see, so-many-years-from I thy service doing-am, and
 tērē-kahñē-sē bāhir kadī nahī hōiā; tē tad bhī tanē hikk
thy-saying-from outside ever not I-became; and then eren by-thee a
 bakrōṭa-jiā manū nahī dittā, ke mǎ yārādē nāl khushī
kid-even to-me not was-given, that I of-friends with rejoicing
 mañāwā. Jū-hī tērā eh puttur āyā, jisnē tērā māl-matā
may-make. When-even thy this son came, by-whom thy property
 kanjriā-tē udāiā-ē, tanē usdī khātir mihmānī kīti-ē.' Usnē
harlots-on wasted-is, by-thee of-him for a-feast made-is.' By-him
 usnū kahiā ke, 'puttar, tū mērē nāl ē. Jō-kujjh mērē-
to-him it-was-said that, 'son, thou of-me with crt. Whatever of-me
 kōl ē sab-hī tērā ē. Eh munāsib āyā ke assi khush tē
near is all-even thine is. This proper was that we happy and
khurram hōē, kiñ-ke eh tērā bhirā mōiā hōiā, huñ jī-piā;
joyful may-be, because this thy brother dead became, now living-fell;
 gumīā hōiā, paidā hō-giā-ē.'
lost became, found become-is.'

[No. 47.]

INDO-ARYAN FAMILY.

NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PESHĀWARĪ DIALECT.

DISTRICT PESHAWAR.

SPECIMEN II.

غزل پشاور

خالق اکبر دی بندگی کرلے کچھہ وقت سحر*
 اکثر مرنائی بندیا غفلت وچ نہ سو قرار*
 ایسی غفلت نے بہلائیں بہلیں کیوں نادان توں*
 خوشیاں کر دم نوں نبائی وچ فانی دوران توں*
 بہت کہاسیں ارمان توں جد پچھہ سیا پروردگار*
 خالق اکبر دی بندگی کرلے کچھہ وقت سحر*
 خالق اکبر دیے آگے بن عملاں دیسیں کے جواب*
 مشکل چھٹسیں اسجگہ جگ فانی کرلے ثواب*
 دل نوں ورم ایے لگی ای حق میری ندی عذاب*
 عرضاں کرنا وچ جناب تو بخشن والا ہیں ستار*
 بخشش سنگنا تیری خالق غم محشر دی نے چھوڑی گال*
 عفو کر قدرت دیے مالک مشکل دس دی بہت محال*

سب کچھ ہی وچ تیری تعلق ہو کسی دی ے مجال *
 خاطر حضرت دی ذوالجلال میری بیڑی نوں جہب کردی پار *
 خاطر حضرت دی خدا غم نہ مینوں توں دکھا *
 دین نبی دا ہے سوایا شافع روز جزا *
 نام اقدس توں گہول گہمایا یا محمد مصطفیٰ *
 میرزے کرلے خوش طبع خوش غزل مکہ سے پکار *

[No. 47.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

PESHĀWARĪ DIALECT.

DISTRICT PESHĀWAR.

SPECIMEN II.

TRANSLITERATION AND TRANSLATION.

GHAZAL-Ē-PESHĀWAR.

ODE-OF-PESHĀWAR.

1. Khāliq-ĕ-Akbardī bandagī kar-lā kuchh waqt-ĕ-sahār.
Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.
 Akṣar marnā-ī, bandī-ā, ghaflat-vich na sō qarār.
At-last one-must-die-verity, man-O, negligence-in not sleep permanently.
2. Āsi-ghaflatnē bhulā-ē; bhullē kyū nādān tū?
By-such-negligence misled-thou-art; should-be-misled why fool thou?
 Khwushīā kar damnū nibāiyē vich-fānī-dōrān, tū.
Happinesses having-done life (acc.) pass in-transitory-age, thou.
3. Bahut khāsē armān tū, jad puchhsīā Parwardagār.
Much thou-wilt-eat regret thou, when will-question-thee Providence.
 Khāliq-ĕ-Akbardī bandagī kar-lā kuchh waqt-ĕ-sahār.
Of-Creator-the-Great worship perform some (at-)the-time-of-dawn.
4. Khāliq-ĕ-Akbardē aggē bin-‘amlā dēsē kē jawāb?
Of-Creator-the-Great before without(-good)-works thou-wilt-give what answer?
 Mushkil chhutṣē us-jagah, jag fānī,
With-difficulty thou-wilt-escape (in-)that-place, the-world transitory,
 kar-lā ṣawāb.
perform virtuous-acts.
5. Dīlnū warm-ī laggī-ē, Haqq mērē, na dē
To-the-heart inflammations-verity attached-is, Truth my, not give
 ‘azāb.
punishment.
 ‘Arzā karnā vich-Janāb, Tū Bakhshānwālā hē, Sattār.
Petitions I-make in-the-Presence, Thou the-Forgiver art, O-Veiler.
6. Bakhshish mangnā Tērī, Khāliq, gham mahshardēnē chhōrē-gāl.
Forgiveness I-ask Thy, Creator, the-woe by-of-doomsday I-am-eaten-away.

‘Afū kar, Qudratdē Mālik, mushkil dissdē bahut
Pardon make, of-Omnipotence Lord, difficulty appears very
 mōhāl.
insurmountable.

7. Sab-kuchh hē vich-Tērē-ta‘alluq, hōr-kisēdī kē majāl ?
Everything is in-Thy-control, of-other-anyone what authority ?
 Khāṭir-Ḥazratdī, Zu‘l-jalāl, mērī bērinū jhabb
For-the-sake-of-the-Prophet, Possessor-of-Splendour, my boat (acc.) quickly
 kar-dē pār.
cause-to pass-over.

8. Khāṭir-Ḥazratdī, Khudā, gham na mănū Tū dikhā.
For-the-sake-of-the-Prophet, God, woe not to-me Thou show.
 Dīn Nabidā hē siwāyā, shāfē‘-ē-rōz-ē-jazā.
Faith of-the-Prophet is superior-to-all, a-mediator-of-the-day-of-requital.

9. Nām-ē-aqdas, tū ghōl-ghumāy-ā, Yā Muḥammad Muṣṭafā.
Name-the-Holy, thou the-escape (?), O Muḥammad Mustafa.
 Mirzē, kar-lā khwush-tāb, khwush ghazal mukh-sē
O-Mirza, make(-thyself) of-joyful-disposition, joyful ode mouth-from
 pukār.
cry-out.

FREE TRANSLATION OF THE FOREGOING.

1. Offer prayer at least at dawn to the Great Creator. In the end¹ must thou die, O man, remain thou not asleep in negligence.
2. By such negligence art thou led astray ; why, Fool, art thou so misled ? In this transitory life passing thy time in vain delights.
3. Many vain regrets wilt thou experience, when Providence will question thee. Offer prayer at least at dawn to the Great Creator.
4. If thou have no store of good works, what answer wilt thou give to the Great Creator ? Hardly wilt thou escape without them. Perform thou works of merit, for the world is transitory.
5. My heart is suffering from a burning sorrow ; O Thou who art my Truth, punish thou me not. Petitions make I in Thy Presence ; O Thou that veilest iniquity, be thou my Forgiver.
6. Thy forgiveness do I implore, O Creator ; I am eaten up² by the woe of Doomsday. Pardon me, O Thou Lord of Omnipotence ; for desperate seem to me my difficulties.

¹ So translated in the copy of the text received from Peshawar. *Akṣar* seems to be written by mistake for *ākḥir*.

² So *chhōṛē gāl* is translated by the local scribe, but I am unable to explain the form, if it is correct.

7. All things are subject to Thee. What power hath any man beside Thee? O Thou Abode of Splendour, for the sake of Thy Prophet quickly carry Thou my boat across the Ocean of Existence.
8. For the sake of Thy Prophet, O God, let me not see woe. The Faith taught by the Prophet hath none other to compare with it. He is a mediator in the Day of Requitā.
9. O Thou Holy Name! Thou art my escape,¹ O Muḥammad Mustafa. O Mirzā (the poet's name), make thyself joyful, and cry out from thy mouth a joyful ode.

¹ The meaning of *ghōl-ghumāi* is doubtful. In Hindī it means 'evasion,' 'subterfuge.' The local scribe translates the passage — 'I consecrate my life for Thy Holy Name,'—but I cannot make this to agree with the text.

HINDKĪ OF HAZARA.

The Lahndā of the District of Hazara is locally known as Hindkī. It is the language of the great majority of the people, but is not the only language of the district (the number of speakers being estimated at 308,867). Except in the extreme south-east there are also speakers of Paṣtō in most parts of the district, and in the extreme north Gujurī is spoken by the Gujurs and Ajars who wander with their flocks over the hill-country.¹ In the Tināwal hills in the west of the district, there is a separate form of Lahndā called Tināulī, while in a small tract on the eastern side we have another called Dhūṇḍī or Kaiṛālī.

The Hindkī of Hazara and also Tināulī both employ the North-Western suffix *dā* for the genitive, while Dhūṇḍī employs the North-Eastern *nā*. Immediately after Hindkī we shall describe Tināulī, but Dhūṇḍī has been already described in connexion with the other North-Eastern dialects of Lahndā which form the genitive in *nā* on pp. 495ff. *ante*. According to the Hazara Gazetteer, 1907 (p. 41), the pronunciation of this Hindkī has not the marked nasal twang that it has down country, and the use of pronominal suffixes added to verbs is not quite so common, being generally confined to the third person singular and plural. In this latter point it agrees not only with other North-Western dialects, but also with the North-Eastern forms of Lahndā.

In two other respects this Hindkī shows points of agreement with the North-Western dialects of Lahndā, and these may thus be considered to be typical of both the Northern types of the language. Both occur in the declension of nouns, and consist in the use of the postposition *ā* for the dative, and in the addition of *ē* to form the oblique singular of masculine nouns ending in a consonant. The specimens show one or two other minor peculiarities. Thus, the letter *s* (representing an original *sh*) is used instead of the standard *h* in the word *varsā* (Sanskrit *varshakaḥ*), but Southern *warhā*, a year. Also we have the termination of the past participle *iā*, instead of *eā*, as in *ākhiā*, standard *ākheā*, said. So also *piō* (obl. *piū*), not *peō* (*peū*), a father.

The Vocabulary occasionally follows Hindōstānī or Pañjābī. Thus we have *dēkhuṇ*, not *vēkhuṇ*, to see; *daṛuṇ*, not *bhajjuṇ*, to run; *gachhuṇ*, to go; *gāsā* or *jāsā*, not *vāsā*, I will go. The word for 'to say' is *ākhuṇ*, not *kahuṇ* or *kahṇā*, as in Peshāwarī. All these words may be taken as typical of both types of Northern Lahndā.

The declension of nouns follows Pañjābī and the Hindkō of Peshawar in using the postposition *nē* for the case of the agent. This postposition is also used in the North-Western Lahndā of the Murree Hills and of the Chibhal country. As in Awāṇkārī (p. 449), the postposition of the dative is *ā*. It is in frequent use. With it we may compare the suffix *ā* of the genitive in the neighbouring Kōhistānī of the Indus Kohistan and the dative postposition *āh* of the Western Salt Range (*vide* p. 437 *ante*). Examples are *piū-ā*, (said) to the father; *mulkē-ā*, (went) to a country; *naukarē-ā*, (called) to a servant; *charāṇē-ā*, sent him for grazing (swine).

It will be observed that most of these nouns add an *ē* to the base to form the oblique form. Thus, from *mulk*, we have *mulkē*; from *naukar*, we have *naukarē*. *Charāṇē* (from the Pañjābī *charāṇā*) is, however, not an example of this. This is also a

¹ For an account of Gujurī, see pp. 930ff. of Vol. IX, Part IV of this Survey.

peculiarity of North-Eastern Lahndā. Other examples of this oblique form in Hindkī are *mālēdā*, of the property; *dūrēdā*, of distance; *gaḷē-nāl*, with the neck; *gharēdē nērē*, near the house. But the *ē* is not uniformly added. As well as *mulkē-ā*, we have *mulk-rih*, in the country; *us dēsā*, of that land; *manāwāṇdā*, of celebrating; *jōwāb-rih*, in answer.

Very similarly the word *hikk*, one, sometimes becomes *hikkī* in the oblique form. Thus, *hikkī bāshindēdē*, of a dweller, but *hikk ādmīdē*, of one man.

For the pronouns, the following forms occur in the specimens:—

mā, I; *mhā*, to me; *mērā*, my; *assī*, we.

tū, thou; *tuddh-nē* or *tū-nē*, by thee; *tērā*, thy.

ē, this; *isā*, to this one.

ō, he, that; *usā*, to him; *ō*, they. For the Agent singular *us* is used, without *nē*.

For the verb substantive, the following forms occur:—

hā, I am; *hā*, thou art; *hā*, *hē*, or *ē*, he is.

A list of words, received from Hazara but not printed, gives for the present:—

	Sing.	Plur.
1.	<i>ā</i>	<i>ā</i> .
2.	<i>ā</i>	<i>ō</i> .
3.	<i>ā</i>	<i>ā</i> .

For the past, the specimens give:—

āhā (fem. *āhē*), he (she) was; *āhun* and *āhē*, they were.

The list of words gives:—

	Sing.	Plur.
1.	<i>ayā</i>	<i>ayā</i> .
2.	<i>ā</i>	<i>ayō</i> .
3.	<i>ayā</i>	<i>ā</i> .

This resembles the Peshāwarī *āyā*.

In the conjugation of the active verb the standard is closely followed. The infinitive ends in *an*, with an oblique form in *an*. Thus, *hōwan laggā*, he began to be; *manāwān laggē*, they began to celebrate; *manāwāṇdā hukm*, an order of celebrating (i.e. to celebrate).

The Pañjābī infinitive in *nā* with an oblique form in *nē* occurs once, in *charānē-ā*, for feeding.

The Present participle ends in *dā*, not in *nā*, as in the North-Eastern dialects.

In the present there is an instance of apparent false concord in *rōṭī mildē-āhē*, loaves (fem. singular) were being got (masculine plural). If *rōṭī* is not a mistake of the scribe for *rōṭē* (masculine plural), or if *mildē-āhē* is not a mistake for *mildī-āhī*, I am unable to explain this.

The future is as in the standard, except that transitive verbs do not insert *ē* (so also in Peshawar). Thus, *jāsā*, I will go; *ākhsā*, I will say.

We have both *rihā* and *rihā* meaning 'I remained.'

An instance of a passive occurs in *ākhwāwā*, I may be called.

As a specimen of Hazara Hindkī, I give a version of the Parable of the Prodigal Son.

[No. 48.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

HINDKĪ OF HAZARA.

Hikk-ādmidē dō puttār āhun. Unhā-vichū nikkē-nē
Of-one-man two sons were. Them-from-among the-younger-by
 piū-ā ākhiā ki, 'ā piō, mālēdā jehrā hissa mhā
the-father-to it-was-said that, 'O father, of-the-property what share to-me
 pahūchdā-hā, mhā dē.' Us-nē apnā māl unhānū waṇḍ-dittā.
arriving-is, to-me give.' Him-by his-own property to-them was-divided-out.
 Atē thōrē-dinā-pichchhū nikkā puttār apnā habbhā-kujjh waṭlā
And a-few-days-from-after the-younger son his-own everything collected
 kar-kē dūrēdē mulkē-ā ṭur-piā, atē utthē apnā māl
made-having of-distance country-to departed, and there his-own property
 badchalnī-vich gumā-chhōrius. Atē jad habbhā-kujjh kharch
bad-conduct-in was-wasted-by-him. And when everything expended
 kar-chukiā, tā us-mulk-vich dādhā kāl piā, atē ō
was-made-completely, then that-country-in severe famine fell, and he
 muhtāj hōwaṇ laggā. Phir us-dēsdē hikkī-bāshindēdē ghar
poor to-become began. Then of-that-land of-one-dweller (in)house
 jā-piā. Us-nē usā apniā-dōgiā-vich sūar charāṇē-ā
he-betook-himself. Him-by as-for-him his-own-fields-in swine feeding-for
 bhējīā; atē usā ārzū āhī ki, jehrā-phaliā sūar khāndē-āhē,
it-was-sent; and to-him longing was that, what-husks the-swine eating-were,
 unhā-nāl apnā ṭēḍ bharē, par kōi usā nahī dēndā-āhā.
them-with his-own belly he-may-fill, but anyone to-him not giving-was.
 Phir us-nē hōshā-vich ā-kē ākhiā ki, 'mērē-piūdē
Then him-by senses-in come-having it-was-said that, 'of-my-father
 kitneā-hī-mazdūrānū rēṭī bahū mildē-āhē, atē mā itthē bhukkhā
to-how-many-very-servants loaves many being-got-were, and I here hungry
 mar-rihā. Mā uṭh-kē apnē-piūdē-kōl jāśā, atē usā ākhsā
dying-am. I arisen-having of-my-own-father-near will-go, and to-him I-will-say
 ki, "ā piō, mā āsmāndā atē tērē-nāzrā-vich gunāhgār hōiā; hun
that, "O father, I of-heaven and thy-sights-in sinner became; now
 is-lāiq nahī rihā ki phir tērā puttār ākhwāwā. Mhā
this-worthy not I-remained that again thy son I-may-be-called. Me

apneā-mazdūrā-jibā kar-lē.” Phir uṭh-kē apne-piū-wall
thine-own-servants-like make-for-thyself.” Then arisen-having his-own-father-near
 ṭur-piā. Ō icharā dūr-hī āhā, ki usā dēkh-kē usdē-piū-ā
he-departed. He yet distant-even was, that him seen-having his-father-to
 tars āyā, atē daur-kē usā gaḷē-nāl lā-liā,
compassion came, and run-having as-for-him the-neck-with it-was-applied,
 atē chumiā. Puttar-nē usā ākhiā ki, ‘ā piō, mā
and it-was-kissed. The-son-by to-him it-was-said that, ‘O father, I
 āsmāndā atē tērē-nazrā-vich gunāhgār hōiā, hōr is-lāiq nahī
of-heaven and thy-sights-in sinner became, and this-worthy not
 rihā ki phir tērā puttur ākhwāwā.’ Piū-nē
I-remained that again thy son I-may-be-called.’ The-father-by
 apneā-naukarā ākhiā ki, ‘changē-tō-changā jāmā jaldī-nāl
his-own-servants(-to) it-was-said that, ‘good-than-good garment speed-with
 khad-kē isā pāwāō; atē usdē-hāth-vich chhāp, atē
brought-out-having to-this-one clothe; and his-hand-on a-ring, and
 pārā-vich jutti pāwāō, atē khāpā pakāō, tāki assī khā-kē khushī
feet-on shoes put-on, and food cook-ye, so-that we eaten-having rejoicing
 maṇāwā, kiṭki mērā ē puttur murda āhā, huṇ jinda hōiā;
may-celebrate, because my this son dead was, now living became;
 gum-gayā āhā, huṇ labbhīā hā.’ Phir ō khushī maṇāwan laggē.
lost-gone was, now got is.’ Then they rejoicing to-celebrate began.
 Par usdā waddā puttur dōgi-vich āhā. Jad ō ā-kē
But his the-elder son the-field-in was. When he come-having
 gharēlē nērē pahūchiā, tā gāṇē-bajānē-atē-machchnēdi awāj sunī,
of-the-house near arrived, then of-singing-music-and-dancing sound was-heard,
 atē hikk-naukarē-ā sadd-kē puchhhan laggā, ‘ē kē piā-hōndā-hē?’
and a-servant-to called-having to-ask he-began, ‘this what happening-is?’
 Us usā ākhiā ki, ‘tērā bhirā ā-rihā-ē, atē tērē-piū-nē
By-him to-him it-was-said that, ‘thy brother come-is, and thy-father-by
 khushī maṇāwandā hukm dittā-ē, is-wāstē ki usā bhalā-changā
rejoicing of-celebrating order given-is, this-for that as-for-him safe-sound
 pāius.’ Ō gussē hōiā, atē andar āpā na chāhiā.
he-is-got-by-him.’ He in-anger became, and within to-come not wished.
 Par usdā piō bāhar jā-kē usā maṇāwan laggā.
But his father outside come-having to-him to-remonstrate began.
 Us-nē apne-piū-ā jōwāb-vich ākhiā ki, ‘dēkh, itnē-warsē-ādā
Him-by his-own-father-to answer-in it-was-said that, ‘see, of-so-many-years
 mā tērī khidmat kar-rihā-hā, atē kadī tērā hukm nahī mōṛiā,
I thy service doing-remained-am, and ever thy order not was-transgressed,

par tuddh-nē mǎnũ kadī bakrōṭā na dittā ki mǎ
but thee-by to-me ever a-kid not was-given that I
 apṇē-samgeā-yārādē nāl khushī maṇāndā ; par jad
of-my-own-companions-friends with rejoicing might-have-celebrated ; but when
 tērā ē puttur āyā, jis-nē tērā māl kasbiā-vich udā-chhōrius,
thy this son came, whom-by thy property harlots-on was-wasted-by-him,
 tǎ tũ-nē usdē wāstē waddā khāṇā pakwāiā.' Us
then thee-by of-him for a-great dinner was-caused-to-be-cooked.' By-him
 usā ākhiā ki, 'puttar, tũ tǎ hamēsha mērē kōl hā,
to-him it-was-said that, 'son, thou verily always of-me near art,
 atē jō-kujjh mērā hā, ō tērā-hi hā. Par khushī maṇāwun
and whatever mine is, that thine-verily is. But rejoicing to-celebrate
 atē shādmā hōwun munāsib āhā, kiũki tērā ē bhirā murda āhā,
and happy to-become proper was, because thy this brother dead was,
 hun jinda hō-gayā ; gum-gayā āhā, hun labbh-gayā hā.'
now living became ; lost-gone was, now got-gone is.'

TINĀULI.

The Tināulis or Tanāolis are a tribe, regarding whose origin little is known. They were pushed out of their trans-Indus country round Mahāban by the Yusufzais and established themselves, probably in the 17th or at the beginning of the 18th century, in the tract on the west of Hazara now known as the Tanāwal Hills. We read that in 1853 they united with the Hindōstānī fanatics of Sitāna in attacking the English, and this perhaps points to a longer intercourse with these people, and accounts for the presence of occasional Hindōstānī forms in their language.

This language, named Tināuli (the number of speakers of which has been estimated at 54,425), is a form of Lahndā akin to the Hindkī of Hazara. Like this Hindkī, it follows North-Western and North-Eastern Lahndā in adding *ē* or *ā* to form the oblique case singular of masculine nouns ending in consonants, while it shows connection with Hindōstānī in the use of *kō* as the postposition of the dative.

As specimens of Tināuli, we have a version of the Parable of the Prodigal Son and the usual List of Words and Sentences printed on pp. 576ff. There is also a short account of the dialect in the Rev. T. Grahame Bailey's *Languages of the Northern Himalayas*, which I have freely utilized in the following pages.

The vocabulary of Tināuli closely follows that of the Standard Lahndā of Shahpur. We may note three words meaning 'to go.' These are *julṇā*, *gachhṇā*, and *jāṇā*. The first of these properly means 'to start,' 'set out,' and also occurs in North-Eastern Lahndā. The second also occurs in North-Eastern Lahndā, but properly belongs to the Dardic languages further north, and occurs in Kāshmīrī under the form *gatshun*. The last is Pañjābī or Hindōstānī. *Ārṇā*, to bring, seems to be peculiar to the dialect. 'To see' is the Hindōstānī *dēkhṇā*, not *vēkhṇā*.

In pronunciation we may note a tendency to drop aspiration, as shown by *ajhehā* or *ajehā*, such. An *l* has become *r* in *khērṇā*, to sport.

The oblique form of masculine nouns ending in consonants is generally formed by adding *ā* or *ē*. Thus, *mālādā*, of the property; *durādē mulk* (not *mulkā* or *mulkē*), to a distant country; *us mulkā-bichch*, in that country; *hatthā-bichch*, on the hand; *hikkī naukarā-k*, (having called) a servant; *hikkī jāṇēdē*, of a certain man (there were two sons); *asmānēdā*, of heaven; *galē-nāl*, on the neck.

We meet a similar oblique form of a feminine noun in *hōshē-bichch*, in sense; but some other feminines take *ū*, as in *bhāṇū*, from *bhāṇ*, a sister, and *dhīū*, from *dhī*, a daughter.

The use of *ā* instead of *ē* to form the masculine oblique singular does not occur in Hazara Hindkī, but is found in the North-Eastern Punchhī, to the west of Hazara Hindkī, and separated from it by Chibhālī, see p. 508. But *ā* is added to make the oblique form of masculine nouns in *ī*, such as *ādmī*, in several other North-Eastern dialects, including Chibhālī, and the Pōthwārī of the Murree Hills (p. 496).

The case of the Agent is formed as in Standard Lahndā, and does not take *nē* as in Hindkī. In other words it is the same as the oblique form. Thus, *nikṛē*, the younger (said); *puttrā* or *puttrē*, from *puttur*; *piū*, from *peō*, a father. Note that, as occurs in Hindī dialects, this case is sometimes used to indicate the subject of an intransitive verb. Thus, *nikṛē puttrā durādē mulk tur-giā*, by the younger son it was departed to a far country.

Infinitives in *ṇā* or *nā* sometimes do not change in the oblique form. Thus, while we have *hōṇē laggā*, he began to be in want, we also have *charālnā chhōriā*, he was sent to feed (swine), and *gaṇā-tē-nachchṇādā shōr*, the noise of singing and dancing. Infinitives in *un* have the oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The word *hikk*, one, as usual, has its oblique form *hikk* or *hikkī*.

We may note the following postpositions :—

kō or *k*, postposition of the Dative-Accusative.

thī, from.

bichch, in.

bichchō or *chō*, from in.

For the pronouns, we have :—

mē, I, by me; *māh-k* or *māh-kō*, to me; *māhrā*, my; *asī*, we; *asā*, by us; *asdā*, our.

tū, thou, by thee; *tuddh*, by thee; *tāh-k* or *tāh-kō*, to thee; *tōhrā*, thy; *tusī*, you; *tusā*, by you; *tusdā*, your.

ēh, this, these; obl. sing. *is*; obl. plur. *inhā*.

ōh, he, that, they, those; obl. sing. *us*; obl. plur. *unhā*.

jō, who; obl. sing. *jis*; obl. plur. *jinhā*.

kōṇ, who? gen. sing. *kāhrā* (sentence 239).

kē, what?

kōī, anyone, someone.

kichh, *kuchh*, or *kujjh*, anything, something.

We have seen that in Hazara Hindki, the use of pronominal suffixes is comparatively rare. There is not a single example of these suffixes in the Tināulī specimens.

The Verb Substantive is thus conjugated :—

Present.

	Sing.	Plur.
1.	<i>hā</i> , <i>ā</i>	<i>hā</i> , <i>ā</i> .
2.	<i>hā</i> , <i>hē</i> , <i>ā</i> , <i>ē</i>	<i>hō</i> , <i>ō</i> .
3.	<i>ā</i> , <i>ē</i>	<i>hā</i> , <i>hē</i> , <i>ā</i> , <i>ē</i> .

Past.

	Sing.	Plur.
1.	<i>asā</i> , <i>āsā</i>	<i>asēā</i> , <i>asā</i> , <i>āsā</i> .
2.	<i>asā</i> , <i>āsā</i>	<i>asēō</i> , <i>āsēō</i> .
3.	<i>asā</i> , <i>āsā</i> (fem. -ī)	<i>asē</i> , <i>āsē</i> (fem. -īā).

So far as the active verb is concerned, the infinitive usually ends, as in Pañjābī, in *ṇā* or *nā*. Thus, *hōṇā*, to become; *mārnā*, to beat. The oblique form, as already stated, sometimes ends in *ā*, instead of *ē*. We have also the true Lahndā infinitive in *un*, with its oblique form in *aṇ*, as in *ākhaṇ laggā*, he began to say.

The Present Participle is usually formed by adding *dā*, as in the Standard, as in *kardā*, doing; *khērdā*, sporting; *āndā*, coming; *khāndā*, eating; *dēndā*, giving; *hōndā*, becoming. Sometimes, however, we have the North-Eastern termination *nā*, as in *mārnā*, striking; *chārnā*, grazing (sentence 229).

The Past Participle has its termination *iā*, as in *ākhiā*, said.

For the old present we have :—

I may strike, etc.

Sing.	Flur.
1. <i>mārā̃</i>	<i>mārā̃.</i>
2. <i>mārē̃</i>	<i>mārō.</i>
3. <i>mārē</i>	<i>māran.</i>

The Definite present and the Imperfect are formed as in the Standard, and call for no remarks. We may note the contracted form *kardā̃*, I am doing.

For the Future we have :—

I shall strike, etc.

Sing.	Plur.
1. <i>mārsā̃</i>	<i>mārsā̃.</i>
2. <i>mārsā̃, mārsē</i>	<i>mārsau.</i>
3. <i>mārsī</i>	<i>mārsun, mārsan.</i>

So, *julsā̃*, I will go; *ākhsā̃*, I will say. Note that transitive verbs do not insert *ē*.

The Past tenses are formed as in the Standard. In the perfect tense, intransitive verbs sometimes take contracted forms. Thus :—

I have gone, etc.

Sing.	Plur.
1. <i>giā̃</i> (for <i>giā-ā̃</i>)	<i>gēā̃.</i>
2. <i>giñ</i>	<i>gēō.</i>
3. <i>giā</i>	<i>gū.</i>

Irregular past participles are *kītā*, done; *dittā*, given; *gā* or *giā*, gone.

Causal verbs sometimes insert an *l*, as in *charālnā*, for *charāṇa*, to graze (cattle); *luālnā*, for *luāṇā*, to cause to be applied.

[No. 49.]

INDO-ARYAN FAMILY. NORTH-WESTERN GROUP.

LAHNDĀ OR WESTERN PAÑJĀBĪ.

TINĀULĪ DIALECT.

DISTRICT HAZARA.

Hikkī-jaṇēdē dō puttar āsē. Unhā-bichchō nikṛē
Of-one-person two sons were. Them-from-among by-the-younger
 piū-kō ākhiā ke, 'ā piū, mālādā bakhrā jō
the-father-to it-was-said that, 'O father, of-the-property share which
 māl-kō āndā-hā, ōh māl-kō dē.' Tā us māl
me-to coming-is, that me-to give.' Then by-him the-property
 baṇd-dittā. Aur thōrē-dhiārē-pichehō nikṛē-puttrā sabh-kuchh
was-divided-out. And a-few-days-from-after by-the-younger-son everything
 akatthā kar-kē dūrādē mulk ṭur-giā, atē us-jāi
together made-having of-distance country it-was-departed, and (in)that-place
 sārā māl mandēā-kammā-bichch gamāyā. Jadō sārā māl
all property evil-deeds-in was-wasted. When all the-property
 gamā-rahiā, tē us-mulkā-bichch kāl pā-giā. Ōh jānā
was-wasted, then that-country-in a-famine fell. That person
 bhukkhā hōṇē laggā. Phir hikk-khānwādēdē ghar giā.
hungry to-be began. Then of-one-nobleman (to)the-house he-went.
 Us-khānwādē āpnī-zimī-bichch sūr charālnā chhōriā, atē usdā
By-that-nobleman his-own-field-in swine for-feeding he-was-sent, and his
 dil ākhē ki ōh pattar, jinhā-kō sūr khāndā-hā,
heart says that those leaves, which (acc.) the-pig eating-is,
 ōh khā-kē rajjē; jē kōi sus-kō nā
that eaten-having he-may-be-satiated; because anyone him-to not
 dēndā-āsā. Tā hōshē-bichch ā-kē ākhaṇ laggā, 'māhrē-piūdē
giving-was. Then sense-in come-having to-say he-began, 'of-my-father
 kitnē mēhniṭ-hārā-kōl much hē, atē mē bhukkhā mardā-hā.
how-many hired-servants-near much is, and I hungry dying-am.
 Mē āpnē-piū-kōl julsā. Tā us-kō ākhsā jē, "ā
I my-own-father-near will-go. Then him-to I-will-say that, "O
 piū, asmānēdā tē tōhrā gunāh kitā-hā; nāh mē ajhehā hā
father, of-heaven and of-thee sin done-is; not I such am

jē tōhrā puttur baṇā. Māh-kō āpnē-hikkī-mehnit-hārē jihā
that thy son I-may-be-made. Me (acc.) thine-own-one-hired-servant like
 baṇā.” Tā utth-kē āpnē-piū-kōl julīā. Ajjē dūr
make.” Then arisen-having his-own-father-near he-set-out. Still distant
 asā jē us-kō dēkh-kē usdē-piū-kō tars āiā.
he-was that him (acc.) seen-having his-father-to compassion came.
 Dūr gachh-kē us-kō galē-nāl lāyā, atē much
Distance gone-having him-to the-neck-with it-was-applied, and much
 chummiā. Puttrē us-kō ākhiā ke, ‘piū, asmānēdā tē
he-was-kissed. By-the-son him-to it-was-said that, ‘father, of-heaven and
 tōhrā gunāh kitā-hā, nā mē ajeḥā hā jē tōhrā puttur
of-thee sin done-is, not I such am that thy son
 baṇā.’ Piū naukarā ākhiā jē, ‘much chaṅgē
I-may-be-made.’ By-the-father (to)the-servants it-was-said that, ‘very good
 chhikrē ārō, atē us-kō luālō; usdē-hatthā-bichch mundrī, atē
garments bring-ye, and him-to put-ye-on; his-hand-on a-ring, and
 pāṛā nukkā luālō; atē asī khāwā tē khushī karā,
(on) feet shoes put-ye-on; and we may-eat and rejoicing may-make,
 jē māhrā ēh puttur mar-giā-āsā, huṇ jī-giā-hā; nikkal-giā-āsā,
because my this son dead-gone-was, now alive-gone-is; lost-gone-was,
 huṇ āiā-hā.
now come-is.’

Hōr usdā baḍḍā puttur dōgī-bichch asā. Jis-vēlē ghar
And his great son the-field-in was. At-what-time the-house
 āiā gāṇā-tē-nachchnādā shōr suṇiā. Tē hikkī-naukarā-kō
he-came of-singing-and-dancing sound was-heard. And one-servant-to
 tāk-kē ākhiā jē, ‘kē hai?’ Us ākhiā, ‘tōhrā
called-having it-was-said that, ‘what is?’ By-him it-was-said, ‘thy
 bhirā āiā-hā, tōhrē-piū baḍḍī rōṭī kitī-hā.’ Us mandā
brother come-is, by-thy-father a-great bread made-is.’ (To) him bad
 jātā, tē khaffā hō-kē andar nā giā. Pē
it-comes, and angry become-having within not he-went. The-father
 suṇ-kē bāhir āiā, us-kō bōliā. Us piū-kō
heard-having outside came, him-to it-was-spoken. By-him the-father-to
 juwāb dittā jē, ‘mandā hō-giā-hā. Tōhrī khidmat kardā;
answer was-given that, ‘bad become-it-is. Thy service I-am-doing;
 kadē tōhrē-thī mūh nāhī mōriā; tuddh kadē hikk
ever thy(-command)-from face not was-turned-aside; by-thee ever one
 jādirā bhī nāhī dittā, jē mē saṅgiā-nāl kherdā.
kid even not was-given, that I companions-with might-have-sported.

Jad tōhrā ēh puttur āiā, jis tōhrā māl badchaliā-bichch
When thy this son came, by-whom thy property bad-conduct-in
 gamāiā, atē tuddh usdī badḍī rōṭī kītī.' Us juwāb
was-wasted, and by-thee of-him great bread was-made.' By-him answer
 dittā ke, 'ā puttrā, tū, muddā hō-giā, jē mährē-kōḷ
was-given that, 'O son, thou, a-long-time passed, that of-me-near
 hā. Jō-kujjh mährā hā, ōh tōhrā hā; par khush hōṇā tē
thou-art. Whatever mine is, that thine is; but happy to-become and
 khushi karnī chaṅgī gall hā, jē tōhrā bhirā mar-giā-āsā,
rejoicing to-be-made good thing is, because thy brother dead-gone-was,
 huṇ jī-giā-hā; gum-giā-āsā, huṇ labbh-giā-hā.'
now alive-gone-is; lost-gone-was, now got-gone-is.'

STANDARD LIST OF WORDS AND SENTENCES IN NORTH-WESTERN LAHNDĀ.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
1. One . . .	Hikk (<i>obl. sg. hikkī</i>) . . .	Ikk, hikk . . .	Hikk.
2. Two . . .	Dō . . .	Dō . . .	Dō.
3. Three . . .	Trāē, tarai . . .	Trē . . .	Trā.
4. Four . . .	Chār . . .	Chār . . .	Chār.
5. Five . . .	Panj . . .	Pañj . . .	Panj.
6. Six . . .	Chhē . . .	Chhē . . .	Chhē.
7. Seven . . .	Satt . . .	Satt . . .	Satt.
8. Eight . . .	Atṭh . . .	Atṭh . . .	Atṭh.
9. Nine . . .	Naũ . . .	Nau . . .	Nũ.
10. Ten . . .	Dāh . . .	Das . . .	Dāh.
11. Twenty . . .	Wih . . .	Vi . . .	Bih.
12. Fifty . . .	Pañjah . . .	Pañjā . . .	Dāh tō chālī.
13. Hundred . . .	Sau (<i>plural sai=hundreds</i>) . . .	Sau . . .	Sō.
14. I . . .	Mā . . .	Mā . . .	Mē.
15. Of me . . .	Māḍā, māḍā, māḥḍā, māḥḍā . . .	Mērā . . .	Māhrā.
16. Mine . . .	Māḍā, māḍā, māḥḍā, māḥḍā . . .	Mērā . . .	Māhrā.
17. We . . .	Asī, assī . . .	Assi . . .	Asī.
18. Of us . . .	Asāḍā . . .	Asāḍā . . .	Asdā.
19. Our . . .	Asāḍā . . .	Asāḍā . . .	Asdā.
20. Thou . . .	Tū . . .	Tū, tū . . .	Tū.
21. Of thee . . .	Tāḍā, tāḍā, tāḥḍā, tāḥḍā . . .	Tērā . . .	Tōhrā.
22. Thine . . .	Tāḍā, tāḍā, tāḥḍā, tāḥḍā . . .	Tērā . . .	Tōhrā.
23. You . . .	Tusī, tussī . . .	Tusi . . .	Tusī.
24. Of you . . .	Tusāḍā . . .	Tusāḍā . . .	Tusdā.
25. Your . . .	Tusāḍā . . .	Tusāḍā . . .	Tusdā.

English.	Dhaunī of Jhelam.	Hindkō of Peshāwar.	Tināulī.
26. He	Oh, uh	Woh, oh, ō	Ōh.
27. Of him	Usdā	Usdā	Usdā.
28. His	Usdā	Usdā	Usdā.
29. They	Oh, uh	Woh, oh, ō	Ōh.
30. Of them	Unhādā	Unhādā, unādā	Unhādā.
31. Their	Unhādā	Unhādā, unādā	Unhādā.
32. Hand	Hatth	Hatth	Hatth.
33. Foot	Pār	Pār	Par.
34. Nose	Nakk	Nakk	Nakk.
35. Eye	Akkh	Akkh	Akkh.
36. Mouth	Mūh	Mūh	Mūh.
37. Tooth	Dād	Dand	Dand.
38. Ear	Kann	Kann	Kann.
39. Hair	Wāl	Wāl	Bāl.
40. Head	Sir	Sir	Sir.
41. Tongue	Jibbh	Zabān	Jibh.
42. Belly	Dhiddh	Pēt	Dhiddh.
43. Back	Kād	Kamar	La'k (lower back), kauch (upper back).
44. Iron	Lohā	Lōwā	Lohā.
45. Gold	Sōnā	Sōnā	Sōnā.
46. Silver	Chādī	Chādī	Ruppā.
47. Father	Piō	Piū	Peō, pē (addressed as addhā).
48. Mother	Mā	Mā	Ammā.
49. Brother	Bhirā	Brā, bhirā	Bhirā, lālā.
50. Sister	Bhān	Bhān, bhēn	Bhān, bhēn, bēbē.
51. Man	Janā	Ādmī	Janā.
52. Woman	Zanānī	Rann	Bēbē.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
53. Wife . . .	Tarimut, sāwāñī . . .	Trīmat, zanānī . . .	Waubṭī.
54. Child . . .	Jātuk . . .	Naḍdhā . . .	Naṇḍā (<i>boy</i>), kuṛhī (<i>girl</i>).
55. Son . . .	Puttur, puttr . . .	Puttnr . . .	Zāh.
56. Daughter . . .	Dhī . . .	Dhī . . .	Dhī, kākī.
57. Slave . . .	Gulām . . .	Ghulām . . .	Sir.
58. Cultivator . . .	Halwāhiā . . .	Zamindār . . .	Ḍōgī.
59. Shepherd . . .	Ajrī . . .	Ajrōī . . .	Ajrī.
60. God . . .	Khudā . . .	Khudā . . .	Rabb, Khudā, Allāh.
61. Devil . . .	Shatān . . .	Shātān . . .	Shūtān, Azazīl.
62. Sun . . .	Dihō . . .	Sīrat . . .	Dīh.
63. Moon . . .	Chann . . .	Chann . . .	Chann.
64. Star . . .	Tārā . . .	Tārā . . .	Tārā.
65. Fire . . .	Agg . . .	Agg . . .	Agg.
66. Water . . .	Pāñī . . .	Pāñī . . .	Pāñī.
67. House . . .	Ghar . . .	Ghar . . .	Ghar.
68. Horre . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
69. Cow . . .	Gā . . .	Gā . . .	Gā.
70. Dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
71. Cat . . .	Billī . . .	Billī . . .	Billā.
72. Cock . . .	Kukkur . . .	Kñkur . . .	Kukkur.
73. Duck . . .	Battuk . . .	Baṭakh . . .	Badak.
74. Ass . . .	Khōtā . . .	Khōtā . . .	Khōtā.
75. Camel . . .	Uṭṭh . . .	Ūṭh . . .	Uṭh.
76. Bird . . .	Pākhērū . . .	Pakhērū . . .	Chīpī.
77. Go . . .	Vañj, ṭur . . .	Jā . . .	Jul, gachh.
78. Eat . . .	Khā . . .	Khā . . .	Khā.
79. Sit . . .	Bah . . .	Baṭh . . .	Bāṭh.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
80. Come . . .	Ā	Ā	Ā.
81. Beat . . .	Mār	Mār	Mār.
82. Stand . . .	Khalō	Khalō	Khal.
83. Die	Mar	Mar	Mar.
84. Give	Dih, deh	Dē	Dē.
85. Run	Bhajj	Daur	Nas.
86. Up	Uttā	Uttē	Ut.
87. Near	Nērā	Nērē	Nērē.
88. Down	Talā	Talē	Talā.
89. Far	Dūr	Dūr	Dūr.
90. Before	Aggā	Aggē	Aggā.
91. Behind	Pichchhā	Pichchhē	Pichchhā.
92. Who	Kehrā	Kaun	Kōn.
93. What	Kē	Kē	Kē.
94. Why	Kiyō	Kiū	Ki.
95. And	Tā	Hōr	Tē.
96. But	Par	Lēkin	Tē.
97. If	Jē	Agar	Jē.
98. Yes	Hā	Hā	Hā.
99. No	Nahī, nāh	Nahī	Nih
100. Alas	Hāē	Afsōs	Ōnō, tauma.
101. A father	Piō	Piū	Addhā.
102. Of a father	Piōdā	Piūdā	Addhēdā.
103. To a father	Piōnū, piōdār	Piūnū	Addhē-kō.
104. From a father	Piō-kōlō, -dāō, -dārō	Piū-sē	Addhē-thī, kōlō.
105. Two fathers	Dō piō	Dō piū	Dō addhē.
106. Fathers	Piō	Piū	Addhē.

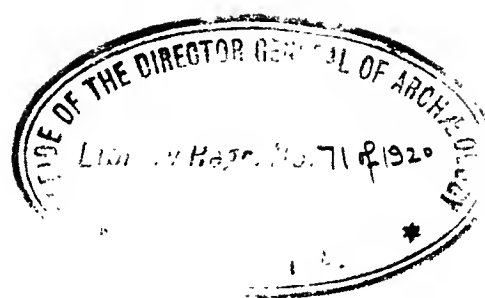
English.	Dhanni of Jhelam.	Hindkō of Peshāwar.	Tināuli.
107. Of fathers . . .	Piōāḍā . . .	Piūāḍā . . .	Addhēāḍā.
108. To fathers . . .	Piōānū, etc. . .	Piūānū . . .	Addhēā-kō. ✓
109. From fathers . . .	Piōā-kōlō, etc. . .	Piūā-sē . . .	Addhēā-thī, -kōlō.
110. A daughter . . .	Dhi . . .	Dhī . . .	Dhī.
111. Of a daughter . . .	Dhiḍā . . .	Dhidā . . .	Dhiḍā.
112. To a daughter . . .	Dhiṇū, etc. . .	Dhīnū . . .	Dhīn-kō.
113. From a daughter . . .	Dhiṇ-kōlō, etc. . .	Dhī-sē . . .	Dhīn-thī, -kōlō.
114. Two daughters . . .	Dō dhiā . . .	Dō dhiā . . .	Dō dhiā.
115. Daughters . . .	Dhiā . . .	Dhiā . . .	Dhiā.
116. Of daughters . . .	Dhiāḍā . . .	Dhiāḍā . . .	Dhiāḍā.
117. To daughters . . .	Dhiānū, etc. . .	Dhiānū . . .	Dhiā-kō.
118. From daughters . . .	Dhiā-kōlō, etc. . .	Dhiā-sē . . .	Dhiā-thī, -kōlō.
119. A good man . . .	Hikk chāgā jāṇā . . .	Achchhā ādmī . . .	Chāṅgā jāṇā.
120. Of a good man . . .	Hikki chāgē jāṇēḍā . . .	Achchhē ādmidā . . .	Chāṅgē jāṇēḍā.
121. To a good man . . .	Hikki chāgē jāṇēnū, etc. . .	Achchhē ādmīnū . . .	Chāṅgē jāṇē-kō.
122. From a good man . . .	Hikki chāgē jāṇē-kōlō, etc. . .	Achchhē ādmī-sē . . .	Chāṅgē jāṇē-thī, -kōlō.
123. Two good men . . .	Dō chāgē jāṇē . . .	Dō achchhē ādmī . . .	Dō chāṅgē jāṇē.
124. Good men . . .	Chāgē jāṇē . . .	Achchhē ādmī . . .	Chāṅgē jāṇē.
125. Of good men . . .	Chāgiā jāṇiāḍā . . .	Achchhē ādmīāḍā . . .	Chāṅgē jāṇēāḍā.
126. To good men . . .	Chāgiā jāṇiānū, etc. . .	Achchhē ādmīānū . . .	Chāṅgē jāṇēā-kō.
127. From good men . . .	Chāgiā jāṇiā-kōlō, etc. . .	Achchhē ādmīā-sē . . .	Chāṅgē jāṇēā-thī, -kōlō.
128. A good woman . . .	Hikk chāgi tarimut . . .	Achchhi rann . . .	Chāṅgi bēbē.
129. A bad boy . . .	Hikk bhārā jāṭuk . . .	Kharāb naḍḍhā . . .	Mandā naḍḍā.
130. Good women . . .	Chāgiā tarimti . . .	Achchhi rannā . . .	Chāṅgiā bēbēā.
131. A bad girl . . .	Hikk bhāri jāṭkaṛi . . .	Kharāb laṛki . . .	Mandi kuṛi.
132. Good . . .	Chāgā . . .	Achchhā, hachchhā . . .	Chāṅgā.
133. Better . . .	Chāgērā . . .	(Us-sē) achchā . . .	(Us-nālō) chāṅgā.

English.	Dhanni of Jhelam.	Hindkō of Peshāwar.	Tinauli.
134. Best . . .	Bahñ-i chāgā . . .	Sab-sē achchhā . . .	Sārēñ-nālō chāngā.
135. High . . .	Uchchā . . .	Uchchā . . .	Uchchā.
136. Higher . . .	Uchchērā . . .	(Us-sē) uchchā . . .	(Us-nālō) uchchā.
137. Highest . . .	Bahñ-i uchchā . . .	Sab-sē uchchā . . .	Sārēñ-nālō uchchā.
138. A horse . . .	Ghōṛā . . .	Ghōṛā . . .	Ghōṛā.
139. A mare . . .	Ghōṛī . . .	Ghōṛī . . .	Ghōṛī.
140. Horses . . .	Ghōṛē . . .	Ghōṛē . . .	Ghōṛē.
141. Mares . . .	Ghōṛiā . . .	Ghōṛiā . . .	Ghōṛiā.
142. A bull . . .	Dād . . .	Dād . . .	Dānd.
143. A cow . . .	Gā . . .	Gā . . .	Gā.
144. Bulls . . .	Dād . . .	Dād . . .	Dānd.
145. Cows . . .	Gāi, gāyā . . .	Gāyā . . .	Gāi.
146. A dog . . .	Kuttā . . .	Kuttā . . .	Kuttā.
147. A bitch . . .	Kuttē . . .	Kutti . . .	Kutti.
148. Dogs . . .	Kuttē . . .	Kuttē . . .	Kutti.
149. Bitches . . .	Kuttiā . . .	Kuttiā . . .	Kuttiā.
150. A he goat . . .	Bakrā . . .	Bakrā . . .	Bakrā.
151. A female goat . . .	Bakri . . .	Bakri . . .	Bakri.
152. Goats . . .	Bakrē . . .	Bakrē . . .	Bakrē.
153. A male deer . . .	Harāñ . . .	Harñ . . .	Harn.
154. A female deer . . .	Harāñi . . .	Harñi . . .	Harni.
155. Deer . . .	Harāñ . . .	Harñ . . .	Harn.
156. I am . . .	Mā ā, āh . . .	Mā hñ, ā, wā . . .	Mē hñ, ā.
157. Thou art . . .	Tñ āh . . .	Tñ hē, ē, ā, wē . . .	Tñ hñ, hē, ā, ē.
158. He is . . .	Oh āh, ā . . .	Woh hē, ē, ā, wā . . .	Ōh hñ, hē, ā, ē.
159. We are . . .	Asi āh, āhā . . .	Assi hñ, ā, wā . . .	Asi hñ, ā.
160. You are . . .	Tusi ō, ahau, ahiō . . .	Tusi hō, ō . . .	Tusi hō, ō.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
161. They are	Oh ahn, an	Ō hā, ā, an	Ōh hā. hē, ā, ē.
162. I was	Mā āhs	Mā ayā	Mē asā, āsā.
163. Thou wast	Tū āhē	Tū āyā	Tū asā, āsā.
164. He was	Oh āh	Woh āyā	Ōh asā, āsā.
165. We were	Asī āhsū	Asī āē	Asī asēā, asā, āsā.
166. You were	Tusī āhō	Tussī āē	Tusī asēō, āsēō.
167. They were	Oh āhē	Ō āē	Ōh asē, āsē.
168. Be	Hō	Hō	Hō.
169. To be	Hōpā	Hōpā	Hōpā.
170. Being	Hōdā	Hōtā	Hōndā.
171. Having been	Hō-kā	Hō-kar	Hō-kē.
172. I may be	Mā hōā	Mā hū	Mē hōā.
173. I shall be	Mā hōsā	Mā hōsā	Mē hōsā.
174. I should be . . . .	.....	.....	.....
175. Beat	Mār	Mār	Mār.
176. To beat	Mārūā	Mārūā	Mārūā.
177. Beating	Marēdā	Mārūā. mārđā	Mārūā.
178. Having beaten	Mār-kā	Mār-kē, mār-kar	Mār-kē.
179. I beat	Mā marēnā	Mā mārūā-ā, mārūā-wā	Mē mārā, mārūā-ā.
180. Thou beatest	Tū marenā	Tū mārūā-ē, mārūā-wē	Tū mārē, mārūā-ā.
181. He beats	Oh marēdā	Woh mārđā-wē, -ē, mārđā	Ōh mārē, mērnā-ū.
182. We beat	Asī marēniā	Assī mārūē-ā. mārūē-wā	Asī mārā, mārūē-ā.
183. You beat	Tusī marēdi	Tussī mārđē-ō	Tusī mārō. mārūē-ō.
184. They beat	Oh marēdēn	Ō mārđē-ē	Ōh mārān, mārūē-ā.
185. I beat (<i>Past Tense</i>)	Mā māreā	Manē māriā	Mē māriā.
186. Thou beatest (<i>Past Tense</i>). . . .	Tuddh māreā	Tanē māriā	Tū māriā.
187. He beat (<i>Past Tense</i>)	Us māreā	Us-nē māriā	Us māriā

English.	Dhauṇī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
188. We beat (<i>Past Tense</i>) .	Asā̃ māreā . . .	Assā-nē māriā . . .	Asā māriā.
189. You beat (<i>Past Tense</i>)	Tusā̃ māreā . . .	Tussā-nē māriā . . .	Tusā māriā.
190. They beat (<i>Past Tense</i>)	Uhnā̃ māreā . . .	Unā-nē māriā . . .	Unhā māriā.
191. I am beating . . .	Mā̃ marēnā̃ . . .	Mā̃ mārā-wā̃ . . .	Mē̃ mārā-ā̃.
192. I was beating . . .	Mā̃ marēdā-āhs . . .	Mā̃ mārā-āyā . . .	Mē̃ mārā-asā̃.
193. I had beaten . . .	Mā̃ māreā-āh . . .	Mā̃-nē māriā-āya . . .	Mē̃ māriā-asā.
194. I may beat . . .	Mā̃ mārā̃ . . .	Mā̃ mārā̃ . . .	Mē̃ mārā̃.
195. I shall beat . . .	Mā̃ marēsā̃ . . .	Mā̃ mārāsā̃ . . .	Mē̃ mārāsā̃.
196. Thou wilt beat . . .	Tū̃ marēsā̃ . . .	Tū̃ mārāsē . . .	Tū̃ mārāsā̃, mārāsē.
197. He will beat . . .	Oh marēsī . . .	Woh mārāsī . . .	Ōh mārāsī.
198. We shall beat . . .	Asī̃ marēsā̃h . . .	Assī̃ mārāsā̃, mārāsā . . .	Asī̃ mārāsā̃.
199. You will beat . . .	Tusī̃ marēsō . . .	Tusī̃ mārāsō . . .	Tusī̃ mārāsau.
200. They will beat . . .	Oh marēsān . . .	Ō mārāsān . . .	Ōh mārāsān, mārāsān.
201. I should beat . . .	.....	.....	... ..
202. I am beaten . . .	Mā̃ māreā wānā̃ . . .	Manū̃ mār parē . . .	Mē̃ māriā gachhnā-ā̃.
203. I was beaten . . .	Mā̃ māreā giā . . .	Mā̃ mārā giā . . .	Mē̃ māriā gachhnā-asā̃.
204. I shall be beaten . . .	Mā̃ māreā wāsā̃ . . .	Mā̃ mārā jāsā̃ . . .	Mē̃ māriā gāsā̃.
205. I go . . .	Mā̃ wānā̃ . . .	Mā̃ jānā-wā̃ . . .	Mē̃ gachhnā-ā̃.
206. Thou goest . . .	Tū̃ wānā̃ . . .	Tū̃ jānā-wē . . .	Tū̃ gachhnā-ā̃.
207. He goes . . .	Oh wādā . . .	Woh jānā-wē . . .	Ōh gachhnā-ā̃.
208. We go . . .	Asī̃ wānā̃-ā̃ . . .	Assī̃ jānā-wā̃ . . .	Asī̃ gachhnā-ā̃.
209. You go . . .	Tusī̃ wādē-ō . . .	Tussī̃ jānā-ō . . .	Tusī̃ gachhnā-ō.
210. They go . . .	Oh wādēn . . .	Ō jānā-ē . . .	Ōh gachhnā-ā̃.
211. I went . . .	Mā̃ giā . . .	Mā̃ giā . . .	Mē̃ gā, giā̃.
212. Thou wentest . . .	Tū̃ giā . . .	Tū̃ giā . . .	Tū̃ gā, giā̃.
213. He went . . .	Oh giā . . .	Woh giā . . .	Ōh gā, giā̃.
214. We went . . .	Asī̃ gā . . .	Assī̃ gā . . .	Asī̃ gā, geā̃.

English.	Dhannī of Jhelam.	Hindkō of Peshāwar.	Tināuli.
215. You went . . .	Tusī gaē . . .	Tussī gayē . . .	Tusī gaē, geō.
216. They went . . .	Oh gaē . . .	Ō gayē . . .	Ōh gaē, gai.
217. Go . . .	Wāj, jā . . .	Jā . . .	Gachh.
218. Going . . .	Wāndā . . .	Jāndā . . .	Gachhnā.
219. Gone . . .	Giā . . .	Giā . . .	Gā.
220. What is your name ?	Tāḍā kē nā ā ?	Tērā kē nā wē ?	Tōhrā kē nā ē ?
221. How old is this horse ?	Is ghōrēdī kē umur ā ?	Eh ghōrā kitnī umar ē ?	Ēh ghōrā kitnā baḍā ē ?
222. How far is it from here to Kashmir ?	Kashmīr ithō kitnī dūr ā ?	Kashmīr itthō kitnī dūr ē ?	Itthō Kashmīr kitnā dūr hōsī ?
223. How many sons are there in your father's house ?	Tāḍē piḍdā ghar kitnē puttār an ?	Tērē piṇḍē ghar kitnē pnttār an ?	Tōhrē pēḍē ghar kitnē puttār ā ?
224. I have walked a long way to-day.	Ajj mā bahū ṭureā .	Ajj mā bahut phiriā-wā .	Mē ajj much ṭuriā.
225. The son of my uncle is married to his sister.	Māḍē chāchēdā puttār usdī bhānū nāl viāheā giā.	Mērē chāchēdā puttarnē usdī-bhēn-nāl shādī kitī.	Māhrē patriēdā puttār usdī bhānū-nāl bihāyā hōiā.
226. In the house is the saddle of the white horse.	Ghar-vichēh chittē-ghōrēdī kāṭhī ā.	Chittē ghōrēdī zin ghar-vich ā.	Chittē ghōrēdī kāṭhī ghar-bichēh ā.
227. Put the saddle upon his back.	Kāṭhī usdī kāḍī-tā ghatt .	Zin usdī kamar-tē pā .	Us-uttā kāṭhī pāō.
228. I have beaten his son with many stripes.	Mā usdē puttārānū kōṛiā-nāl māreā.	Manē uslē puttarnū bahut kōṛē māre.	Mē usdē puttār-kō much kōṛē-nāl māriā-ā.
229. He is grazing cattle on the top of the hill.	Oh mālū pāhāridē sirā uttā chugāḍā piā.	Woh pāhāridī chōṭī-tē ḍaṅgar piā-charāndā-wā.	Ōh ḍhākēḍē sirā-uttā ḍāgar chārnā-ā.
230. He is sitting on a horse under that tree.	Oh hus darakhṭā talā ghōrē uttā bāṭhā ā.	Woh us darakhṭ-talē ghōrē uttē bāṭhā-wā.	Ōh us bōṭē talē ghōrē uttē bāṭhā ā.
231. His brother is taller than his sister.	Usdā bhirā usdī bhāpū nālō uchērā ā.	Usdā bhirā appī bhēn-sē lammā wā.	Usdā bhirā usdī bhāpū-kōḷō uchchā ā.
232. The price of that is two rupees and a half.	Usdā mull ḍhāi rūpaiē ā .	Usdī qimat ḍhāi rūpai an .	Usdā mul ḍhāi rūpā ā.
233. My father lives in that small house.	Māḍā piō hus nikkē kōṭhē-vichēh rēhḍā-ā.	Mērā piū us chhōṭē ghar-vich rehḍā.	Māhrā peō us nikrē ghar-bichēh hōndā-ē.
234. Give this rupee to him.	Heh rūpaiā nsā dē .	Eh rūpai usnū dē .	Ēh rūpā us-kō dē.
235. Take those rupees from him.	Oh rūpaiē us-kōḷō chā-ghinn	Us-tē woh rūpai lē .	Ōh rūpā us-kōḷō chā-ghinn.
236. Beat him well and bind him with ropes.	Usā wall kar-kā mār, tā rasiā nāl bannh-ns.	Usnū achēhā mārō hōr rasiā-nāl ban.	Us-kō hachēhā kuṭ-kē rasiā-nāl ban-chhōṛō.
237. Draw water from the well.	Khūhā-vichēhō pānī kaddh.	Khū-chō pānī kaḍ .	Khū-chō pānī kaddhō.
238. Walk before me .	Māḍā aggā aggā ṭur .	Mērē aggē ṭur .	Māhrē aggē ṭur.
239. Whose boy comes behind you ?	Tāḍā pichehḥā kāḍā jātuk laggā āḍā-ā ?	Kisḍā naḍḍhā tērē-pichehḥē āndā ?	Kābrā nandā tōhrē-pichehḥē āudā ē ?
240. From whom did you buy that ?	Tnddh ih shai kā-kōḷō mull ghiddhī-ā ?	Tanē oh kis-tē kharīdiā-āyā ?	Kāhrē-kōḷō tusā oh mull ghiddū ?
241. From a shopkeeper of the village.	Girāwāḍē hikkī haṭṭī-ālē-kōḷō.	Girāḍē hikk dukān-dār-tē .	Girāḍē haṭṭīwālē-kōḷā.



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